

A NEW
Ecclesiastical History;
Containing an ACCOUNT of the
CONTROVERSIES
IN
RELIGION;
THE
LIVES and WRITINGS
OF
Ecclesiastical Authors;
AN
Abridgment of their Works,
And a JUDGMENT on their
STYLE and DOCTRINE:
ALSO,
A Compendious HISTORY of the COUNCILS,
AND
All Affairs Transacted in the Church.

Written in FRENCH
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VOLUME the NINTH;
Containing the HISTORY of the ELEVENTH CENTURY.

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To the Reader.

BY how much the farther Progress we make, in the several Ages of the Church, so much the greater Number of Contests appear to our View ; every Age successively affording Variety of Matter, and producing a new Scene of Affairs. Thus for instance, in the Eleventh Century, different Opinions arose concerning the Holy Sacraments ; the *Latin* and *Greek* Churches came to an open Rupture ; the Popes took upon them to depose Emperors and Kings ; and Scholastick Divinity, the Source of an infinite Number of Questions, took then its first Rise. The Minds of Men being recovered, as it were, from that Lethargy, wherewith they were seiz'd in the preceding Age ; they began to apply themselves to Study, in the beginning of this : Inasmuch that in a short space of time, all *Europe* was fill'd with Judicious and Learned Personages, who communicated their Knowledge to others, either by Publick Lectures or Writings.

The Controversies, that afterwards arose, were likewise a powerful Motive to excite them to Study ; and gave Occasion to those, who were endow'd with extraordinary Parts, to exercise their Pens, and to shew their Learning. Some were very successful in imitating the Ancients, both in their Style and manner of Writing ; but the greatest part of them, still retain'd somewhat of the Barbarism and Coarseness of the former Age, and others fell into that uncouth and barren Method of handling Matters, which is more especially peculiar to Logicians. The most notorious Disorders were regulated ; enormous Crimes were restrain'd ; and the Bishops took a great deal of pains in reforming Church-Discipline ; which nevertheless, was not restor'd to its ancient Perfection. Thus much may serve to give a general *Idea* of the Eleventh Century, which the Learned M. DU PIN (according to his usual Method) has improved to the best Advantage.

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A N HISTORY OF THE CONTROVERSIES AND OTHER Ecclesiastical Affairs

Which happen'd in the Eleventh Century.

CHAP. I.

Of the Writings of S. Fulbert, Bishop of Chartres.

WE will begin this Eleventh Century with S. Fulbert Bishop of Chartres, who S. Fulbert was one of the principal Restorers of Learning, of the Sciences, and of Bishop of Divinity. He came from Rome to France, and held his publick Lectures Chartres. in the Schools of the Church of Chartres, about the end of the Tenth, and the beginning of the Eleventh Century. His Reputation gain'd him Scholars from all Parts, who went out of his School full of Learning and Piety, and diffused his Light in France and Germany; infomuch that all the Ingenious Persons of that time, gloried in having been his Scholars. He was in great Repute with King Robert; and, as some Historians tell us, he was his Chancellor. In the Year 1007. he succeeded Radulphus in the Bishoprick of Chartres; and govern'd that Church with a great deal of Vigilance and Prudence, for the space of One and twenty Years and some Months. He dy'd April 10, 1028. He compos'd several Letters, Sermons, and Pieces of Poetry. His Letters amount to 134.

In the First he explains three Essential Points of our Faith; namely, The Mystery of the Trinity, the Sacrament of Baptism, and the Sacraments of Life; to wit, of the Body and Blood of our Lord. We shall not here stand to repeat what he has said about the Mysteries of the Trinity and the Incarnation; 'tis enough to take notice that he has given a very exact Explanation of them, and that he has very particularly refuted the Errors of the *Arian*, *Nestorians* and *Eutychians*. Upon the Sacraments, he says, That we ought not to rest upon the External and Visible Signs, but to attend to the Invisible Power and Efficacy of these Mysteries. "We know, says he, and tis an unquestionable Truth, That we were "polluted by our first Birth, and purified by the second; therefore we are buried and we "die with JESUS CHRIST, that we may be born again and quicken'd with him. "The Water and the Holy Ghost are united in that Sacrament; the Water denotes the "Burial, the Holy Ghost the Life Eternal; as JESUS CHRIST lay buried in the "Ground

2. Fulbert "Ground for three Days, so is Man dipp'd, and as it were buried three times in the Water, that he may rise again by the Holy Spirit. He afterwards proves, That 'tis God which Baptizeth; and that tho' a wicked Man should administer this Sacrament, yet it does not hinder the Remission of Sins, because 'tis not he who is the Author, but only the Minister of the Sacrament; as he himself acknowledges, when he says, He who has regenerated you by Water and the Holy Spirit, grant you the Union of Salvation. Now 'tis God alone who is the Author of Grace, the Dispenser of Spiritual Gifts, and who remits Sins. In discoursing on the third Point, namely, concerning the Sacrament of the Body and Blood of CHRIST, after he had taken notice of its Sublimity, and its Incomprehensibility; he says, That God commiserating our Frailty, has provided a Remedy for us by this propitiatory Sacrifice offer'd for our daily Faults; and forasmuch as he has taken out of our sight, and carry'd to Heaven that Body which he offer'd for our Redemption, that we might not be depriv'd of the present Protection of his Body, he has left us a Salutory Pledge of his Body and Blood, which is not a Symbol of a vain, empty Mytery, but the real Body of JESUS CHRIST, which his secret Efficacy produceth every Day after an invisible manner, in the Solemnity of those Myteries, under the visible Form of the Creature. 'Tis this Body which he spake of to his Disciples a little before his Passion, *This is my Body, and this is my Blood*: And elsewhere, *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him*, John 6. 56. Being therefore thus instructed by the Will and Pleasure of this true Master, in partaking of his Body and Blood, we may boldly maintain, That we are chang'd into his Body, and that he dwelleth in us, not only by a Union of the Will, but by the Reality of the Nature which is united to us. He adds, That we should not imagine it to be any Dishonour to a God, who condescended to enter into the Womb of a Virgin, to be in Pure and Virgin Creatures: That what appears externally to be the Substance of Bread and Wine, became internally the Body and Blood of JESUS CHRIST: And to make this Change the more credible, he compares it to the Creation; and says, That if God could make Creatures out of Nothing, he could more easily convert them into the Substance of his Body.

The Second Letter of Fulbert of Chartres is concerning a Custom in use in his time, of giving to the Priests, after their Ordination, a Consecrated Host, which they kept and communicated for forty Days together. He had been ask'd the Reason of this Custom. But before he reply'd to that, he observ'd, That different Churches had their different Customs; which was no hindrance of their being united in the same common Faith. Afterwards, he says, That this Custom was observ'd by all the Bishops of his Country: That he remember'd that formerly a Priest, having receiv'd a consecrated Host from his Bishop, and communicating thereof every Day, it one Day happen'd, That after he had celebrated these Myteries, he lost this Host, by wrapping his Habit in the Communion Table-cloth. That on the Morrow, in the time of Celebration, when he came to communicate, he was very much surpris'd at his missing the Host. That the Bishop, being inform'd of what had happen'd through his Carelessness, had impos'd on him a very severe Penance. S. Fulbert adds, That this Accident gave him an occasion of asking this Bishop, Whether it were not better that the Priests should eat this Host, the first or second Day after it was consecrated, without dividing it into so many Pieces? But that this Bishop had return'd him this Answer, That they were oblig'd to keep this Host for the space of Forty Days; because, as JESUS CHRIST had been Forty Days upon Earth after his Resurrection, and appear'd to his Apostles several times; so the Bishop, in ordaining his Priests, gave them the Eucharist to take for Forty Days together, to put them in mind of those Forty Days during which our Lord appear'd to his Apostles after his Resurrection. Fulbert having ask'd, Whether this Mytery might not be as well perform'd by the Bread which the Priests consecrated every Day, was answer'd by the Bishop, That as many particular Churches spread over the Face of the whole Earth, made but One Catholick Church, because they have all one Common Faith; just so, many Particular Hosts offer'd by many Faithful, are only One Bread, because of the Unity of the Body of CHRIST: That the Bread consecrated by the Bishop, and the Bread consecrated by the Priest, are chang'd into one and the same Body of JESUS CHRIST, by the Omnipotency of the same Virtue which opereth in both; but as it may be said in some measure, That the Body of JESUS CHRIST born of the Virgin, and nail'd to the Cross, is different from the Body of JESUS CHRIST when rais'd from the Dead: Even so it seems, That the Bread consecrated on the Ordination-day, and kept by the Priests, may have a particular Signification distinct from the Bread which was consecrated every Day; the former may denote the Body of JESUS CHRIST rais'd from the Dead, to die no more; the latter, JESUS CHRIST who dies and rises again every Day for us.

The Third and Fourth Letters are directed to King Robert; wherein he prays him to order Eudes Count of Chartres, to cause the Castles to be demolish'd which were built by Vicount Geoffrey, and very much incommoded the Church of Chartres.

The Two following contain nothing in them remarkable.

The Seventh is directed to Leoterick Archbishop of Sens, whom he exhorts to make use of S. Fulbert his Authority in succouring Avigaudus Bishop of Mans, whom the Count of that City oppress'd; and to threaten the said Count with Excommunication, in case he did not restore to Chartres. him his Revenue, and let him be quiet.

The Eighth is a Copy of a Letter which he had written to this Avigaudus, who complain'd that Fulbert and Leoterick had publish'd his Confession. Fulbert gives him to understand, That he wrong'd them, in having such a Thought of them; That they had never publish'd any thing but what was for his Advantage, and which might serve to justify him against those who had accus'd him of having quitted his Bishoprick out of Avarice, Baseness, or for some other dishonourable Cause. That if he had trusted to their Secrecy such Things as he ought to repent of, they had taken great Care to conceal them; but that they had no Power to conceal those, which were publick both before and after his Confession. As to that part of this Bishop's Complaint that they had said of him, That he was in Love with a Monastick Life, Fulbert returns him this Answer, That he ought not to take this amiss, since it could be no Prejudice to him; for the Love of a Religious Life render'd him rather worthy, than unworthy of the Bishoprick into which he desir'd to enter again, were there nothing else to hinder him from it. But that they could not perceive how he could be put into Possession again, because he could not complain that he had been turn'd out of it, or that any one had been put into Possession of that See against his Will; since he had voluntarily quitted it under pretence of his Indisposition, and desired the King, That either Franco, Dean of the Church of Paris, or some other Person might be put into his Place: That after this Resignation, Franco had been put into his Place according to the Election of the Clergy, the Votes of the Laity, the Donation of the King, and the Approbation of the Holy See; and that he had been ordain'd by the Archbishop of Sens his Metropolitan.

In the Ninth Letter he returns an Answer to the Bishop of Paris, upon three Points. The First is upon that Bishop's desiring him to Excommunicate one who had seiz'd upon some Revenues belonging to the Church of Paris. He says he had not done it, (1.) Because he had not met with any Man who would venture to give him notice of this Excommunication. (2.) Because 'twas to no purpose that this Man should be declared excommunicated in the Church of Chartres, without knowing any thing of it. (3.) Because he thought it might more conveniently be done in a Synod of the Bishops of the Province. The Second is about the Arch-deacon of Paris, of whom his Bishop complain'd. Fulbert sent him Word, That it signifi'd nothing to consult him about it, since it was his Business to judge him; and that for his part he could not condemn him, till he had first heard him. The Third is upon a Dispute which happen'd between Adelatus and the Monks of S. Dennis. He says, That Adelatus offer'd to refer himself to their Arbitration; and that if he pleas'd to appoint a Day wherein he would meet him, with some One in behalf of the Monks of S. Dennis, at S. Arnulphus, he would be there likewise to adjust these Differences.

The following Letters, to the One and twentieth, contain very little of Ecclesiastical Matters; but in this there is mention made of a very remarkable Matter of Fact. The Abbot of S. Peters of Chartres being very sick, a Monk, named Megenard, stole by Night out of the Monastery, and went to beg the Abbacy of Count Thibault, Son of Count Eudes of Chartres, who was then at Blois. The Count sent him back on the Morrow with Orders, That he should be received as Abbot. Answer was made him, That this ought not to be allowed; because they could not acknowledge him for Abbot, who had begg'd the Abbacy of another before the present Abbot was dead, and who intended to carry it by Authority, and not receive it by Election. He went and carry'd this Answer back to the Count; and within five Days after, the Abbot dy'd. The Monks, with some Canons who had enter'd the Monastery, held a Chapter: Fulbert was there present, and ask'd them, Whether there were any among them who approv'd of what Megenard had done? They all answer'd, No. Thereupon it was order'd, That One should be sent to the Count, to carry him the News of the Abbot's Death; and to intreat him to grant the Monks leave to chuse another. At the breaking up of the Chapter, two Monks, who had been Provosts of the Out-parts, went to Blois to tell the Count, That Megenard was Elected, and required to be Abbot, by the Monks of S. Peter. These Monks, having Intelligence thereof, made a Protestation against it. The Count brought Megenard, and introduced him by Force: The Monks withdrew, and were receiv'd by Bishop Radulphus. Notwithstanding all this, Megenard receiv'd Benediction from a Bishop of Bretagne, mauger the Protestations of the Deputy of the Archbishop, and of several Monks. He seiz'd upon the Monastery, and solicited the Bishops, and the Pope himself, to be establish'd therein. Fulbert laments this Misfortune, and intreats him to whom he writ, to do his best for these poor Monks.

The Two and twentieth Letter is directed to Pope John XVII. He informs him, That Count Radulphus, whom he had excommunicated for seizing the Revenues of his Church, and for having abus'd a Clerk, was gone to Rome to seek for the Absolution of a Sin, for which he would make no Satisfaction. He conjures the Pope not to admit him to Communion.

s. Fulbert his Head or Stomach, he ought to abstain from celebrating, till he was restored to his Bishop of Health.

Chartres. The Ninety fifth is a Letter of King Robert directed to Guarlin Arch-bishop of Bourges, wherein he acquaints him, that in several Parts of his Kingdom there fell a shower of Blood, of that Nature, that it stuck so close on the Flesh, on the Cloths, and on the Stones, that no washing could fetch it out: Whereas when it fell on Wood, it was easily wash'd off. He desires to know whether any such thing had ever happened. The Arch-bishop of Bourges Answers him in the following Letter, that this Prodigy Prognosticated some Civil War, for the confirmation of which he produces several Examples of the same Nature taken out of History, to which he adds several mystical Reasons. *Fulbert of Chartres* in the following Letter relates another Instance of it, taken out of the Writings of Gregory of Tours.

In the Ninety ninth Letter, *Fulbert* exhorts a Count to do Penance, and to restore to the Church, what of Right belon'd to it.

In the Hundredth he declar'd to Count *Fulcus*, who had in his Retinue, several who were Rebels to the King; that he would excommunicate him, if he did not turn them off.

The Hundred and Eighth is a Letter of Compliment from *Odilo* to *Fulbert* of *Chartres*, wherein he gives him many high Commendations.

The Six and twenty following Letters are written in the name of the Canons of *Chartres*, but contain nothing remarkable concerning Ecclesiastical Affairs.

There is nothing extraordinary in the Sermons of *S. Fulbert*. The First is upon the Trinity. In the Second he exhorts his People to Repentance. The Third is about the Purification of the Virgin *Mary*. The Three next upon the Incarnation. These are follow'd by Three other Discourses against the *Jews*, wherein he proves that the *Messias* is already come: And by a small Collection of Passages of the Scripture concerning the Trinity and the Incarnation. After this follows a Penitential very much abridg'd, and several Passages of the Fathers about the Eucharist. Next to this come several Hymns, several Pieces in Prose, and lastly several pieces of Poetry very ill done.

The Letters of *S. Fulbert* are written in a pretty correct Stile, and are full of Delicacy and Spirit: he has not been so happy in the rest of his performances. He Argues very pertinently both upon the Doctrins and the Discipline of the Church, and gives very just Determinations of any Case that is propos'd to him. Upon occasion he shews a great deal of Steadiness, without failing in his Respect to higher Powers. His Works have been Publish'd with a great deal of Remissness by *Charles de Villiers* Doctor of Paris, from a Manuscript of the College of *Navarre*, and from several others, and Printed at Paris in the Year, 1608.

Father *Luke Dachery* has since given us in the addition to the second Tome of his *Spicilegium*, a Letter of *Fulbert* of *Chartres* concerning Ecclesiastical Revenues; wherein this Author in the first place lays down by several Passages of the Fathers, and especially of *S. Jerom*, that these Revenues are design'd for the Maintenance of the Poor. Secondly, That the holy Vessels ought not to be Sold no more than the Crucifixes, unless upon urgent Occasions, and when the Poor are in such extream Want, that they cannot be reliev'd otherwise. Thirdly, That they shou'd take care not to sell them to such Persons, as might convert them to profane Uses. They ascribe likewise to *S. Fulbert* the Life of *S. Aupert* Bishop of *Cambray*, re-fer'd by *Surin* to the Thirteenth of December.

CHAP. II.

An Account of the Controversie about the Eucharist, set on foot by Berenger; and of his several Condemnations.

BERENGER was born at *Tours* about the end of the Tenth, or the beginning of the Eleventh Century. He Studied at *Chartres* under *Fulbert*, and staid in that City till the Death of that Bishop. 'Tis said that from that very time it appear'd that he had several particular Opinions, and that *Fulbert* upon his Death took notice of him as a dangerous Man, and as one who corrupted a great many People. It was perhaps the Offence he took at being thus stigmatiz'd, which induc'd him to leave *Chartres*, and return to *Tours*. And being in great Repute for his Learning, he was made choice of to be Lecturer in the publick Schools of *S. Martin*: He gave such Content in that Employ, that they made him Chamberlain, and afterwards Treasurer of the Church of *S. Martin*. No Body knows the Reason why he left *Tours*, and went to *Angers*; but 'tis certain that thither he retir'd, and was

Berenger
Arch deacon
of An-
gers.

very well receiv'd by the Bishop, who made him Arch-deacon of his Church, and shew'd him a great deal of Respect. He who was then Bishop of that City, goes under two Names; for he is call'd *Bruno* by *Theodwin* Bishop of *Liege*, by *Durandus* Abbot of *Troarn*, and *Marbodius* Cotemporary Authors, and in the Decretal of the Dedication of the Church of *S. John of Angely*: And he is call'd *Eusebius* in the Title of the Letter which he wrote to *Berenger*, in that which was sent to him by *Gregory VII*. In the ancient Inscriptions of *S. Aubin* of *Angers*, in two ancient Catalogues of the Bishops of *Angers*, which are in the Library of *Monseur Colbert*, and in almost all the ancient Records. These two Names are given him in the Decree whereby *Geoffrey* Count of *Anjou* and *Agnes* his Wife, granted the Church of *Allbailon* in the Suburbs of *Angers* to the Abbey of the holy Trinity of *Vendôme*, which bears date in the Year, 1048. and sign'd by *Eusebius* Bruno Bishop, and *Berenger* Arch-deacon of *Angers*: And in the *Chronicon* of *S. Aubin* of *Angers*, Printed by *Father Labbe* in the first Tome of his *Bibliotheca Manuscriptorum*, he is call'd twice *Eusebius Cognomento Bruno*. He was made Bishop of *Angers* in the Year 1047. Some time after *Berenger* coming to that City, began there to broach his Doctrin upon the Eucharist. *Bruno* maintain'd his Opinions, and within a short time he had a great many Followers: But these Opinions were rejected and oppos'd by the greatest Scholars of that Age, as a new Heresy. *Laufrank* began the Controversy, and *Berenger* being inform'd of it by *Ingelram* of *Chartres*, wrote to him a Letter, by which he gave him to understand, that he was very much to blame in accusing *John Scotus* of Heresy, for his Opinion about the Sacrament of the Altar, oppos'd to the Sentiment of *Paschasius*; and that he could With to meet him in the presence of several Persons, that he might convince him that it was through prepossession that he had such Thoughts: Besides, that if he judg'd *John Scotus* to be an Heretic, upon the account of what he had delivered about the Eucharist, he must likewise charge *S. Ambrose*, *S. Jerom*, *S. Austin*, and several other Fathers with Heresy. *Laufrank* was gone to *Rome*, when this Letter was carry'd to *Normandy*; but for all this it was Publish'd, and scandaliz'd a great many People. It was likewise carry'd to *Rome* by a Clerk of the Church of *Rheims*, who shew'd it to a great many, and read it publicly in the Council held at *Rome*, under Pope *Leo IX*. in the Year, 1050. *Berenger* was thereupon Excommunicated, and *Laufrank* then present was engag'd to clear himself of the Suspicion he lay under of holding Correspondence with *Berenger*, and to give an Account of his Faith: He did it without any Hesitation, made a profession of the Faith of the Church, and prov'd it by the Testimony of the Fathers. It was Order'd in this Council that another should be held at *Verceil* in *September*, to which *Berenger* should be Cited, and *Laufrank* was desir'd to be present. *Berenger* being inform'd of his Condemnation, retir'd into *Normandy* to *Aristede* Abbot of *Preaux*, and endeavour'd to win over to his Party, *William* Duke of *Normandy*. But that Prince detain'd him at *Brienne*, where he call'd an Assembly of the Bishops of his Dutchy, who Condemn'd *Berenger*, and a Clerk who had accompanied him. In the Letter of *Durandus*, Abbot of *eil* of *Bri-Trearn*, this Council is refer'd to the Year, 1053. But certainly there must be an Error onne in the Text, or *Durandus* was mistaken: For 'tis evident by the Testimony of *Durandus* himself, that the Convention of *Brienne* was before the Council of *Verceil*, which was held in *September* 1050. according to the Testimony of *Herman Contrast*.

Berenger being drove out of *Normandy* retir'd to *Chartres*, where he dar'd not to declare himself, but when he was ask'd his Opinion, only answer'd, That he would tell it when Time and Place should offer themselves. However, this new Doctrin beginning to spread it self, *Henry* King of *France* to stop the Progress of it, resolv'd to call a Council at *Paris*, and order'd *Berenger* to appear there to give an account of his Doctrin. *Theodwin* or *Dietwin* Bishop of *Liege* understanding the King's Design, wrote a Letter to him; wherein he of the Condemns the Doctrin of *Berenger*, which he said was likewise the Doctrin of *Bruno* Bishop of *Angers*; but he disapproved the Design he had of causing them to be Condemn'd in a Council; because *Bruno* being a Bishop, could not be Try'd without the Authority of the Holy Apollitick See. Therefore he advises him to pass by the impious and sacrilegious Opinions of these Persons, till such time as he had receiv'd Authority to Condemn them, after they had been heard at *Rome*, tho' he thought it needful to hear them, and to call a Council to Condemn them; and that all that was to be done was to consider what Punishment to inflict upon them. *Theodwin* in this Letter accuses *Berenger* and *Bruno*, not only of believing that the Eucharist was nothing else but the Shadow and Type of *JESUS CHRIST*, but also of holding erroneous Opinions about Marriage, and of disapproving Infant-Baptism. This Letter has been publish'd under the Name of *Durandus* Bishop of *Liege*; but since it was written after the Year 1050, it cannot be his, for he dyed in the Year 1025, therefore it must be *Theodwin's*, who was ordain'd Bishop of *Liege* in 1048.

The time appointed for the Synod of *Verceil* being come, *Leo IX*. came thither with a great many Prelates of several Nations, and opened the Council the first of *September*, in the Year 1050. *Berenger* durst not appear there in Person, but sent two Clerks to maintain his Cause. They read in the Council the Book of *John Scotus*, which gave Rise to the Error of *Berenger*, and it was Condemn'd by all the Fathers of the Council. The Opinion of *Berenger* was likewise examin'd and condemn'd, and the Doctrin of the Church maintain'd

Bruno et
Eusebius
Bishop of
Angers.

The Council
of Rome,
in the Year,
1050.

The Cuse.
of Rome.

The Letter
of Theodwin
Bishop of Liege
against Be-
renger.

The Council
of Verceil
in 1050.

The Council of Paris in 1050.

maintain'd and defended by *Laufank*, was approv'd of and confirm'd by an unanimous Consent. The two Clerks who were sent by *Berenger* would have undertaken his Defence, but they no sooner began to speak, but they were forced to hold their Tongues.

Notwithstanding the Remonstrance of *Theodwin*, King *Henry* held the Council which he had call'd at *Paris* on the sixteenth of November in the same Year; but neither *Berenger* nor *Bruno* durst appear there. In their Absence the Bishop of *Orléans* caus'd a Writing of *Berenger's* to be read, which was Condemn'd as Heretical by all the Assembly. They Condemn'd the Authors and Abettors of that Doctrine, together with the Book of *John Scotus*. It was there order'd that the Author of that Heresie and his Adherents should be prosecuted and constrained to recant under the pain of being put to Death. These Matters of Fact are Recorded by *Theodwin*, and *Durandus Abbot of Troarn*. None besides these two Authors have made mention of this Council of *Paris*, and accus'd *Bruno* of abetting *Berenger* in his Error: But so far as they liv'd at that Time, 'tis hard to discredit them.

Adelman Clerk of the Church of Liege.

Whilst the higher Powers made use of their Authority against the growing Heresie of *Berenger*, the Learned World oppos'd it by their Writings. Among the rest, *Adelman* a Clerk of the Church of *Liege*, who had been *Berenger's* School-fellow under *Fulbert* Bishop of *Chartres*, and who afterwards was Bishop of *Bresse*; when he understood that *Berenger* taught this Error, wrote a Letter to him, wherein after he had put him in mind of their old Acquaintance, and of *Fulbert* of *Chartres* their common Master, he conjur'd him to relinquish his Error, demonstrating to him, That it was not impossible for that God who had Created all Things out of nothing, to change the Bread and Wine into the Body and Blood of *Christ*. He had sent another Letter some time before upon the same Subject to *Paulinus* Bishop of *Metz*, that he might admonish *Berenger* to renounce his Error. We have lost this last Letter, and several others mention'd by *Tribemius*: But the former is among the Authors who wrote upon the Eucharist, Printed at *Louvain* in 1551 and 1561. and in the *Bibliotheca Patrum*.

The Letter of Berenger to Adelman.

Adelman a Monk of *S. Euseu* in *Normandy*, sent likewise about the same time a Letter to *Berenger* against his Error. *Berenger* upon his return from *Normandy*, had a Conference with *Adelman* and his Scholar *William*. They publicly declar'd, That he had acknowledg'd the Book of *John Scotus* to be blameable, and that he durst not maintain his Error. *Berenger* being inform'd of it, wrote a Letter to *Adelman*, wherein he gave him to understand, That he was not minded to Dispute against him in the Conference which they had together, because at that time he had resolv'd not to discourse with any one about the Eucharist, till he had satisfi'd the Bishops, to whom he ought to give an account of his Doctrine. That it was upon this Account that he would not so much as refute that damnable and impious Maxim maintain'd by *William*, That every Man ought to approach the Holy Table at Easter: But that *Adelman* was conscious to himself that he never said *John Scotus* was an Heretic: That all he had said about it, was, That he had not seen all the Writings of that Author, but that what he had read of his about the Eucharist contain'd nothing in it Heretical; and if he had spoken any thing which was not so exact, he was ready to disown it. That Lastly, They could not Condemn him for having alleg'd that the substance of Bread remains in the Sacrament, since 'tis the Doctrine of the Fathers which he defended, designing nothing else than to follow in every thing *S. Ambrose*, *S. Austin* and *S. Jerom*; and that therefore there was no Ground for what *Amalaphus* had said to him in *Adelman's* own hearing, *Prætere, let us alone in the Opinion we have been brought up in*; since he did not pretend to establish a Novelty, but to maintain the Doctrine of the Fathers.

Adelman's Letter to Berenger.

Adelman return'd him this Answer. That he had receiv'd his Letter with Joy, hoping therein to have heard the News of his Conversion; but that in reading it, his Joy was turn'd into Sorrow, perceiving that he still adher'd to his old Error. That he did no longer see in him that depth of Thought, and that Learning, which he had formerly; since he had forgot the Passages of their last Conference, particularly that about the Proposition made by *William*, That every Man ought to approach the Holy Table at Easter: But that he had added this Restriction, Unless he were excluded from this Heavenly Banquet by some Crime, which ought not to be done but by the Order of his Confessor; otherwise the Keys of the Church would become useless. That for his part he did not repent of what he had said in that Conference, since he had maintain'd a notorious and unquestionable Truth, from which he would never Swerve, viz. That the Bread and Wine were by the Efficacy of the Holy Spirit, and the Ministry of the Priests, turn'd into the real Body and Blood of *JESUS CHRIST*; which is plainly proved out of the Holy Scriptures, unless corrupted by a vicious and false Interpretation. That for what relates to *John Scotus*, he was perswaded that in looking upon him as an Heretic, he did nothing unbecoming either his Priesthood or Religion, since he perceiv'd that the whole aim and design of that Author is to prove, That what is Consecrated on the Altar, is not the true Body and Blood of *JESUS CHRIST*; which Error he endeavours to establish, by several Passages of the Fathers falsely explain'd, and among others by a Prayer of *S. Gregory*, upon which he says, that this change of the Bread and Wine into the Body and Blood of *JESUS CHRIST* was figurative and not real. That he look'd upon *Berenger* him-

self

self to be a Man of more Learning than to maintain the Orthodoxy of this Expression: That he had not ventur'd to defend it in their Conference; that he only said he had not read the Book of *John Scotus* quite out: That he was surpris'd to see such a prudent Man give so large Encomiums of a Book which he had not read through: That lastly, for his part, he was of the Opinion of *Paschasius* and of the other Catholics, and that he firmly believed that the Faithful receiv'd upon the Altar the real Body and Blood of *JESUS CHRIST* under the appearance of Bread and Wine; and that this Opinion was not contrary to the Laws of Nature which depend on the Will of God, nor to the Testimony of the Gospel. To conclude, that the Advice which *Arnulphus* (whom he calls the *faging Man*) had given him was very wholesome, and that he ought to follow it, to be ashamed of defending a Book Condemn'd in the Council of *Vercell*, and to keep close to the Catholick and Apostolick Tradition, from which he had Swerv'd.

[And here it is worth our while to observe how modest the first Advocates and Promoters of the Doctrine of Transubstantiation were in their Assertions: Who did not offer any thing about it more than what the Protestants readily own, viz. That the Faithful do verily and indeed receive the Body and Blood of Christ in the Sacrament of the Lord's Supper, signified to us by the Bread broken, and the Wine pour'd out.]

This and the former Letters were publish'd by Father *Luke Dachery* in his Notes upon the Life of *Laufank*.

About the same time *Berenger* wrote another Letter to *Richard*, who was then at the *Berengers* French Court, wherein he prays him to speak to the King in his behalf, that so he might Letter to remedy the Injustice which had been done him; and to give him to understand that they *Richard* had not done well in Condemning *John Scotus* in the Council of *Vercell*, and in justifying *Paschasius*. That the Clerks of *Chartres* had given him a false explication of the Opinion of *S. Fulbert*, or rather of the Passage of *S. Augustin* related by that Bishop. That to induce the King to hearken unto him, he might inform him that *John Scotus* wrote his Book by the Order, and at the instance of his Predecessor *Charles the Great* (that is, *Charles the Bald*) who had charg'd him to refuse by writing the Folly of *Paschasius*; that upon this Account he was oblig'd to grant his Protection to that dead Person against the Calumnies of the living, if he were minded to shew himself the worthy Successor of that great Prince.

While these Disputes were on foot between *Berenger* and his Adversaries, *Leo IX.* dies in the Year 1054. His successor *Victor II.* confirm'd what he had done against *Berenger*, and all of 'tis said likewise that he held a Council at *Florence*, wherein he Condemn'd him. *Hildebrand* *Tours* in his Legat in *France* having held a Council at *Tours* in the Year 1055, made *Berenger* appear the Year there, and gave him Liberty to defend his Opinions: *Berenger* resolv'd to forsake them, and to engage himself by an Oath to hold the common receiv'd Doctrine of the Church, against concerning the reality of the Body and Blood of *JESUS CHRIST* in the Eucharist. *Berengens*.

But he either did this pretently, or else soon chang'd his mind; for after this Council the Council he continu'd to broach his Doctrines as before; and not being capable of Teaching his ill of Error publicly, he explain'd it in particular, and wrote several Treatises in its Defence. *Rome* is ed *Stephen X.* Pope *Victor's* Successor, cited *Berenger* to a Council held at *Rome* in the Year 1059, which was compos'd of 112 Bishops of several Nations. *Berenger* at the first maintain'd his Opinion, which was refuted by *Alberic* a Monk of *Mount Cassinus*, and by *Laufank*; but afterwards he yielded, and declar'd that he was ready to believe and subscribe to what the Pope and Council would be pleas'd to prescribe to him. Upon this, *Humbert* Cardinal Bishop of *Blanchefleur*, prepar'd a form of Faith, which was Sworn to and Subscrib'd by *Berenger* in these Words: "I *Berenger* an unworthy Deacon of the

"Church of *S. Maurice* of *Angiers*, having a knowledge of the true Catholick and Apostolick Faith, do abjure all Heresie; especially that of which I have been suspected, of Faith which holds that the Bread and Wine upon the Altar after the Consecration are only made by the Sacrament, and not the real Body and Blood of our Lord *JESUS CHRIST*; *Berenger's* and that it could not be handled by the Priests, nor broke and eat by the Faithful, unless it were only in the Sacrament, and after an insensible manner. I approve of the Doctrine of the Holy and Apostolick See of *Rome*, and I confess from my Heart and with my Lips, that I hold the same Faith which the Holy and Reverend Pope *Nicholas*, and his holy Synod have declar'd and assur'd me that I ought to hold, according to the Evangelical and Apostolick Authority, viz. That the Bread and the Wine which lie upon the Altar, after the Consecration, are not only the Sacrament, but also the real Body and Blood of our Lord *JESUS CHRIST*, and that 'tis handled by the Priests, broke and eaten by the Faithful, not only in the Sacrament, but also in a sensible way. The which I swear By the Holy and Consubstantial Trinity, and by the Holy Evangelists, declaring that those who shall advance any thing contrary to this Faith, deserve themselves, their Doctrines, and their Followers to be Anathematiz'd. And if I myself should be so bold, as to think or teach any thing contrary to this Profession of Faith, I submit my self to the utmost Rigor of the Canons. In Testimony whereof, I have set my Hand to these Presents, which I have heard read over and over. Afterwards he burn'd his own Writings, and the Book of *John Scotus*.

This

Berenger This Profession of Faith seem'd to be sincere : But *Berenger* was no sooner return'd to *France*, but finding King *Henry* dead, and his Son *Philip* in his Minority, he thought that now he might maintain his Error afresh without Reftraine. He repented that he had burn'd his Writings, and made a new one in opposition to that Profession of Faith, which he said was *Humbert's*, and not his : This is that Piece which *Laufank* and *Guimond* refute. In a Word, he perfisted in the Defence of his Error, and fled out into a Passion against *Pope Leo*, and the Holy See. *Pope Alexander II.* who fuccceded *Nicholas*, being inform'd thereof, wrote him a Letter, wherein he exhorts him absolutely to renounce his Error, and to be no longer a Scandal to the Church. But instead of obeying the *Pope*, he had the Confidence to send him Word, That he would do nothing in it, and remain'd obftinate in his Opinion.

The Council of Roan *Maurilla* Arch-bishop of *Roan*, willing to put a stop to the progress of this Herefy, which visibly spread it self in *Normandy*, upon the account of that Influence which *Berenger* had over it, calls a Provincial Council of Bishops at *Roan*, in the Year, 1063. wherein he prepar'd a Profession of Faith, declaring, That the Bread and Wine, after Consecration, were chang'd into the very Substance of the Body and Blood of *JESUS CHRIST*; anathematizing all those who are of the contrary Opinion, or oppose this true Faith : And it was order'd, That for the future this Profession of Faith should be subscribed by the Bishops, before their Ordination.

The Council of Poitiers In the Year, 1075. *Geraldus* Bishop of *Angoulême*, and Legat of the Holy See for the Provinces of *Tours*, *Bordeaux* and *Auche*, call'd a Council at *Poitiers*, wherein *Berenger* was accus'd, and like to be kill'd. But this Accident did not alter his Mind, for as soon as the Heat was over, he went from the Council as unconvinced of the Truth, as he against *Berenger* came.

The Letter of Eusebius It was at this time that *Eusebius* Bishop of *Angers*, who is the same with *Bruno*, wrote to *Berenger*; That he had receiv'd a Letter from him, which intimated, That *Geoffrey* was a publick Abettor of *Laufank's* Fooleries; and that in that Letter he desir'd, that *Geoffrey* might be summon'd before him, to give an Account of the Explication of a Passage of *S. Ambrose*, taken out of the Treatise concerning the Sacraments. That in Answer to his Letter he declares to him, That he knew not whether that Question had been started out of Vain-glory; but this he knew very well, that after it had been spread over a great part of the World, it had cast a great Blemish on the Reputation of the Church of *Angers*, which was expos'd to the Calumnies and Upbraidings of all Men, both far and near. That for his part he had resolv'd to decline these Disputes, to keep to the Text of the Holy Scriptures, and to believe that the Bread and Wine are the real Body and Blood of *JESUS CHRIST* after Consecration, without concerning himself how this could be : And that if any one should ask him, What were the Thoughts of the Fathers and Doctors about it? he would refer such an Inquirer to their Writings; and advise him to put such a Construction upon what he found in them, as was most conformable to the Doctrine of the Gospel. That this was not out of any disrespect to the Writings of the Fathers, but because he thought that the principal Regard ought to be had to the Text of the Gospel, for fear it should cause a Scandal in the Church of God, if the Opinions of the Fathers should not be well understood, or the Passages taken out of them should be corrupted. That it was after this manner that the disturbance which happen'd at *Tours* in the Presence of *Gerald*, and in the same City in the presence of *Hildebrand*, was appeas'd; and that this Plague, which began to spread it self afresh, had been stop'd by the Command of the Prince, and by the Authority of the Arch-bishop of *Besançon*. That thereupon he had taken up a Resolution to hold no more Conferences, nor to enter into any Dispute upon that Subject, and that he would never give his Consent for the holding of any Assembly upon that Affair: That if any such should be holden, he would not be at it. That he would not give Audience to the Disputants, and would exclude such as continu'd obftinate from the Communion, because this Business had been determin'd thrice in the Province, and four times by the Sentence of the Holy See.

The Council of Rome At last *Gregory VII.* willing to put an end to what he had begun whilst Legat, cited *Berenger* to a Council, held at *Rome* in December, 1078. and gave him time to consider what he had to do till the next Council, which was held the next Year in *February*. *Berenger* did still adhere to his Opinion, and maintain'd it very vigorously : *Bruno*, afterwards Bishop of *Sigü*, and Abbot *Wolpelmus*, oppos'd him. The Question was debated between them for three Days; and, at last, *Berenger* was forc'd to make his Recantation, drawn up in these Terms : " I *Berenger*, believe in my Heart, and confess with my Mouth, That the Bread and Wine " which are upon the Altar, are substantially chang'd by the Mystery of the Priest, and by " the Words of our Saviour, into the true, proper, and quickening Body and Blood of our " Lord *JESUS CHRIST*, which came out of his Side : And not only figuratively and " by virtue of the Sacrament, but truly, properly and substantially, according to the Inten- " tion of these Presents, and as I have read, and you understand it. This is my Faith, con- " trary to which I will not, for the future, broach any Doctrine : So help me God, and the " Holy Evangelists. After this, the *Pope* conjur'd *Berenger*, by the Almighty God, and by the Holy Apostles *S. Peter* and *S. Paul*, never to dispute again with any Person, about the Body and Blood of *JESUS CHRIST*, unless to undeceive those on whom he had impos-

pos'd. Upon this Declaration he granted *Berenger* a Letter, directed to the Arch-bishop of *Tours* and to the Bishop of *Angers*; wherein he declar'd to them, That he had taken *Berenger* into his Protection, and enjoyn'd them to defend him against *Fulcus Richinus*, the Count of *Angers*, who bore him an ill Will, and against all his Enemies. He likewise granted him a Bull, which excommunicates those who should attempt any thing against his Person or Estate, or should call him Heretic. These Favours, granted by *Gregory VII.* to *Berenger*, gave an Occasion to the Bishops, who exhibited a Decree against this *Pope*, in a Council held at *Bressé*, in the Year, 1080. to accuse him of being a Disciple, or at least a Favourer of that Heretic. But this Charge against this *Pope* was groundless and unjust, since he had not enterain'd *Berenger* till after he had abjur'd his Herefy : Tho' perhaps he was too easy in entering Credit to the Words of so unconstant a Man. In Truth, it appears that *Berenger* did persist in teaching his Herefy, since he was forc'd to appear at a Council held at *Bordeaux* the same Year, 1080. by *Hugh* the *Pope's* Legat, at first Bishop of *Dia*, and afterwards Arch-bishop of *Lims*, and there to give an Account of his Faith, as 'tis recorded in the *Chronicon* deaux of *S. Milcent*. This is the last Scene wherein *Berenger* appear'd. He spent the rest of his Life in the life of *S. Cassius*, near the City of *Tours*; to which Place he retir'd after the Council of *Rome*, and dy'd there Jan. 6. 1088.

An ancient Author to be met with in the Library of *Flury*, *William* of *Malmsbury*, of *Berengian* *Mathew* of *Parisi*, *Vincent* of *Beauvais*, and several other more modern Authors, tell us, that *Berenger* was a real Convert, and that he died a sincere Penitent, being heartily sorry for his former Error, and enjoin'd them to defend him against *Fulcus Richinus*, the Count of *Angers*, who bore him an ill Will, and against all his Enemies. He likewise granted him a Bull, which excommunicates those who should attempt any thing against his Person or Estate, or should call him Heretic. These Favours, granted by *Gregory VII.* to *Berenger*, gave an Occasion to the Bishops, who exhibited a Decree against this *Pope*, in a Council held at *Bressé*, in the Year, 1080. to accuse him of being a Disciple, or at least a Favourer of that Heretic. But this Charge against this *Pope* was groundless and unjust, since he had not enterain'd *Berenger* till after he had abjur'd his Herefy : Tho' perhaps he was too easy in entering Credit to the Words of so unconstant a Man. In Truth, it appears that *Berenger* did persist in teaching his Herefy, since he was forc'd to appear at a Council held at *Bordeaux* the same Year, 1080. by *Hugh* the *Pope's* Legat, at first Bishop of *Dia*, and afterwards Arch-bishop of *Lims*, and there to give an Account of his Faith, as 'tis recorded in the *Chronicon* deaux of *S. Milcent*. This is the last Scene wherein *Berenger* appear'd. He spent the rest of his Life in the life of *S. Cassius*, near the City of *Tours*; to which Place he retir'd after the Council of *Rome*, and dy'd there Jan. 6. 1088.

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And yet we find that *Laufank*, in his Fiftieth Letter, written since the Year, 1080. to *Reginald* Abbot of *S. Cyprin* of *Poitiers*, and the anonymous Author of a Treatise written in the Year, 1088. and publish'd by *Father Chifflet*, speak of him still as an Heretic, without mentioning his Conversion in the least. We find that after his return from *Rome*, he was oblig'd to give an Account of his Faith to the Council of *Bordeaux*. But that which raises the greatest cause of suspecting his Conversion, is, That after his second Return from *Rome* to *France*, he compos'd a Treatise in opposition to his last Profession of Faith, as *Father Mabillon*, who had seen the Manuscript, assures us : The which being joined to the Testimony of *Bartholomew* Priest of *Constance*, who says positively, That *Berenger* had not chang'd his Opinion, seems to destroy all that has been said about his Repentance, or at least shews that it was very late, and that he did not change his Opinion till a little before his Death.

Norwithstanding his Recantations and Repentance, several of his Followers persisted in their Error; but by degrees this Herefy was extirpated. One *Anastasi*, a Monk of *S. Sergius* of *Angers*, was forc'd to abjure it, and to deliver a Profession of his Faith to *Gerald* Abbot of *S. Aubin* of that City, related by *Father Luke Dachery*, in his Notes upon the Life of *Laufank*. The Fathers of the Council of *Placentia* in the Year, 1095. condemn'd the Herefy of *Berenger* afresh : And lastly, *Bruno* Arch-bishop of *Treves*, drove out of his Province the Followers of this Heretic.

Berenger was likewise suspected of several other Errors. *Guimond*, after *Theodwin*, accuses *Other* *Er-* him of believing, That Infant-Baptism was null; and of destroying lawful Marriages, by rans- permitting Men to abuse all Women without distinction. *Laufank* and *William* of *Malms-* bury, accuse him of harbouring a strange Contempt for the Writings of the Fathers. Lastly, *Guimond* and *S. Anselm* relate, as an Error which he had advanc'd, That our Saviour after his Resurrection, did not enter through the Chamber-door, where his Disciples were, before it was opened. As to this Error, 'tis a Consequence of his Opinion about the Eucharist. As for the two former, so far as they are not in the Writings of *Berenger*, and were never (as we can learn) charg'd upon him by other Authors : And since he has not been condemn'd for maintaining them, nor ever oblig'd to retract them in any Council, 'tis hard to suppose that he taught them publicly; and the rather, because they are ancient Errors condemn'd long before that in the Church.

We have by us a Letter of *Berenger* to *Asceline*, another to *Richard* the Abbot; three Pro- fessions of Faith : a part of his Treatise in opposition to his second Profession of Faith : and *Father Mabillon* has seen a Treatise in Manuscript against the third. The Treatise which he compos'd against *Adelman*, alias *Alman*, Bishop of *Bressé*, of which *Sigibert* of *Gembours* makes mention, and his other Pieces, are lost. He wrote in a dry and scholastick Style. *Sigibert* has reason for what he says, when he tells us, That he abus'd the Sophisms of Logic in opposition to the Apologetical Simplicity; and that this could be no Excuse to him, nor Edification to others, because he rather render'd clear Things obscure, than obscure Things clear.

clear. He does not seem to have had very much Skill in the Antiquities of the Church. His Error was oppos'd by *Lanfrank*, Archbishop of *Canterbury*; by *Adelman*, Clerk of the Church of *Liege*, and afterwards Bishop of *Bresse*; by *Aelwine*, Monk of *S. Evrou* in *Normandy*; by *Cuy Aretine*, Abbot of *La-Croix-Saint-Louisy*; by *Durandus*, Abbot of *Troarn*; by *Hugh*, Bishop of *Langres*; by *Alberic*, Monk of *Mount-Cassin*; by *Guitmond*, Archbishop of *Aoverje*; and by *Alger* Deacon of *Liege*, and afterwards Monk of *Cluny*.

CHAP. III.

Of the Writings of Lanfrank, Arch-bishop of Canterbury; of Guitmond; of Alger; and of the other Authors who have refuted the Error of Berenger.

Lanfrank, Arch-bishop of *Canterbury*, descended from a very honourable Family of *Pavia*; for his Father was Wardon or Keeper of the publick Archives, where were deposited the Minutes of the Laws and Customs of the City. After he had went through the course of his Studies in his own Country, he went into *France*, under the Reign of King *Henry*, and came to *Auranches*, where he taught publicly for some time. In his Journey to *Rome*, he was taken by Highway-Men, who robb'd him; and having bound him, left him in a Forest near the Abbey of *Bee*. On the Morrow, some Passengers finding him in that Condition, unbound him; and upon his asking them, Whether there were not a Monastery near that Place; they directed him to the Abbey of *Bee*, which was newly founded. He retir'd thither, and took upon him the Habit at the Hands of *Herluin* chief Abbot of that Monastery. This happen'd in the Year, 1041. The Genius, the Learning, and the Virtue of *Lanfrank*, being soon discern'd, he was elected Prior of his own Monastery, and chosen by *William* I. Duke of *Normandy*, to be one of his Counsellors of State. He went to *Rome* under the Popedom of *Leo IX.* and clear'd himself, before that Pope, from the Error of *Berenger*, which was laid to his Charge. He return'd thither a second time under the Popedom of *Nicholas II.* to request a Dispensation for the Marriage of Duke *William* with the Daughter of the Count of *Flanders*, his Kinswoman; which was granted, upon Condition that the Duke and his Lady would build a Monastery. The Duke gave Orders for the building the Monastery of *S. Stephen of Caen*, of which *Lanfrank* was made Abbot in the Year, 1063. He was so highly in the Duke's esteem, that this Prince, after he had conquer'd *England*, could find none more proper than him to send to *Rome* to Pope *Alexander II.* to treat with him about the Reforming the Churches of that Kingdom. After the Death of *Maurillius* Arch-bishop of *Rome*, *Lanfrank* was pitch'd upon to be his Successor. But he refus'd it. And upon his Refusal, the Bishop of *Auranches* having obtain'd that Arch-bishoprick, *Lanfrank* went a fourth time to *Rome*, to get this Translation to be approv'd of, and to desire the Pall for that Arch-bishop. He obtain'd his Request from the Pope; who sent two Legats to crown *William* King of *England*, and to reform the Churches.

The Council of *Windfor*.

Lanfrank's Commentary on S. Paul's Epistles.

These Legats held a Council at *Windfor*, wherein they depos'd several Bishops who were convicted of Crimes, or of gross Incontinence; and among the rest, *Stigand* Arch-bishop of *Canterbury*, who had possess'd himself of that See by Intrigues and Violence. *Lanfrank* was oblig'd, against his Will, by the express Command of Abbot *Herluin*, to take upon him this Arch-bishoprick in the Year, 1070. He govern'd that Church, for Nineteen Years together, with a great deal of Wisdom and Authority. He still kept up his Credit with King *William*, in whose Absence he was Regent of the Kingdom. He dy'd a little after that Prince, in *May*, 1089.

The largest Treatise of *Lanfrank*, is his Commentary upon the Epistles of *S. Paul*. He gives us the Text, with some Illustrations, in a Parenthesis; and adds to this, some Notes of Explanation taken out of *S. Augustin*, or out of the Commentary attributed to *S. Ambrose*, or such as himself compos'd. Those out of *S. Augustin* are to be met with in that Father; but a great part of those which are cited under the Name of *S. Ambrose*, are not to be met with in the Commentary which goes at present under the Name of that Saint: And there are likewise some others which are *S. Augustin's*, and are ascribed to *S. Ambrose*. These Notes are short and sententious; and the Author keeps close to the Literal Meaning and the Morality of the Epistles. *Peter Lombard* cites several Passages out of this Commentary upon *S. Paul*, which are not exactly in the same manner exprest by *Lanfrank*.

Lan-

Lanfrank's Treatise of the Body and Blood of *JESUS CHRIST*, is a Refutation of *Lanfrank's* a Piece which *Berenger* had made against the real presence of the Body of *JESUS CHRIST* in the Eucharist. He tells him that he could with that he might have a Contention with him, being persuaded that it would be very advantageous either to reclaim him from his Error, or at least to rectify his followers. But that since he took upon him to maintain it in his private Converse with ignorant Men, and at the same time to own the orthodox Truth before the Councils, rather out of fear of Death, than for the sake of Truth, he avoided Persons of clearer Heads, who could pass a sound Judgment upon his Discourses. That if he could once discourse with him in the presence of sensible Men, he would convince him what an ill use he made of several Passages of the Fathers, which were either false, or corrupted, or ill explain'd. That not being content to Teach his Errors with his Mouth, he likewise spread them through the World by the Writings which his Disciples publish'd. That his first Writings had been Examin'd and Condemn'd by Pope *Nicholas* of blessed Memory, in a Council at *Rome* of One hundred and thirteen Bishops; in which Council *Berenger* himself had thrown them into the Fire, and promis'd upon Oath, that he would never swerve from the Faith of the Fathers, nor Teach any more the Doctrine which he had advanc'd about the Body and Blood of *JESUS CHRIST*. That he had since that broke his Oath by Writing against that Synod, against the Catholic Faith, and the Doctrine of all the Churches. That this is the Treatise which he undertakes to refute, by repeating his own Words, and giving them an Answer afterwards.

Berenger gave out that the Confession which they had made him sign at *Rome*, under Pope *Nicholas*, was prepar'd contrary to the Catholic Faith by *Humbert*, whom by way of Contempt he calls the *Burgundian*. *Lanfrank* asserts, That this Confession was not *Humbert's*, but *His*, the Pope's and the Council's, who all had approv'd of it. He likewise recites *Berenger's* other Confession under Pope *Gregory VII.* and defends *Humbert*. *Berenger* said, That this Man was of the Opinion, or rather of the Fooleries of the Mob, of *Paschasius*, and of *Lanfrank*, who believe that after Consecration, the substance of the Bread and Wine were no longer upon the Altar. *Lanfrank* shews him that this was not any particular Opinion; but the Doctrine of the Church, of the Councils, and of the Popes who had condemn'd him. *Berenger* adds, That tho' *Humbert* was of this Opinion, yet he had destroy'd his own Argument before he was aware, because in saying that the Bread and Wine which are on the Altar, are either only the Sacrament of the Body and Blood of *JESUS CHRIST*, or are only the Body and Blood of *JESUS CHRIST*, he suppos'd that there was both Bread and Wine upon the Altar. After *Lanfrank* had taken notice that if there were any Ambiguity or Contradiction in the Words of that Confession, the Blame lay at *Berenger's* Door, since he had approv'd of, and Sworn to it, and was not allow'd to Swear that he would hold two Contraries; he observes that the two Propositions which he asserts are neither the Councils, nor Cardinal *Humbert's*. That the first belongs to *Berenger* and his Followers; and that the second is maintain'd by none, for tho' the Church believes that the Bread and Wine are chang'd into the Body and Blood of our Saviour, yet it acknowledges that this Mytery is the Sacrament of the Passion of our Lord, of his Mercy, of the Concord and Union, and of the Incarnation. That besides, when the name of Bread is given to the Body of *JESUS CHRIST*, 'tis a figurative and mystical way of Speaking; and that 'tis so call'd, because 'tis made of Bread, and retains the Qualities of Bread; and because it nourishes the Soul after an incomprehensible manner, as the Bread nourishes the Body. 'Tis upon this Principle that he answers the logical Evasions which *Berenger* makes about these terms of Bread and Wine. He replies likewise to the Passages of the Fathers, which he alledges to prove that the Bread and Wine still remain in this Sacrament, by shewing that 'tis the external Appearance of Bread and Wine, which is the Sacrament and the Sign of the invisible Body and Blood of *JESUS CHRIST*. *Berenger* asks how it can be said, That the Body of *JESUS CHRIST* which is incorruptible, is broken and eat in this Bread. *Lanfrank* replies, That the Just who live by Faith, need not concern themselves how the Bread and Wine become the Body and Blood of *JESUS CHRIST*, by an essential change of its Nature: That the Belief of the Church is, That the Body of *JESUS CHRIST* is so Broken and Eat in the Eucharist, that it does not hinder in from being incorruptible and impassible in the Heavens: That we eat it Corporately when we receive it from the Hand of the Priest, and that we likewise eat it Spiritually by Faith. He moreover produces the Passage out of the Council of *Ephefus*, which says that this Flesh which we Eat in the Eucharist, is the proper quickening Flesh of the Divine LOGOS. After he had thus Answer'd *Berenger*, he explains his own Sentiments in these Terms. "We believe that the terrestrial Substances which are Sanctified at the holy Table, by the divine Efficacy and Ministry of the Priest, are converted after an Ineffable, Incomprehensible, and Miraculous manner, by the Operation of the supreme Power into the essential Body of our Saviour, their Appearances remaining with their Qualities, for fear Men should be struck with Horror, if they were to Eat raw and bloody Flesh; and that they believing what they did not see, their Faith merited the greater Reward. That notwithstanding this, the Body of *JESUS CHRIST* remains

" still

Lanfranks
Treatise of
the Body
and Blood
of Jesus
Christ.

"still in Heaven at the Right Hand of his Father, Immortal, Entire, without Defect, and Impassible: So that we may truly say, that we do, and do not receive the same Body which is Born of the Virgin; because 'tis the same with respect to the Essence, Propriety, and Efficacy of its Nature; And 'tis not the same, if we consider the Appearances of Bread and Wine and the other Qualities: This, says he, is the Doctrine which the whole Catholic Church has always held, and does still hold. He recites a great many Passages out of S. Ambrose and S. Augustin to strengthen this. He explains in what Sense it may be said that the Eucharist is an Appearance, a Figure, or a Sacrament: That 'tis the Appearance of the Bread and Wine which were there before the Consecration, and which are chang'd into the Body and Blood of JESUS CHRIST: That we beg of God in a Prayer, that we may comprehend according to the Truth and Reality of Things, that which we perform under Types and Figures, thereby taking the Word Truth for a clear manifestation of those very Things without a Type and without a Figure. That the Eucharist is likewise a Sign and Sacrament of the Passion of our Lord and Saviour. That lastly 'tis call'd Bread and Wine, because 'tis customary to call Things by the name of those Things out of which they are made, and to which they are like. The Berengerians objected, That if the Bread were chang'd into the Body of JESUS CHRIST, It was necessary for this Change, that either the Bread should be carry'd up into Heaven, or else, that the Flesh of CHRIST should be brought down hither; neither of which appear'd to be done. Lanfrank answers them, that this is a Mytery which we ought to believe, without inquiring into the manner of it. After Lanfrank had answer'd these two Objections, he then raises two new Arguments against Berenger. The first is, that if the Eucharist were call'd the Flesh of JESUS CHRIST, only because it is the Figure of it, it would from thence follow that the Sacraments of the old Law were more excellent than those of the New; because 'tis more excellent to be the Type of Things future, than to be the Figure of Things past: And moreover, that the Manna which fell down from Heaven, was a more noble Figure than a little Bit of Bread could be. The second Argument is the universal Opinion of the Church, and the Consent of all Nations. "If, says he to Berenger, that which you believe and maintain be True, it follows that what the whole Church believes and reaches in all the World must needs be False: For all the Christians who are in the World, are Persuaded that they receive in the Sacrament the real Body and the real Blood of JESUS CHRIST. Ask the Latins, the Greeks, the Armenians, and all the other Nations of the Christian World, and they will all unanimously tell you, that this is their Faith. If the Faith of the universal Church be false, you must say that there never has been a Church, else that it is lost: But there is not any Catholic who dares to affirm either. After he had prov'd this Truth by several Passages of Scripture, he adds, (speaking still to Berenger) "You and those whom you have deceiv'd, object against these plain Testimonies of our Lord, and of the Holy Ghost, concerning the Perpetuity of the Church, that indeed the Gospel has been Preach'd to all Nations, that the World has believ'd that the Church is Establish'd, that it has increas'd and improv'd; but that it afterwards fell into Error by the Ignorance of those who have put a false Gloss upon Tradition, and that 'tis to be found among you alone. This is the usual Answer of Innovators, which Lanfrank refutes in a few words.

The Rules
of the Or-
der of S.
Benedict.

The Statutes or Rules of the Order of S. Benedict made for the Monks of England, go under Lanfrank's Name; but Father Luke Dachery observes that they are not in his Style; that he is cited as a third Person in the second Section of the second Chapter, and that there are some Rules which appear too Remiss; this makes him believe that 'tis a Collection of Rules, of which Lanfrank is not the Author, or which has been augmented by some other of a more modern Date. Let the case be how it will, it contains nothing but what relates to the Customs and Practices of Monks, therefore we shall not insist any longer upon it.

Lanfrank's Letters are short and few, but contain in them things very Remarkable.

The three first are directed to Pope Alexander II. In the first he earnestly intreats him to give him leave to lay down his Arch-bishoprick, which he had not taken upon him but by his Order, that he might retire into a Monastery. He likewise excuses himself for not being able to wait upon him at Rome. In the second he gives him to understand, that Herman a Bishop who had formerly quitted his Bishoprick under the Popedom of Leo IX. and embrac'd a Monastick Life, had a design to do it again, and would have done it, had not he hinder'd him. He assures the Pope that that Bishop was no longer in a Condition, by reason of his Age, to discharge his Functions, and that he is not forced to retire, but does it voluntarily to give himself wholly up to the Service of God. The English Historians tell us that this Herman was Flannan, and that he had been Bishop of Winchester under the Reign of King Edward; that he afterwards left both that Bishoprick and England, and became a Monk of S. Berthin. That he return'd some time after into England to be Bishop of Sarum, and that he liv'd to the time of William the Conqueror, which part of his Life he spent at the Bishoprick of Sarum. 'Tis about the end of his Life that he desir'd to retire the second time.

time. Lanfrank likewise consults the Pope about the Bishop of Litchfield. This Bishop being accus'd of Incontinence, and other Crimes before the Popes Legats in England, would leave the King liberty to put another in his place. He afterwards came to Court, and gave his Resignation to the King. Lanfrank was not willing to ordain another in his place, till he had receiv'd Permission from Rome, he therefore desires it in this Letter. The third is about the difference then on foot between the Sees of Canterbury and York about the Primacy, and about several other Churches. The Pope had refer'd the Examination of the Matter to an Assembly of Bishops, of Abbots, and of other Prelates of the Kingdom. This Assembly was held at Winchester by the Order of the King of England, and in his presence. It was there prov'd by the Ecclesiastical History of Bede, that from the time of S. Augustin the Apostle of England, the Church of Canterbury had always enjoy'd the Right of Primacy over all England and Ireland; and that the Bishops of the Places now in Question, had been ordain'd, cited to Synods, and depose'd by the Acts of Councils, and confirm'd by 140 years together. This was likewise prov'd by the Acts of Honorius, Vitalian, Sergius I. Gregory IV. and Leo IX. The Arch-bishop of York having nothing but weak Arguments to oppose these Authentick Testimonies, yielded the Point, and had desired the King to adjust Matters between him and Lanfrank. Afterwards by a general Consent an Act was prepar'd touching the Privileges of the Church of Canterbury, which he sends to the Pope, and desires him to confirm. He thanks him for those Testimonies of Love which he had given him, and for granting him two Bulls. He tells him at last that he sends him the Letter, which he had writ formerly to Berenger, whom he calls Schismatic.

The fourth is a Letter of Pope Alexander, directed to Lanfrank, wherein he confirms the Decrees of his Predecessors made in favour of the Monks who were in the Cathedral Churches of England, in opposition to those who would dispose of them, for to put secular Clerks into their Places.

The fifth is directed to Hildebrand Arch-deacon of Rome. After he had return'd him Thanks for the good Will he bore to him, he informs him that the Controversie about the Primacy of the Church of Canterbury was ended, and that he had sent the Act of it to Rome.

The sixth is Hildebrand's, who gives him to understand, that he had not obtain'd the Pall which his Legats requir'd, because they were not given at Rome, but to Persons there present.

The seventh is a Letter of William King of England and Duke of Normandy, to Pope Gregory VII. who acquainted him that his Legat was come to wait upon him, to demand of him the Oath of Fidelity, and the Money which his Predecessors had always been us'd to remit to Rome. He answers him, That as for the Oath he would take none, because he was not allow'd to do it, and his Predecessors had never done it. As for the Money, he says, that for these three last years which he had spent in France, it had been Collect'd very carefully, that he would send him what was already gather'd, and the remainder he would send by Lanfrank's Deputies. He desir'd to be recommended to his Prayers, and assures him that he had a sincere Affection for him, and would be always submissive to him.

Lanfrank at the same time sent the Pope word that he could not as yet prevail upon the King to take the Oath which he required, and assures him that he had still the same Affection for him as formerly. This is the Eighth Letter.

The ninth is a Certificate granted to a Man of the Diocese of Sees, who stood Convicted of having kill'd three Persons who went to Mount S. Michael. The Bishop of Sees had enjoy'd him Penance, and granted him Letters directed to the Bishops, that they might absolve him, or release him from part of his Penance, when they should think it proper. This is what Lanfrank certifies to the Arch-bishop of York.

In the tenth, writ to the same Arch-bishop, he very clearly determines that it is not Lawful for a Man or a Woman who are divorc'd for Adultery, to Marry again.

The eleventh is a Letter of Thomas Arch-bishop of York, who wrote to Lanfrank, desiring he would send to him the Bishops of Winchester and Dorchester to assist him in Consecrating a Bishop of the Isles of the Orcaides, protesting that hereby he did not pretend that these two Bishops were his Suffragans.

By the following Letter Lanfrank enjoys them to do it.

In the thirteenth, directed to John Arch-bishop of Rouen, he tells him his Opinion upon several Rites and Ceremonies which he wrote to him about. He maintains that in the Consecration of Churches the Bishop ought not to wear his *Chasuble* but a *Chappe*; [Several Copies and Vestments were by the] and that the *Maniple* ought not to be given at the Ordination of Sub-deacons, because 'tis not a Habit peculiar to Ecclesiastics, no more than the *Albe* and *Amict*, since in Monasteries the Laicks wear them.

The four next are likewise directed to the same Arch-bishop; in the two first he writes to him about a difference which had happen'd in the Church of S. Owen, which is related at large in a Passage of an History of the Church of Roan, mention'd by Father of the Luke Dachery in his Notes. The third is a Letter of Complément. In the last he excuses himself upon some complaints that had been made of him.

The Rome.

Lan-
frank's
Letters.

The Four next are written in Favour of Baldwin Abbot of S. Edmond, and the Religious of that House. The Last is Pope Gregory the Seventh's to Lanfrank; by which he orders him to prevent Bishop Herfast from putting that Abbot to any Trouble. And this is the Subject-Matter of the former Letter which Lanfrank had wrote to that Bishop.

The One and twentieth is a Letter to the same Bishop, about a Man whom he had ordain'd Deacon, without having receiv'd any Order for it; who besides, was a married Man, and would not turn off his Wife. He enjoins him to depose him from his Deaconship, to give him for the future only the four lesser Orders, and not to place him among the Deacons, unless he would live single. If he did that, then he should not confer the Order of Deacon upon him again, but only grant him a Power of discharging his Functions, by giving him the Gospels in a Synod or an Assembly of the Clergy.

The Two and twentieth is likewise an Answer directed to that Bishop, about a Man who had enter'd into Priest's Orders, without being fit for it. He orders, That he should be enjoy'd Penance, and suspended from all Ecclesiastical Functions, till such time as he thought fit to restore him.

The Three and twentieth is directed to Herbert Bishop of Norwich, his Suffragan; whom he reproves for slighting a Letter which he sent him in favour of Berard, a Clerk belonging to the Abbot Baldwin. He tells him of the Respect which is due to Metropolitans; and admonishes him to turn out Monk Herman, who went under a bad Name.

The Four and twentieth is directed to Maurice Bishop of London elect. He returns him this Answer, That he ought to injoin them Penance who had apprehended a Man, who dy'd under their Hands. That he could not speak any farther of his Affair to the King. That Clerk Geoffrey, charg'd with Apostacy, ought to be turn'd out of his Church; or bring Letters demission from his Bishop: And advises him to meet him the Saturday before Lætare-Sunday, at Chichester; and that he would there give him Priest's Orders.

The following Letters, which are very short, are upon various and particular Subjects. However, there are several Things in them concerning the Discipline of the Church, viz. In the Six and twentieth, That a Priest, who has taken upon him the Habit of a Monk, and liv'd some-time in a Monastery without having receiv'd Benediction, cannot return to the World again. In the Seven and twentieth, That Arch-deacons have a Right of distributing the Holy Chalice. In the Two and thirtieth, That young Women who have made a religious Profession, or who have been presented at the Altar, shall be oblig'd to continue Religious; but that such as have not made any such Profession, nor have been presented, shall have Liberty to go out, as well as those who fled for Sanctuary to Monasteries for fear of the French. In the Three and thirtieth he proves to the Bishops of Ireland, That tho' it might be proper to give the Sacrament of the Lords Supper to Infants, yet it was not absolutely necessary for Salvation. The Six, Seven and Eight and Thirtieth inform us, That the Clergy and Laity of Dublin elected their Bishop, and sent him to the Arch-bishop of Canterbury for Ordination: That there were some Irregularities in the Churches of Ireland; and that it was requisite to call a Council there to reform them. In the Nine and fortieth he shews, That the Apostate Monks, who offer'd there to return to their Monasteries again, ought to be pardoned, and to be treated with the same Kindness as formerly. In the Sixtieth and the Last, he proves, That a Monk who has engag'd himself to constant Residence in any Monastery, may now and then go to another Monastery, when urgent Occasion requires it. In the Fiftieth he refuses Berenger, who charg'd S. Hilary Bishop of Poitiers with being in an Error about the Sufferings of JESUS CHRIST, in teaching, That he had not been sensible of any Pain. Lanfrank explains the Passage of that Father, and tells us he spoke of the Divinity of our Saviour. In the Nine and fiftieth, he reproves a Lord for having spoke very ill Things of Pope Gregory VII. and for bestowing large Encomiums on Guiberti, whom the Emperor had caus'd to be ordain'd Pope, in opposition to Gregory. He says that we ought to believe, That the Emperor did not undertake such a Thing but upon good Grounds; but that we should not commend any Person before his Death, nor speak ill of one's Neighbour; and that one cannot tell what Men are at present, nor how they will one Day appear to be in the Eye of God.

Lan-
frank's
Treatise of
Confession.

These Letters are follow'd by a small Tract, concerning the Secrecy of Confession. Lanfrank doth demonstrate, That tis a great Sin to reveal it, or to give any Hints whereby the Sins that have been confess'd may be discover'd. He would not have them in Confession inform themselves of the Sins of other Men, but only of those who are confess'd, nor to require them to discover their Accomplishes. He afterwards says, That the Confession of publick Sins ought to be made to the Priests, by whose Ministry the Church binds and looses that which it takes publick Cognizance of: But that one may confess private Sins to all the Ecclesiasticks, and even to Laicks; since we read that there have been Holy Fathers, who were the Guides of Souls, tho' they were not in Holy Orders. These are Lanfrank's own Words: who perhaps by publick Sins, understood mortal Sins; and by private, only venial Sins: Or rather, by the Confession of publick Sins, he meant a particular Confession of Sins; and by that of private Sins, a general Confession, without specifying any particular Offence, such as Laicks usually make to one another. Altho' in Lanfrank's time it was a common

common Custom among the Faithful, to confess their Sins to one another out of Humility, Lanfranks and especially when they could not meet with any Priests; and 'tis to this Custom Lanfrank alludes: For he adds, That if one cannot find a Person to whom one may confess Confession, one's self, we ought not to despair upon that Account, because the Fathers agree that in such a Case 'tis sufficient to make our Confession to God. Lastly, he says, That those to whom Confession is made, ought not to punish or correct publicly those who confess themselves, nor not under the pretence of any other Fault. This Discourse is obscure and intricate, full of forc'd Allegories, and unjust Reasonings; which made Father Luke Dachery at first to question whether it were Lanfrank's or no. However, we are not sure that 'tis not his; and 'tis plain that its Author liv'd much about that time.

There is likewise a Treatise of Lanfrank in the Fourth Tome of Father Dachery's *Spice-Other v. l. legium*; which contains, in a few Words, the principal Duties of the Religious who wait rings of upon the Churches. It was found in an ancient Manuscript of the Oxford Library. We Lanfrank have lost his Ecclesiastical History, which perhaps was the same with the Life of William the Conqueror; and a Commentary upon the *Psalms*, of which mention is made in the Author of his Life.

Lanfrank's Style was neither florid nor figurative, but plain and simple, and such as ought to appear in Dogmatical Treatises. His Reasonings are pretty just, and his Arguments cogent. He had thoroughly studied the ancient Latin Fathers, and the Canons of the Church, upon which he grounds the Doctrine which he advances, and the Judgments he makes upon the Discipline of the Church. There are but few who wrote at that time so distinctly and so exactly, or who pass'd such a just Judgment upon Things.

Father Luke Dachery was the first who publish'd Lanfrank's Works. They were printed at Paris by Billain, in the Year, 1648. The Edition is very correct, and in a fine Character. There are likewise very exact and curious Notes made by Father Dachery. At the end of Lanfrank's Works he has added several other Tracts, viz. The *Chronicon* of the Abbey of Bec; The Life of S. Herluin, first Abbot of Bec, wrote by Gilbert Crispinus Abbot of Westminster; and the Lives of William, Bezo, Thibault and Letard, Abbots of that Abbey; the which, as well as that of Lanfrank, which is at the beginning of his Works, were wrote by Milo Crispinus a Monk of Bec, who liv'd in the Twelfth Century: The Life of S. Augustin the English Apostle, and two Tracts upon the Eucharist against Berenger, the one wrote by Hugh Bishop of Langres, and the other by Durandus Abbot of Troarn, who liv'd in the same Century.

Hugh Bishop of Langres.

THE first of these two last Authors was the Son of Gilduin Count of Breteuil, near Beauvais; and Brother to Waleran Abbot of S. Witon of Verdun. He had been Clerk of the Church of Chartres, and Monk of Cluny. He was made Bishop of Langres in the Year, 1031, and was depos'd by Leo IX. in a Council held at Rheims in the Year, 1049. But following that Pope to Rome, and being enjoy'd Penance, he was re-establish'd, and dy'd in his return homeward about the Year, 1052. His Piece is only a Letter directed to Berenger, whose Opinion he declares in the following Terms. "You maintain (says he) That the Body of JESUS CHRIST is in the Sacrament in such a manner, that the Essence and Nature of the Bread and Wine are not chang'd; and you make that Body you speak of, which was Crucified, to be an Intellectual Body; which makes us think that you believe it to be Spiritual: And in this you scandalize the Catholic Church, and offend our Lord, who made it appear, That this Body which you say was Spiritual, was such as might be felt. Besides, if the Nature and Essence of the Bread and Wine do really remain after Consecration, it cannot be said that there is any real Change: And if the Body of JESUS CHRIST be therein only figuratively and virtually, one might, upon the same Grounds say, That he is likewise in Baptism, and in the other Sacraments. He afterwards proves, by several Instances, That the change of the Bread and Wine into the Body and Blood of JESUS CHRIST is real and true; and that tho' one cannot conceive how it is, yet one ought to believe it. To strengthen this, he produces several Passages out of S. Ambrose and S. Augustin. He adds, That the Body of JESUS CHRIST is given to us under the form of Bread and Wine, because if it appear'd to be Flesh and Blood, Men would be startled at it, and would not eat it. This Tract is obscure and full of Niceties and School-Terms.

Durandus Abbot of Troarn.

THE other Author is Durandus Abbot of Troarn in Normandy, who is not the same with Durandus the Bishop of Liege of the same Name. His Treatise is a great deal larger, and better Abbot of penn'd than the former. He therein cites a great many Passages of the Fathers, against the Troarn Error.

Error of *Berenger*; and in the Conclusion thereof gives a particular Account of the Condemnations of *Berenger* at *Brianne*, at *Paris*, and at *Verceil*. This Author liv'd till the Year 1088. but no Body knows at what time he wrote this Treatise.

Guitemond Arch-bishop of Aversa.

SOME time after *Berenger's* Recantation in the Council of *Rome*, *Guitemond* Arch-bishop of *Aversa*, formerly a Monk of the Monastery of *S. Leufroy* in *Normandy*, compos'd three Books against *Berenger* in the nature of a Dialogue; wherein *Roger*, to whom these Books were dedicated, is made to propole the Objections of *Berenger* and his Followers. After he had given a Character of the Temper and the Errors of *Berenger*, and mention'd his Condemnation in the Council of *Verceil* in his first Book, he then proceeds to tell us, That all the *Berengarians* hold, that the Bread and Wine are not substantially chang'd in the Sacrament of the Eucharist; but that they do not all agree in their Sentiments. For some believe, That the Body and Blood of *JESUS CHRIST* are not at all in this Sacrament, which they pretend to be only a Sign and a Figure. Others assert, That the Body and Blood of *JESUS CHRIST* are really there, but that they are conceal'd, and that we might receive them there is made a kind of *Impanation*; the most subtil Opinion which they say *Berenger* ever found out. Others, who were not thorough-pac'd *Berengarians*, but only shock'd by the Arguments of that Heretic, imagin'd the Bread and Wine are chang'd in part, and in part remain the same. Lastly, There were others who believe that the Bread and Wine are entirely chang'd; but that when unworthy Persons approach this Sacrament, it turn'd to its first Substance of Bread and Wine. *Guitemond* undertakes to refute all these Opinions; and in the first place oppugns the two former, which were properly the *Berengarian's* Opinions, by shewing that there was a real Change made of the Bread and Wine into the Body and Blood of *JESUS CHRIST*. He proves first. That it was not impossible for God to effect this Change. Secondly, That the Body of *JESUS CHRIST* might very well be touch'd, broken, bruise'd and eaten, and yet not be passible, corruptible or mortal; and that when the Host is divided into several parts, yet the Body of *JESUS CHRIST* is not divided, but remains whole and entire, and the same under each Wafer; and such as is in a thousand distinct Places in the Hands of a thousand Priests, who say Mass in different Places, and yet this very Body is still in Heaven. That we ought not to wonder that this Change is not indeed perceptible by our Senses; but that we are not always to credit their Evidence, and that Faith is enough to persuade us of this Miracle. That 'tis indeed difficult to conceive, but easy to believe it, since nothing is impossible to God, who has produced Things more wonderful. And that we see Changes altogether as surprizing, such as the Change of Nothing into this visible World, the Change of Accidents into other Accidents, the Change of Substances into other Substances, together with the Change of their Accidents: If these Changes are possible, why should the Change of one Substance into another, without the Change of the Accidents, be counted impossible?

In the Second Book *Guitemond* answers an Objection made by *Berenger*, which *Roger* propoles to him in these Words: " *Berenger* says, The Flesh of *JESUS CHRIST* is incorruptible, but the Sacraments of the Altar are corruptible if they be kept too long. To this *Guitemond* replies, That tho' the Consecrated Bread seems to be corrupted to the Apprehension of corrupted Men, yet in reality it is not chang'd at all; and that it does not appear alter'd, unless as a Punishment of the Infidelity and Negligence of Men: That it cannot be gnaw'd by Mice, and other Vermine; and if at any time it appears to be so, 'tis only to punish the Negligence, or to try the Faith of Men. Nor will he admit that the Fire can consume these Mysteries; and he says, That with Veneration they commit it to this most pure Element, to be carry'd up into Heaven. Lastly he affirms, That though the Eucharist may serve for Nourishment, yet it does not turn to Excrement; and as to that Objection which might be made, That supposing a Man should eat nothing for some considerable time but consecrated Bread, he would nevertheless have occasion to go to Stool. He answers, That 'tis a Matter of Fact, that has never been experienc'd, and that it could never enter into the Heart of any Catholic to try such an Experiment: That if any of *Berenger's* Party thought fit to do it, one should not trouble one's Head much about what became of the Mass of those Infidels, which committed so great a Crime; Because, says he, we do not believe, That the Bread and Wine are necessarily chang'd into the Body and Blood of *JESUS CHRIST*, unless among those who have the Faith to believe this Mystery, and that the Words of *JESUS CHRIST* are efficacious. That Lastly, If any of them should order a Catholic Priest to consecrate one or more great Loaves to try the Experiment, it is to be believ'd that this Loaf would not return'd into Excrement; or rather that God would permit these Heretics to be deceiv'd, by ordering some Angel or Spirit to convey away this consecrated Loaf, and to put an unconsecrated one in its stead. After he had thus solv'd the Objections drawn from Reason, he answers the Passages cit'd out of *S. Augustin*, and makes it appear in what Sense, and of what the Eucharist is a Sign.

In

In the last Book he produces a great many Passages of the Fathers, upon which he grounds *Guitemond* the Doctrine of the real change of the Bread and Wine into the Body and Blood of *JESUS CHRIST*, and confirms it by the Testimony of the *Romish* Church, and by the Condemnation brought against *Berenger*. To conclude, he demonstrates that 'tis much greater, and more excellent to believe that we receive the real Body of *JESUS CHRIST*, than to imagine that we only receive the shadow and sign of it.

Afterwards he refutes in short their Opinion, who pretended that one part of the Bread and Wine was chang'd, and that the other remain'd still the same. And the Opinion of those who believ'd that the Bread and Wine re-assum'd their former Nature, when unworthy Persons approach'd thereto. Both of these Opinions were grounded upon this, That they could not conceive how the Wicked could be partakers of the Body of *JESUS CHRIST*. To solve this difficulty, *Guitemond* distinguishes between two sorts of Receiving, the one Corporeal, the other Spiritual: That the Just receive the Body of *JESUS CHRIST* both these ways; that the Wicked receive it only in the first sense, though they do really receive it. He adds, That if only part of the Consecrated Bread were chang'd into the Body of *JESUS CHRIST* upon the account of those who were unworthy to receive it, then no Man could assuredly say, This is the Body of *JESUS CHRIST*, because no Man ought to affirm confidently that he is worthy to receive it. Wherefore it would be rashness in the Priest to say, This is the Body of *JESUS CHRIST*, as well as in the People to answer, It is so. That besides, if a vicious Priest should Consecrate an Host which he ought to receive all himself, then there would be neither Change nor Consecration; and by this means it would be true to affirm, That the Wickedness of the Priest would disannul the Efficacy of the Words of *JESUS CHRIST*, and that the Belief of the Church which is persuaded, that the Words of our Saviour are alike Efficacious in Good and Bad Priests, would be absolutely false. Lastly, To refute the last Opinion, he observes that 'tis contrary to sound Sense and Reason to say, That the incorruptible Body of *JESUS CHRIST* is chang'd in corruptible Creatures; and he concludes all by saying that, since the Sacrifice of the Eucharist, is not a bare representation of the Body of *JESUS CHRIST*, it does not contain it by an *Impanation*: That the Bread and Wine are not chang'd in part only; and that being once chang'd, they cannot return again to their former substance; and that it must be affirm'd, that all the Bread and Wine are substantially and perpetually chang'd into the Body and Blood of *JESUS CHRIST*.

There is likewise another small Tract of *Guitemond*, which is only a plain Exposition of Faith concerning the Mysteries of the Trinity, the Incarnation, and the Eucharist: It enlarges chiefly on the former, and explains in what Sense the Son is the Wisdom, and the Holy Ghost the Love of the Father. Nor ought we to forget a Discourse belonging to the same Author, which he directs to *William* the First, King of *England*, by which he refuses a Bishoprick which that Prince had offer'd to him. These Tracts are to be met with in the *Bibliotheca Patrum*. *Guitemond* liv'd to about the Year 1080. The Seventy eighth Letter of *Joss of Chartres* is directed to him, wherein that Author gives him the Character of a Religious and Learned Man. His Style is not very elegant, but pretty cogent; he argues very methodically without wandering from his Subject.

Alger Deacon of Liege and Monk of Cluny.

Alger did not write till long after *Lausfrank*, for he flourish'd in the twelfth Century. He was of *Liege*, where he studied with great success, and there spent part of his Life, first of all in the quality of a Deacon of the Church of *S. Bartholomew*. From thence he was translated to the Church of *S. Mary* and *S. Lambert*, where he liv'd Twenty years, till the Death of *Frederick* Bishop of *Liege*, after which he retir'd, and took upon him the Habit of a Monk in the Abby of *Cluny*. We make mention of this Author here, tho' he belongs to the next Century, because the principal Treatise which he wrote, was that where he refutes the Errors which *Lausfrank* and *Guitemond* have oppos'd. This Treatise is entitled, *A Discourse concerning the Body and Blood of JESUS CHRIST*, and divided into three Books. In the Preface he takes notice of the four Errors about the Eucharist, mention'd by *Guitemond*, and Subjoins two more to them. The One is, That the Bread and Wine are chang'd into Flesh and Blood, but not into the Body and Blood of *JESUS CHRIST*: The Other, That the Eucharist is turn'd into Excrements. He afterwards propoles to refute these Errors, not by the force of humane Reason, but by the Testimonies of *JESUS CHRIST* and the Saints. But before he does this, he advertises the Faithful, that tho' this Mystery be incomprehensible, yet it does not from thence follow that 'tis incredible, because God has a Power sufficient to do things which we are not capable of Comprehending. After this he divides his Work into two Parts: In the former he says, He will treat of the reality of the Body of *JESUS CHRIST* in the Eucharist; and in the latter, concerning several Questions relating to that Sacrament.

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5. *Aufem* was only a Type and Figure. He asserts, That the Bread and Wine are chang'd into the *Arch-bishop* Body and Blood of JESUS CHRIST; but withal owns, That it may be call'd *Bread*, a Sacrament, and a Figure: *Bread*, because JESUS CHRIST is call'd to himself; A Sacrament, because under the visible Appearance of Bread and Wine, the Divine Power does therein internally present to us the Flesh of JESUS CHRIST: And a Figure, because we conceive and believe it to be quite another Thing than what it seems to be to our Sight and Taste. That God made Choice of Bread and Wine in this Sacrament, because of the Analogy which there is between our Spiritual and Corporeal Nourishment. That we ought not to believe that when we receive the Body, we do not receive the Blood; and that when we receive the Blood, we do not receive the Body; but that they are exhibited to us under these two different kinds, thereby to denote that we ought to be conformable to the Body and Soul of JESUS CHRIST. That Water is mix'd therewith, thereby to represent that Water which issu'd out of our Lord's Side, and which is the Figure of Baptism. That the Wicked do indeed receive the Substance, tho' not the Effects and Benefits of the Body of JESUS CHRIST. That the outward Elements of Bread and Wine, may be broken, eaten by Mice, and go into the Stomach; but that these are Accidents which only happen to the Elements which are left, but not to that which is really the Eucharist. That we ought not to ask, what becomes of the Body of JESUS CHRIST, nor how the Bread is chang'd into the Body of JESUS CHRIST, because God has wrought greater Miracles than these. Lastly, That a wicked Priest may as well Consecrate as a good Priest, because 'tis JESUS CHRIST who Consecrates, and 'tis he who Bap-tizes.

CHAP. IV.

An Account of the Popes and of the Church of Rome, from the time of Silvester II. to Gregory VII.

Silvester II.

GERBERT, who goes under the Name of *Silvester II.* had the Possession of the Pa-pal Chair only Five Years, from the Year, 999. to the Year, 1003. During this time he did not do much worth the mentioning, nor did he write so much as he had acted before. We have only three Letters of his, written whilst he was Pope. The First is directed to *Aselin* Bishop of *Laon*, who was accus'd by King *Robert* of being disloyal to him. He had been cited before a Council held at *Compiègne*, where he had acknowledg'd his Fault, begg'd Pardon for it, given Hostages for a Security of his Allegiance, and promis'd to restore the Forts of *Laon* to the King. But afterwards he went back from his Word, would have taken the Arch-bishop of *Rheims* Prisoner, under a Pretence of restoring to him the Citadel of *Laon*; and kept those Men Prisoners who were sent to take Possession thereof. The Pope upbraids him with this Perfidiousness, and cites him to a Council to be held at *Rome* in the *Easter-week*; giving him to understand, That if he did not make his Appearance, he would pronounce Sentence against him, without admitting his Excuse of the Dangers of Travelling, since there was no more Danger in the Kingdom of *Lorraine* than in *Italy*: And whereas he might perhaps alledge Sicknes as an Excuse, the Pope adds, That if he made use of that Shift, he must fend some to testify the Truth of it, and to answer to the Accusations which were prefer'd against him.

We have already mention'd his Second Letter, directed to *Arnulphus* Arch-bishop of *Rheims*, by which he confirms him in that Arch-bishoprick.

The Third is a Bull or Grant, which confirms and ratifies the Privileges of the Abbey of *Vezelai*.

We may likewise add to these Letters, his Tract against the *Simonists*, which he made in the beginning of his Popedom. *Ademar* makes mention of one Action of *Silvester*, which, if true, is as an Instance of unheard-of Severity. He says, That *Guy*, the Count of *Limoges*, having imprison'd *Germond* Bishop of that City, for taking Possession of the Monastery of *Brantome*, which that Bishop demanded of him; and having afterwards releas'd him upon certain Conditions, this Bishop went to *Rome*, and having complain'd of this Usage to *Silvester*, that Pope had cited *Guy* to *Rome*; where, his Cause being heard in an Assembly held on *Easter-day*, he had been condemn'd by the Pope and Senate to be ty'd by the Feet to wild Horses Tails, and to be drawn and torn to pieces: But that being committed to the Bishop's Custody, he adjust'd Matters with him, and that they both fled from *Rome*, and return'd good Friends to their own Country again. 'Tis very probable that all this was done by Consent; for otherwise how can one excuse the Cruelty of this Sentence to dis-

agreeable

agreeable to the Spirit and Character of the Church, which breaths out nothing but Gen- Siliv. II. tleness and Peace, and which desires not the Death, but the [Here we may see how much Dupin, though Amendment of a Sinner? a true Romanist, abhors those bloody Principles upon which the Inquisition, and other unchar'd of severities of the Church of Rome are founded.]

The two Popes, who immediately succeeded *Silvester II.* were both *Johns*. The first of these, who according to our Account is *John XVI.* and according to others *John XVIII.* firman'd the *Meager*, was only four Months and some Days upon the Chair: The other held it almost six Years. He sent a Legat into *Germany* to confirm the Privileges and Prerogatives of the Church of *Magdeburg*, and to raise the Church of *Bamberg* into a Bishoprick. This was done with the consent of the Arch-bishop of *Mayence*, and other Prelates of *Germany* in a Council held at *Friessfurt*, which approv'd of the Pope's Bull, which advanc'd the Church of *Bamberg* to be a Bishoprick. He gave the Pall to *S. Elphege* Arch-Bishop of *Canterbury*, and sent *Bruno* his Missionary into *Poland*. He renew'd Communion with the Greek Church. *S. Fulbert* Bishop of *Chartres* wrote him a Letter, wherein he bestows great Commendations upon him, and prays him to be well advis'd before he granted Absolution to Count *Radulphus*.

Sergius IV. succeeded *John XVII.* and was call'd before *Os Perci*. If *Ditmar* may be *Sergius* credited in the Case, he chang'd his Name into that of *Sergius*, and was the first who made a Law to authorize the changing of Names; however, there are instances of this Nature more ancient, as we have already observ'd. Authors say in general a great deal in Commendation of this Pope; but they have not mention'd any one of his Actions in particular, and we have none of his Letters by us. He was not upon the Chair above two Years, eight Months, and thirteen Days, for he dy'd May 13. in the Year 1012.

After his Death there was a Schism in the Church of *Rome*, between *Benedict VIII.* Son to *Benedict VIII.* Gregory the Count of *Frescati*, who was first Elect'd by his Father's interest; and one *Gregory*, who was Elect'd by some *Romans*, who outed *Benedict*. He fled to *Henry* King of *Germany*, who immediately rais'd Forces, and march'd into *Italy* to re-establish him. As soon as the King arriv'd, *Gregory* fled for it, and *Benedict* was receiv'd without any Opposition. He confer'd the imperial Crown on that Prince, and on Queen *Chunegonda* his Wife. Under his Pontificate the *Norman* Lords who had drove the *Sarazens* out of *Sicily*, drove likewise the *Greeks* out of a great many of those places which they held in *Italy*, being assisted by the Emperor *Henry*, who came thither a second time at the instance of the Pope. *Benedict* dy'd in the Year 1024. and some Authors say that after his Death, he appear'd mounted on a black Horse, and that he brew'd the place, where he had deposited a Treasure, that so it might be distributed to the Poor, and that by these Alms, and the Prayers of *S. Odilo*, he was deliver'd from the Torments of the other Life. We have only one Bull of his in Favour of the Abbey of *Cluny*.

This Pope held a Council at *Pavia*, in which after he had discours'd at large against the *Con-* tinuance of the Clergy, he publish'd eight Decrees. The first and second, prohibit the *Cl* of Pa- Clergy from having any Concubines, and from living with Women. The third and fourth *via under* import, that the Children of such Clergy-men as are Slaves of the Church, shall be Slaves to *Benedict* the Church for ever, tho' born of a Mother that is Free. And the three last import, that such Clergy as are Slaves to the Church, can neither purchas nor possess any thing of their own, even tho' they should be born of a Mother that is Free. These Decrees were Sign'd by the Pope, by the Arch-bishop of *Milan*, and by five Bishops, and afterwards ratified by the Emperor's Authority, who at the Pope's Request, publish'd an Edict consisting of the same Articles, to give them the force of a Law.

The Count of *Frescati*, that the Popedom might be still in his Family, caus'd his other Son to be Elect'd in the room of *Benedict VIII.* tho' he was not then in Orders. He was ordain'd and call'd *John*, which according to us is the *Eighteenth* of that Name, but according to others the *Twentieth*. 'Tis said, that sometime after this Pope being sensible that his Election was Vicious and Simoniackal, he withdrew into a Monastery there to suffer Penance, and that he forbore performing any part of his Function, till such time as he was chosen again by the Clergy. The Emperor *Henry* dy'd at the beginning of this Popedom, and *Conrad* was Elect'd King of *Germany* in his place, in the Year 1024. and Crown'd Emperor three years after by this Pope. The *Greeks* having dispatch'd an Embassy to *Rome*, to get the Pope's Grant that the Church of *Constantinople* should be call'd the *Universal Church*, were oppos'd by the *French* Prelates, and *William* Abbot of *S. Benign* of *Dijon*, wrote a Letter to *John XVIII.* to divert him from that Design, which Letter is mentioned by *Gleber*. This Pope wrote a Letter to the Bishop of *Limoges*, by which he declares, that *S. Martial* shall have the Character of Apostle; and another Letter to *Odilo* Abbot of *Cluny*, wherein he blames him for having refus'd to accept of the Arch-bishoprick of *Lions*. He sent Letters of Absolution to the Bishop of *Auxerre*, who had sent him his Confession in Writing. *Canutus* King of *England* came to *Rome* in the Year 1031. where he was very kindly received by Pope *John* and the Emperor. He complain'd that they exacted too great Sums of his Arch-bishops for the Grant of their *Palls*, and it was order'd that for the future they should

John XVI.
and John XVII.

IV.

VIII.

VII.

John XVIII.

should not be so serv'd. He likewise obtain'd, That his Subjects might have free Access to
 and that they should be exempt from Customs. This is what the King acquaints

Rome, and that the Kingdom in his Letter, mention'd by *William of Malmsbury*.
John XVIII. dying *November 7.* in the Year, 1033. *Alberic Count of Friuli* caus'd his
 Son to be seated on *S. Peter's Chair*. He was Nephew to the two last Popes and the Count's
 Brothers, and was not above Eighteen Years of Age at the molt. He chang'd his Name to
Benedit IX. *Peter Damien* speaks of him as a Man that liv'd very
 dissolutely, and was very unworthy of that Dignity to which he had been advanc'd by the
 Tyranny of his Father. However, he enjoy'd the Popedom very quietly for Ten Year
 together; but at last the *Romans*, weary of his abominable Irregularities, ousted him, and put
 up in his Place the Bishop of *S. Sabina*, who took upon him the Name of *Silvester III.* He
 enjoy'd his Dignity but three Months; for tho' *Benedit* voluntarily resign'd the Popedom,
 he return'd to *Rome*, and with the Assistance of the Clergy, was altogether incapable of Governing it, and
 re-assum'd the Papal Chair. But being altogether incapable of Governing it, and
 having nothing more in his Thoughts than the gratifying of his Brutal Appetite, he made a
 Bargain about the Popedom with *John Gracian* Arch-priest of the Church of *Rome*, and
 made it over to him for a Sum of Money, referring to himself the Revenues due from *Eng-*
land to the Holy See. This *Gracian* took upon him the Name of *Gregory VI.* In the
 mean time King *Henry*, who had succeeded his Father *Conrad* in the Year, 1039, being im-
 mediant cainst *Benedit*, who had sent the Imperial Crown to the King of *Hungary*, after he
 had defeated that Prince, resolv'd to march into *Italy*, to put an end to that Schism. After
 he came thither, he caus'd these three Popes to be depos'd in several Synods, as Usurpers,
 Simonists and Criminals. *Benedit* fled for it; *Gregory VI.* was apprehended and after-
 wards banish'd; and *Silvester III.* was sent back to his Bishoprick of *S. Sabina*. He caus'd
Adalbert Bishop of *Bamberg* to be Elected in their stead, who took upon him the Name of *Cle-*
ment II. and was acknowledg'd as lawful Pope by all the World. He crown'd *Henry* *Empe-*
ror; and as he was waiting upon him home to *Germany*, he dy'd beyond the Alps, *October 9.*
 in the Year, 1047. Nine Months after his Election. Immediately upon the death of *Benedit*,
 he return'd to *Rome*, and a third time remounts the Papal Chair; which he held for Eight
 Months, notwithstanding the Emperor had sent from *Germany*, *Poppo*, Bishop of *Bressa*, who
 was consecrated Pope under the Title of *Damian* II. but he did not long enjoy that Dig-
 nity, for he dy'd of Poyson, as 'tis suppos'd, at *Palferina*, Three and twenty Days after his
 Consecration.

Confession. It is no Wonder that these Popes have not left us the least Monument of their Pastoral Vigilance, either in Councils or by Letters, since all their Care and Aim was how to gratify their Ambition and the rest of their Passions, without watching over the Flock of JESUS CHRIST. *Clement II.* must be excepted out of that Number; for though he had been Pope but a very short time, yet the first thing he did after his Advancement, was to hold a Council at *Rome* against the *Simonical*, in which he endeavoured to put a stop to the further progress of *Simony*; which was then so common at *Rome*, that almost all the Ecclesiastics were guilty of it. He wrote likewise a Letter to *Julius*, Arch-bishop of *Salerno* Elect, by which he approves of his Translation after he had examin'd whether it had been done by Intrigue or *Simony*; and being satisfied that it was only for the Benefit and Good of the Church, and that the Clergy and Laity of *Salerno* had elected him freely, he granted him the *Pall*, confirm'd him in the Arch-bishoprick, and gave him a Power to ordain and consecrate the Bishops of seven Dioceses mention'd in that Letter. The same *Julius*, who was the first who made a Profession of the Church of *Rome*, was guilty of

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mently upbraid's this Pope for having wag'd this War, born Arms, and appear'd in Person at Leo IX. the Head of his Forces. *Beno* assures us, That he undertook this War by the Advice and Intigation of *Benedict* and *Hildebrand*, and that they were the Persons who betray'd him to the *Normans*. However it was, *Leo IX.* in the rest of his Actions, shew'd a great deal of Prudence and Piety; and his Letters are an eternal Monument of his Learning, and of the Love he bore to Religion and Church-Discipline.

The Love he bore to Religion and Church-Discipline. And, to the Patriarch of *Constantinople*, who had condemn'd the Cultom of the *Latin* Church about Unleavened Bread, which it made use of in the Holy Communion. He therein raises the Dignity of the Church of *Rome*, founded by *Peter*, and calls it the *Universal* Church, which has refus'd, convinc'd and condemn'd all *Heresies*, and which has confirm'd other Churches in the Faith of *S. Peter*, and which will always remain in the Church of *Rome*. He reckons up Fourscore and seven *Heresies* sprung up in the *Greek* Church, among which he places the Presumption of *Armenius*, the *Father*, who took upon him the Quality and Title of Universal Patriarch: He not only defends the Spiritual Authority of the Popes, but likewise their Temporal Sovereignty, which he founds upon a supposititious Donation of the Emperor *Constantine*. He upbraids the *Greeks* with the *Constantinopolitan* Council under *Constantine Capemagnus*, and with the *Affair of Photius*. He adds, That in Contempt of the Canons of the *Nicene* Council, they had advanc'd Eunuchs to the Patriarchal See of *Constantinople*. Afterwards, comparing the Church of *Rome* with that of *Constantinople*, he says, That the former is as ancient as Christianity it self, and that it has undergone all manner of Persecutions; whereas the latter is wholly New, and sprung up in Pleasures: That the one is Mother, and the other the Daughter: That upon this Account the latter ought to pay due Respect to the former, and not to be so ungrateful, as it is to that Church, from whence it deriv'd its first Birth. He reproves, in particular, *Leo of Ardeie*, and the *Father*, for having put all the *Latin* Churches, and taken away the Monasteries from the Monks and Abbots, till such time as they should conform themselves to the Customs. "The Church of *Rome* (*he* says) acts with a great deal more Moderation and Prudence. For tho' there are several *Greek* Monasteries and Churches both within and out of *Rome*, yet they have no Disturbance, and are permitted to live according to the Custom of their Ancestors, and are not constrain'd to relinquish their Customs: On the contrary, they are admonish'd and advis'd to observe them. To conclude, he enlarges very much on the Presumption of the Patriarchs of *Constantinople*, and on the Dignity of the Church of *Rome*.

Church of *Rome*.
Leo's second Letter is directed to the Bishops of the Provinces of *Venice* and *Istria*, whom he gives to understand, that *Dominick* Patriarch of *Grado* or *Aquileia Nova*, came to a Council held at *Rome* in the Year, 1053, wherein he had been ordain'd: That the Town of *Grado* should always be esteem'd the Metropolis of *Venice* and *Istria*, and that the Bishop of *Fero-Zuio* or *old Aquileia*, should have no Power or Jurisdiction out of *Lombardy*, according to the Grant of *Gregory II.* and the Restriction of *Gregory III.* He thereupon orders these Bishops to submit to the Patriarch of *Grado*, as to their Metropolitan.

The Third is an Answer to the Charge, That *Thomas* a Bishop in *Africa*, who had ask'd the Pope's Assistance, to be made a Bishop of *Carthage*. He at first lets him know how deeply he is concern'd to understand, by his Letter, that the Church of *Africa*, where there were formerly so many Bishops, that in the Canons we read of Two hundred and five who were present at a Council held at *Carthage*, was now reduc'd to the Government of only five Bishops, and that even they could not live friendly together. Afterwards he congratulates him for having apply'd himself to the Church of *Rome* for the Reformation of his Doubts. Lastly, he declares to him, That the Bishop of *Carthage* is Primate of all the Bishops of *Africa*; and that the Bishop about whom he enquires ought not to be consecrated Bishops, nor to depose any Bishops, without the Consent of the Council of *Carthage*; and that the Bishop about whom he enquires ought not to call a Provincial Council, nor to do any Thing, unless he be first call'd by the People of his own Diocese, without the Consent and Permission of the Arch-Bishop of *Carthage*. He adds, by way of Advice, That they could not call a General Council, nor determine any thing about Bishops, without the Authority of the Holy See.

The Fourth Letter is directed to two other Bishops of *Africa*, call'd *Peter* and *John*. After a Preamble, very much like that of the former Letter, he gave them the same Answer concerning the Arch-bishop of *Carthage*, and the determining of Matters relating to Bishops; and thereto adds several Extracts out of the false Decretals, concerning the Institution of Metropolitans.

In the Fifth, he congratulates *Peter Bishop of Antioch* his Advancement to that Dignity, speaks of the Prerogatives of the Church of *Rome*, exhorts him to maintain the third Rank among the Patriarchs, approves of the Form of Faith which he had sent him, and makes another like it, declaring, That he wish'd that the *Latin* and *Greek* Churches were happily united, and it was no Fault of his that they were not.

The Sixth is directed to *Michael Patriarch of Constantinople*. He declares to him the Inclination he had for Peace, and was glad to find the Patriarch of the same Mind too. However he reproves him, (1.) Because he being a Novice, had all of a sudden been made Patriarch. (2.) Because he was minded to make the Patriarchs of *Alexandria* and *Antioch* sublime

Leo IX.

submit to his Jurisdiction. (3.) Because he took upon him the Title of Universal Patriarch, which the Popes of Rome had never allow'd of, and says, That S. Peter was never fill'd Universal Apostle, tho' he had been made the Prince of the Apostles; and that the Council of Calcedon had granted that Title to S. Leo and his Successors. (4.) Because he calumniated the Latin Church, and anathematiz'd and persecuted all those who made use of Unleaven'd Bread in the Eucharist. In the close of this Letter, he exhorts him to put an end to this Schism. This Letter bears date January, Indictio septima, which is the Year 1054.

The Seventh is writ to the Emperor Constantine Monemachus, on whom he bestows great Commendations for his being so desirous of Peace and Union between the two Churches. He exhorts him to imitate the Piety of Constantine the Great, and the respect he bore to the Holy See, and to grant him his Protection. He complains to him that Patriarch Michael had done many unjust things, even whilst he pretended to be desirous of a Peace.

The Eighth is directed to all the Bishops of Italy, and contains an Injunction which he made to put a stop to the Avarice of Abbots and Monks, who converted all the Pious Donations to the use of their own Monasteries, without allowing any share thereof to the Churches. He enjoins that all those who should hereafter grant such Donations, shall leave the one Moyer of what they give to the Church where they live, and the other to the Monastery.

The Ninth, directed to the Bishops of France, has relation to the Council of Rheims, to which it is refer'd.

The Tenth is against those who rife Bishops Houses after their Decease.

In the Eleventh he confirms the Right of Metropolitan to the Arch-bishop of Salerno.

In the Twelfth directed to the Princes of Bretagne, he Excommunicates the Bishops of that Province, because they would not submit themselves to the Arch-bishop of Tours, and because they were Guilty of Simony. However, he gave them leave to come and clear themselves if they could at the Council of Verceil. He pronounces the same Sentence against those who had ordain'd them.

One may likewise reckon among the Letters of Pope Leo, the Bulls which he has granted upon several Occasions, viz. The Bull by which he grants to the Body of S. Dennis is at Ratisbonne, and not at S. Dennis in France, where there are only the Bodies of S. Rusticus and S. Eleutherus; (but 'tis a question whether this Bull be genuine or no): That which relates to the Bishop of Porto: The Bulls confirming the Privileges of the Abbies of Cluny, of S. Sophia at Benevento, and of the Monastery of Peter Damien, to whom he wrote likewise a Letter, wherein he approves of one of his Works.

There is no question to be made, but that this Pope made several Laws in several Councils, tho' we have not an entire one left us. Authors make mention only of a Council of Rome held in the Year 1049. wherein he confirm'd the Decree of his Predecessor Clement II. concerning those who were Guilty of Simony: Of another Council held the same year at Pavia: Of a Council held at Rheims, wherein Hugh of Langres was depos'd, the Acts of which we have by us: Of a Council held the next year at Mayence, against a Bishop charg'd with Adultery: Of another Council held the same year at Rome against Berenger: Of another held at Siponta against two Simoniacal Arch-bishops: Of a third Council held at Rome after Easter in the Year 1051. wherein Gregory Bishop of Verceil was depos'd for Adultery, and wherein several Laws were made against Simoniacal and Incontinent Clerks: Of another Council begun the year following at Mantua, which was disturb'd by a Sedition of the People; without making any mention of that which was held at Rome in the Year 1054. about the Contest which happen'd between the Arch-bishops of Grado and Aquileia. This Pope dy'd April 15. in the Year 1054. after he had preided over the Church of Rome for five Years and some Months.

Vitor II.

After his Death Benedic't endeavour'd again to seize upon the Papal Chair; but the Romanes sent Hildebrand to the Emperor, to desire a Pope of him. He nominated to them Gebhard Bishop of Eichstet, who was Elected and Consecrated in the Year 1055. under the Name of Vitor II. 'Tis said that he met with some disturbance in the beginning of his Pontificate, and that a Sub-deacon would have poison'd him, by mixing Poison with the Wine in the Chalice; which was discover'd by a Miracle: For after it was Consecrated, he could not lift up the Chalice, and the Sub-deacon who had done this wicked Thing, was immediately possess'd by an evil Spirit. He call'd a Council at Florence, in which he depos'd several Bishops convicted of Simony; and order'd Laws to be made to prohibit the Alienating of the Revenues of the Church. He sent Hildebrand his Legat into France, who held there several Councils; among the rest one at Lioni, in which a Bishop convicted by the Miracle, of Simony, was depos'd: And that at Tours against Berenger. In the Year 1056. Vitor went to Germany, being call'd thither by the Emperor Henry III. whom he found at the Point of Death. This Prince before his Death, caus'd his Son Henry to be Elected King, who was scarce five Years old, and recommended him at his Death to the Pope and the Church of Rome. Vitor did not long survive the Emperor, for being return'd into Italy, after he had

had held a Council at Rome, he dy'd at Florence, July 28. in the Year 1057. We have Vitor II. only one Letter of this Pope, by which in favour of Cardinal Humbert, he confirms and augments the Privileges granted to the Church of Blanchefleur.

After Vitor's Death, Frederic Abbot of Mount Cassin was advanced to the Holy See. He descended from a noble Family of Lombardy, and had been Chancellor and Arch-deacon of the Church of Rome. Pope Leo had sent him on an Embassy to Constantinople. At his Return he became one of the Religious of Mount Cassin, under his Brother Richens, who was Abbot of the Place; and after his Death Cardinal Humbert got him to be Elected Abbot of that Monastery in the Year 1057, having contrain'd the Person, whom the Monks had Elected without the Knowledge and Consent of the Holy See, to lay down that Preference. Some time after, Vitor created him Cardinal under the Name of S. Chrysogone; and that Pope dying, he was Elected in his place, and Consecrated on S. Stephen's day, in the Year 1057, from whence he took upon him the Name of Stephen IX. He immediately set upon reforming the Clergy of the Church of Rome, and made several Statutes against the Clerks who kept Concubines. He brought the Church of Milan to submit to that of Rome, after it had for several years withdrawn from its Jurisdiction; and sent an Embassy into the East, to re-unite the two Churches. He went to Florence in the beginning of the Year 1058. where he dy'd on the 25th of March. We have one Letter of his left us, directed to the Arch-bishop of Rheims, by which after he had Complimented him for the submission he express'd towards the Holy See, he inform'd him of the Council which was to be held at Rheims, that he wonder'd he had not sent him word whether the King had consented to it or no. He wrote to him about the Arch-bishop of Bourges, that nothing could be determin'd upon his business in the absence of Hildebrand; that he would come with him, and that they would settle this and other Affairs together. He exhorts him vigorously to defend the Interests of the Holy See and the Church; and order'd him to be at a Council which was to be held at Rome, a Fortnight after Easter. There is likewise another Letter writ by this Pope to Pandolph Bishop of Morf, by which he re-unites that Bishoprick, which had been divided into two.

The News of the Pope's Death being brought to Rome, the Count of Freffari and the Roman Lords plac'd by force on the Papal Chair Mincius Bishop of Velitra, to whom they gave the Name of Benedic't X. Peter Damien and the other Cardinals who had no hand in this Election, withdrew from Rome after they had protest'd against it: And being met at Sienna, they Elected for their Pope Gerard Arch-bishop of Florence, a Burgundian by Nation. They immediately sent Embassadors to the Empress Agnes, to prevail upon King Henry to confirm this Election. They had their request granted, and the Empress order'd Godfrey Marquis of Tuscany to place Gerard in Possession of the Holy See, and to turn out Benedic't. In the mean time Gerard held a Council at Sutri to depose Benedic't; but he perceiving his Interest to decline, thought fit to retire to his own House, and relinquish the Chair. Gerard being inform'd of this, came to Rome with the Bishops and Cardinals, was there acknowledg'd as lawful Pope, and ordain'd in the beginning of January 1059. by the Name of Nicholas II. Within a few days after, Mincius waited upon him to ask him Pardon, and having solemnly declar'd that he had been basely us'd, and own'd himself Guilty of Perjury, for being put in Possession of the Holy See before the return of Hildebrand, contrary to the Oath which he had taken to him, he was for ever suspended from all his Ecclesiastical Functions: And to prevent such disturbances for the future, which might happen upon the Election of Popes; it was Enacted in a Synod of an Hundred and thirteen Bishops, held at Rome in the Year 1059. That the Cardinals should have the greatest share in the Election of a Pope, and that if any one should intrude into the Papal Chair without being Unanimously and Canonically Elected by the Cardinals, and with the consent of the other Orders, both of Clergy and Laity, he should not be look'd upon as an Apostolick Pope, but as an Apostate. This was the First Act of that Council. The Second imports, That at the Death of a Pope, or any other Bishop, no Body should make a seizure on their Estates, but they should be reserv'd to their Successors. The Third is, That no Person shall be present at the Mass of a Priest, whom he knows keeps a Concubine. The Fourth imports, That the Canons or Prebendaries shall hold all things in Common. The Fifth, That the Tents and other Offerings shall be at the disposal of the Bishop. The Sixth, That no Person shall be entitled to any Church at the Presentation of Laicks. The Seventh, That no Person shall take upon him the Habit of a Monk, upon the promise or hopes of being made Abbot. The Eighth, That no Priest shall hold two Churches at once. The Ninth, That Laicks shall not be the Judges of the Clergy. The Tenth, That no Person shall be ordain'd by Simony. The Eleventh, That no Person shall Marry his Relation, to the seventh Generation, or so long as the Kindred may be known. The Twelfth, That a Laick who has a Wife, and keeps a Concubine shall be Excommunicated. The Thirteenth, That Laicks shall not be advanc'd all of the sudden to Ecclesiastical Degrees, but shall be try'd for some considerable time, after they have lay'd aside their secular Habit. These Acts are follow'd by a Decree against those who are guilty of Simony, by which it is order'd, That those who have been formerly ordain'd by Persons guilty of Simony, without having given Money for their Ordination, may continue in those Ecclesiastical

Stephen IX.

Nicholas II.

The Council held annually by the Cardinals and the other Orders, both of Clergy and Laity, he should not be look'd upon as an Apostolick Pope, but as an Apostate. This was the First Act of that Council. The Second imports, That at the Death of a Pope, or any other Bishop, no Body should make a seizure on their Estates, but they should be reserv'd to their Successors. The Third is, That no Person shall be present at the Mass of a Priest, whom he knows keeps a Concubine. The Fourth imports, That the Canons or Prebendaries shall hold all things in Common. The Fifth, That the Tents and other Offerings shall be at the disposal of the Bishop. The Sixth, That no Person shall be entitled to any Church at the Presentation of Laicks. The Seventh, That no Person shall take upon him the Habit of a Monk, upon the promise or hopes of being made Abbot. The Eighth, That no Priest shall hold two Churches at once. The Ninth, That Laicks shall not be the Judges of the Clergy. The Tenth, That no Person shall be ordain'd by Simony. The Eleventh, That no Person shall Marry his Relation, to the seventh Generation, or so long as the Kindred may be known. The Twelfth, That a Laick who has a Wife, and keeps a Concubine shall be Excommunicated. The Thirteenth, That Laicks shall not be advanc'd all of the sudden to Ecclesiastical Degrees, but shall be try'd for some considerable time, after they have lay'd aside their secular Habit. These Acts are follow'd by a Decree against those who are guilty of Simony, by which it is order'd, That those who have been formerly ordain'd by Persons guilty of Simony, without having given Money for their Ordination, may continue in those Ecclesiastical

The Council held under Nicholas II in the Year 1059.

tical Degrees to which they have been advanced; but that for the future, those who shall be ordain'd by Persons whom they know to be guilty of Simony, shall be depos'd. With reference to Popes tis added, That those who shall take Possession of the Papal Chair, either by Bribery, or by Intrigue, or by Force, without being Unanimously and Canonically Elect'd by the Cardinal-bishops, and the rest of the Clergy, shall be look'd upon not as Apostolic Popes, but as Apostates. And that it shall be lawful for the Cardinal-bishops, and any other Persons of known Piety, whether Clerks or Laicks, to turn out such an one, who shall thus seize upon the Holy See, by Excommunicating him, and by calling in to their Assistance the secular Power. And that if they cannot do this in Rome, they shall meet together out of that City, in what place they please, to Choose one whom they shall judge more worthy to fill the Chair: And that the Person whom they shall Choose, shall be look'd upon as Lawful Pope: *Salvo omnino Imperatoris Privilegiis*, as tis worded in that very Decree concerning the Election of a Pope. It was in this Council that *Berenger* retracted his Error, as we have said before.

To other Councils under Nicholas II.

The Letters of Nicholas II.

This same Pope being reconcil'd to the Normans of *Pozzuolo*, held a Council at *Amalfi*, where he depos'd the Bishop of *Trani*; and another Council at *Benevento*, wherein he adjudg'd a difference concerning an Hospital depending upon the Monastery of *S. Vincent* of *Volaterra*, upon which one *Albert* a Monk had seiz'd.

The Letters of this Pope do almost all of them relate to the Affairs of France. The Four first are directed to *Gervais* Arch-bishop of *Rheims*. In the First he gives that Bishop to understand, that there was a flying Report of his being a favourer of his Adversary: That however, he was willing to believe the contrary upon the Testimony which he had receiv'd of him by a very creditable Person. He exhorts him to maintain the Rights of the Church, and to admonish the King of France not to hearken to the evil Counsels which were given him, nor to oppose the Holy See, particularly with relation to the Person whom he would have to be ordain'd Bishop of *Moson*. He assures him that he has a particular Respect and Kindness for that Prince; and let him do as he pleas'd, yet he would always Pray for Him and his Army. In the Second, He enjoins that Arch-bishop to interdict the Bishops of *Beauvais* and *Senlis*, in case it appear'd that they had been ordain'd by Simony, as he was assur'd. In the Third, He orders that Arch-bishop to give Satisfaction to the Church of *York* for the Injuries he had done it, and to release the Prebendaries whom he had caus'd to be apprehended. In the Fourth, He lets him know how well satisfied he was with those signs of Submission which he had express'd to him; that he granted him what he desir'd for the Bishop of *Senlis*, because it was nothing but what was reasonable; and that he could not tell whether he should come to France or no.

The Letter of Gervais Arch-bishop of Rheims, to Pope Nicholas II.

We have likewise a Letter of *Gervais*, directed to this Pope, in which he thanks him for the kind Entertainment he gave to his Deputies, and for the Charity he shew'd to one of them who dy'd at Rome. He acquaints him of the Death of King *Henry*, tells him how earnestly he wish'd to see him in France; and assures him in very express Terms of the Submission and Respect which he bore to the Holy See. This doubtless is the Letter which *Nicholas* answer'd by the foregoing.

The Fifth Letter of this Pope is a Privilege, granted to the Monastery of the Religious of *S. Felicity* near Florence.

The Sixth, directed to *Edward* King of England, is a confirmation of the Privileges granted to the Church of *Wells*.

The Seventh, directed to *Ann* Queen of France, is a Tract of *Peter Damien's*, which was among his Letters.

The Eighth is directed to the Bishops of France, *Aquitain*, and *Gascogne*. He informs them of the Decrees made in the Council of Rome, against the Clerks and Monks who kept Concubines, or were Apostates; against those who abuse Ecclesiasticks, or seize upon the Revenues of the Church; and concerning the Compaſs of the Courts and Church-Yards.

In the Ninth, directed to the Count of *Rouergue*, he exhorts him to take the Churches and Poor under his Protection; and in particular, to restore to the Monastery of *S. Peter* of *Verdun*, the Lands and Revenues which he had in his Country, threatening to Excommunicate him, if he detain'd them any longer. This Pope dy'd at Florence, July 3. in the Year 1059.

After his Death there were great Contentions about the Popedom, occasion'd by the two powerful Factions which were then in Rome: Namely, the Faction of *Hildebrand*, and that of the Counts of *Frescati* and *Galera*, and of other Lords of Rome. Both Factions sent Deputies to the Court of King *Henry's*, to obtain his Vote in favour of some one of their own Party. *Gervais* King *Henry's* Court, to obtain his Vote in favour of some one of their own Party. *Gervais* Count of *Galera* deputed by the Lord's Faction, having preferred King *Henry* with a Crown Count of Gold, and offer'd him the Title of a Roman Peer, intimated to far into his favour, that *Stephen* a Cardinal-Priest deputed by *Hildebrand* and the other Cardinals, could not so much as get Audience, but return'd without doing any thing. After his return the Cardinals in October, Elect'd for their Pope one *Anselm* a Native of Milan, and Bishop of Lucca, who took upon him the Name of Alexander II. They believ'd he would prove agreeable enough to the

the Court. But King *Henry* looking upon this Election as a breach of his Prerogative, Alexander caus'd *Cadalus* Bishop of *Parma* to be Elect'd Pope, who was acknowledg'd as such by the Bishops and Princes on the other side the Alps. He intending to take Possession of the Papal Chair by Force, set down with an Army before Rome; but was beaten off by the Forces of *Godfrey* Marquis of *Tuscany*, and of *Matilda* his Wife, who had enter'd into the Interests of Alexander. This first attempt proving very unsuccessful, he return'd a second time with greater strength, and became Master of the Town *Levina*, and of the Church of *S. Peter*; but he was oust'd thence also, and his Forces put into such a Consternation, that he himself had like to have been taken, and was forced to throw himself into a Castle, from whence he very narrowly made his Escape, by giving Money to those who Besieg'd him. Some time after *Anno* Arch-bishop of *Cologne*, who had the greatest hand in the Administration of the Affairs of Germany, ever since the Empress *Agnes* was remov'd, being come into Italy, and alleging that the Election of Pope Alexander was invalid, because it was carry'd on without the Emperor's Approbation, and because he lay under a suspicion of having given Money for to be Elect'd: It was agreed upon to call a Council at *Mantua*, to adjust this difference. Alexander and *Cadalus* met there, with *Peter Damien*, *Hildebrand*, and several other Bishops of Italy, Lombardy and Spain. Alexander did there very stiffly defend his Election; *Cadalus* had not the face to maintain his pretended Right, and so withdrew. The former likewise clear'd himself by Oath of the Accusation of Simony, which was lay'd to his Charge; so that *Anno* and the Bishops of Lombardy acknowledg'd him alone to be Lawful Pope. But the Emperor's Prerogative was preserv'd for the future, and Alexander was oblig'd to Pardon *Cadalus*, and to make *Guthbert* Grand Signior of *Parma*, Chancellor to King *Henry*, and formerly the Popes greatest Enemy, Arch-bishop of *Ravenna*. This Council was held in the Year 1064, and put an end to a Schism which would have been the Cause of very great disturbances in the Church of Rome, if it had continued as it had begun.

The year before, Alexander had held a Council at Rome, consisting of above one hundred Bishops, wherein he had reviv'd the Decrees of his Predecessors, *Leo IX.* and *Nicholas II.* against those who were guilty of Simony, against those who kept Concubines, Alexander caus'd such of the Laity who seiz'd on the Revenues of the Church, against those who Marry'd their Kindred till after the seventh Degree, and against the Apostate Clergy and Monks. This is only a renewal of the Council held under *Nicholas II.*

In two other Councils held at Rome the year following, Alexander Condemn'd those who maintain'd, that the Degrees of Consanguinity ought to reach no farther than to Cousins-Germans, which he calls the Hereſy of the *Nicotians*. He likewise Condemn'd those who had maintain'd, that one may without being guilty of Simony, give Money to Princes to be instituted into the Revenues of the Church. He makes use of *Peter Damien* to confute these Errors; and sent him to Milan to reform the Clergy of that City; into France, to relieve the Monks of *Cluny*; and to Florence, to put an end to the Schism of the Church, belonging to that City.

Whilst *Peter Damien* was employ'd in Reforming the Church, *Hildebrand* Arch-deacon of Rome, who had the sole Administration of Affairs relating to the Holy See, made use of his utmost endeavours to advance the temporal Power thereof. With the Assistance of *Godfrey* Marquis of *Tuscany*, and the Princes *Matilda*, he repuls'd the Normans of *Pozzuolo*, and oblig'd them to surrender several places. He engag'd several Lords of *Burgundy* and *France* to bind themselves by Oath to defend the Church of Rome. He exhorted *William* Duke of *Normandy* to take upon him the Kingdom of England, vacant by the Death of King *Edward*. Lastly, from the Pontificate of Alexander he began the Contest with King *Henry* about the Right of Investitures, and caus'd him to be cited to Rome upon that Subject. We attribute all this to *Hildebrand*, because 'tis evident that it was he who Govern'd under the Name of Alexander II. who led a reviv'd and a retir'd Life, and spent more of his time at Lucca and Mount *Cassin* than at Rome. However he dy'd in that City, April 22. in the Year 1073.

Since this Pope was eleven Years and some Months on the Chair, we may very well expect a great many Letters written in his Name. We have Five and Forty of them ters of complete, and the Fragments of several Acts related by *Ives* of *Chartres* and by *Gracian* Alexander tian.

His First Letter is directed to the Clergy and Laity of Milan, whom he exhorts to lead a Christian Life.

The Second is directed to *Harold* King of Norway, whom he exhorts to own the Arch-bishop of *Breme* as Vicar of the Holy See, and to submit to him as such. He reproves him for that the Bishops of his Kingdom, were either not Consecrated, or else had given Money to be Consecrated.

By the Third, directed to the King of Denmark, he demands of that Prince the payment of what was due from that Kingdom to the Holy See.

By the Fourth, directed to the Arch-bishop of *Dalmatia* and *Slavonia*, he sends him the Pall, and gives him some Instructions concerning his Office.

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A New Ecclesiastical History

The Fifth is the Decree of the Council of *Rome*, of which we have already spoken.

In the Sixth, directed to *Gervais* Arch-bishop of *Rheims*, he writes to him against *Cadaloux*, congratulates him of the endeavours he us'd for the extirpation of *Simony*; and intrusts him and the Arch-bishop of *Sens* with the Tryal of the Bishop of *Orleans*, who was Charg'd with *Simony*, and orders him to turn out the Abbot of *S. Medard of Soissons*, Excommunicated long before, and to Elect another in his Place.

This Letter is follow'd by a Decree made at *Milan* by two Cardinal Legats of the Holy See, against the Clergy who were either guilty of *Simony*, or kept Concubines.

The Seventh Letter is directed to the Bishops of *Denmark*, whom he enjoins to be present at the Synod held by the Bishop of *Hamburg*.

In the Eighth he exhorts *William* King of *England* to pay him the *Peter-pence* which were due to him.

In the Ninth he grants to *Anno* Arch-bishop of *Cologne*, a Privilege which he had beg'd of him in the behalf of a Monastery.

The Tenth is directed to *William* King of *England*: He exhorts him to take into his Protection the Ecclesiasticks of his Kingdom; and advises him to follow *Lanfrank's* directions, to whom he committed the Determination of the Bishop of *Chester's* Cause, and of the Dispute on foot between the Arch-bishop of *Tork*, and the Bishop of *Dorchester*.

In the Eleventh, directed to *Landulphus*, he determines that the Man who had Vow'd to take upon him the Monastick Life and had forc'd his Wife to consent to it, ought not to be made a Monk, till he should give her voluntary consent thereto.

The Twelfth is directed to *Gervais* Arch-bishop of *Rheims*: He assures him that he was deeply concern'd for what had befalln him, and invites him to come to a Synod held at *Rome*.

In the Thirteenth, directed to the same Arch-bishop, he admonishes him to put an end to the difference on foot between him and two Clerks of his own Church, and that in the presence of the Legats of the Holy See, and of the Bishop of *Laon*, whom he had Committed for that purpose: And he lets him know that he has written to the Lords who molested him, either to do him Justice in the presence of his Legats, or else to appear before his Synod.

In the Fourteenth, he admonishes him again to put an end to the Affair of those two Clerks, about whom he had already written.

In the Fifteenth, he enjoins him to Excommunicate those who had unlawfully seiz'd upon the Revenues belonging to a Monastery.

In the Sixteenth, he gives the same Arch-bishop to understand how deeply he was concern'd for the Afflictions which the Church of *Rheims* labour'd under, and promises to send him a Legat to his Assistance.

In the Seventeenth, he exhorts him to assist the Bishop of *Laon*, in doing Justice to an Abbess, who was turn'd out of her Monastery of *S. John of Laon*.

In the Eighteenth, he forbids him to Ordain *Jasselin* Bishop of *Soissons*, who was manifestly guilty of *Simony*; and orders him to punish the Bishop of *Beauvais* for the outrages he had committed, and to oblige the Bishop of *Amiens*, to let the Abbot of *Corby* live in quiet.

In the Nineteenth, he informs him, That he had confirm'd the Privilege of the Abbey of *Corby*, and adjusted the difference which was between the Abbot, and the Bishop of *Amiens*, who had given him satisfaction in the Synod. He refers to him the other Contentis which might be between them, and orders him to give the Holy Christm and other Rites to the Monastery of *Corby*, if that Bishop refus'd to give it them.

In the Twentieth, he lets him know, that he has confirm'd the Privileges of the Abbey of *S. Dennis of France*, and put an end to the difference between the Abbot and the Bishop of *Paris*, after he had heard both Parties at *Rome*.

The One and twentieth directed to the Arch-bishops of *France*, is the Letter of Legation which he grants to *Peter Damien*, when he sent him into *France*.

In the Two and twentieth directed to *Gervais* Arch-bishop of *Rheims*, he confirms the Excommunication made by that Arch-bishop and by *Peter Damien* against the Abbot of *S. Medard*, and orders him to turn him out.

In the Three and twentieth, he thanks that Arch-bishop and the King of *France*, for having turn'd out the Arch-bishop of *Chartres*, who was Convicted of *Simony*; and he desires that they would do the same with respect to the Bishop of *Orleans*.

In the Four and twentieth, he refers the Tryal of the Divorce between Count *Radulphus* and his Wife, to the Arch-bishops of *Rheims* and of *Sens*, and to their Suffragans.

In the Five and twentieth, he orders the Arch-bishop of *Rheims* to cause the Bishop of *Chalons* to restore to the Church of *S. Menne* the Body of that Saint, which he had by force taken away.

of the Eleventh Century of Christianity.

In the Six and twentieth, directed to the Arch-bishop of *Treves*, and the Bishop of *Verdun*, *The Lat.* he orders, that a Priest who in his Sicknes had vow'd to turn Monk, and was of another sort of mind after his Recovery, should be restor'd to the Benefices which he held be *Alexander* fore.

In the Seven and twentieth written to the Clergy of *Naples*, he determines that the Degrees of Kindred ought to be reckon'd according to the Number of the Generations.

In the Eight and twentieth, that he who Marries a Relation of his Concubine, who is promisd in Marriage to another, ought to restore her to him.

In the Nine and twentieth, he enjoins a Priest, who had kill'd another Priest, four years Penance, and suspends him for ever.

In the Thirtieth he imposes ten years Penance on a Laick who had kill'd a Priest, tho' the Priest had been the first Aggressor.

In the One and thirtieth he moderates the Penance impos'd by the Bishop of *Constance* upon an Abbot, who had given his Servant a blow with a Stick, of which he dy'd within six Months after.

In the Two and thirtieth, he determines, that a Man who was ordain'd Deacon and Priest, without having been made Sub-deacon, shall forbear performing his Ministerial Functions, till such time as he had been ordain'd Sub-deacon.

In the Three and thirtieth, he moderates the Penance impos'd on a Man who had been the occasion of Homicide, tho' he had not been an Instrument thereof.

In the Four and thirtieth, directed to the Bishops of *Spain*, he declares that they ought not to put the *Fews* to death for their Religion.

In the Five and thirtieth, he orders the Clergy and Laity of *Lucca*, not to sell the Offices belonging to the Church.

In the Six and thirtieth, he adjuges that a Priest, who is subject to the Falling Sicknes, ought to abstain from Celebrating Mass.

By the Seven and thirtieth, he declares that he had impos'd seven years Penance on a Man who had kill'd his own Son involuntarily.

In the Eight and thirtieth he explains the manner of reckoning the Degrees of Consanguinity.

In the Nine and thirtieth, which is among *Lanfrank's* Letters, he confirms the Privilege of the *English* Monks, to officiate in Cathedral Churches.

The Fortieth is the Privilege granted to the Abbey of *Vendome*.

The One and fortieth is the Privilege granted to the Monastery of *Peter Damien*.

In the Two and fortieth, he enjoys the Bishop of *Amiens* to forbear disturbing the Monks of *Corby*; otherwise he would Suspend and Excommunicate him, till such time as he should give them satisfaction in the presence of the Arch-Bishop of *Rheims*.

The Three and fortieth, directed to the Monks of *Cluny*, is a Privilege which he grants to them, that they should not be Excommunicated or Interdicted, but by the Sentence of the Holy See.

By the Four and fortieth he permits *Gebelard* Arch-bishop of *Salzbourg*, to erect a Bishoprick in his Diocels.

By the Five and fortieth he confirms the Establishment made by the Bishop of *Passaw*, that the Regular Canons should hold all things in Common.

The greatest part of the Fragments of his other Letters, are his Judgments prefer'd against the Clerks who were guilty of *Simony* and Fornication; or else his Determinations upon several Points of Discipline, particularly concerning the Degrees of Consanguinity. We likewise gather from them, that an Excommunicated Person cannot Excommunicate another: That a Priest ought to Celebrate but one Mass a day; tho' some say one for the day, and another for a deceased Person, when 'tis necessary: That those who offer any Violence to Bishops, shall be Excommunicated; and that those who offer any to Priests, or to any other Clergy-men, shall be enjoyn'd Penance.

C H A P. V.

An Account of the Church of Rome under Gregory VII. of the Differences between this Pope, and the Emperor Henry, and other Princes of Europe; With an Abstract of his Letters.

Gregory
VII.

THERE happen'd no disturbance among the People upon the Death of Pope Alexander: For Hildebrand, who had the whole Power in his own Hands, gave such good Orders, that all was still and quiet. He order'd a Fast to be kept, and Prayers to be made for three Days together, before they consulted about the Election of another Pope. But at the very time of Interring the Corps of the deceased in the Church of S. Saviour, April 22 in the Year, 1073. being the very Day of his Death; the People being mov'd thereto, proclaim'd Hildebrand Pope, and put him into the Possession of the Holy See. The same Day he acquainted the Prince of Salerno of his Election, and pray'd him to come to Rome to defend him. This is what he says himself about the manner of his Election: But he withal declares that it was much against his Will, and that he was very Angry at it. His Adversaries tell us quite another Story, and say, That they were his Soldiers and other of his Creatures, who made this tumultuary Proclamation: That neither the Cardinals, nor the Clergy, nor the most considerable among the People had any Hand in it. However, there is an Act of Election in the Name of the Cardinals and the Clergy of Rome, made in the presence of the Bishops and Laity, which bears date the very Day of his Election. However the Case was, it must be own'd that this Election was very Precipitate; and that Didier Abbot of Mount Cassin and Cardinal, had a great deal of reason for the Reply he made to Hildebrand, who check'd him for coming too late, when he told him, that it was himself who was too hasty, since he took possession of the Holy See, before the Pope his Predecessor was lay'd in his Grave: And Hildebrand himself has acknowledg'd the Fault of this Election, which he casts upon the People, and maintains that he had no Hand in it. He was of Tuscany, of the Borough of Soana, the Son of a mean Artificer, if most Historians may be credited. He spent the first Years of his Life in Rome, where he had for his Master, Laurence Arch-bishop of Melpha, and was extremely in the favour of Benedict IX. and Gregory VI. He attended the latter in his Banishment to Germany, and after his Death retir'd into the Abby of Cluny, where he abode till such time as Bruno Bishop of Toul, who was nominated for Pope by the Emperor Henry, going through France took him along with him to Rome, not questioning but by the Acquaintance and Interest which he had in that City, he might be very serviceable to him. He was no sooner return'd but he renew'd his Familiarity with Theophylact or Benedict IX. and grew within a while to Rich and Powerful, that he became Lord and Master of all Affairs, and the Popes were in a manner his Dependents. It was he who negotiated the Election of Victor II. between the Emperor and the Romans; and under Victor's Pontificate he was sent Legat into France. He turn'd out Benedict IX. and caus'd Nicholas II. to be Elect'd in his stead, who made him Arch-deacon. In a Word it was by his means that Cadalous was turn'd out, and Anselm Bishop of Leuca ordain'd Pope under the Name of Alexander II. It was he who supported that Popes Interest, and having taken upon him the Character of Chancellor of the Holy See, had the absolute Administration of all Affairs both Ecclesiastical and Civil, as well as the entire disposal of the Revenues of the Church of Rome during his Popedom.

Hildebrand foreseeing that his Election might be molested, because it had been carry'd on so precipitately, and without the Consent of Henry King of Germany; he forthwith wrote to him about it, and requested by his Deputies that he would be pleas'd to confirm it, assuring him that he had been elect'd against his Will, and that he put off his Ordination till such time as he was inform'd of his Will and Pleasure. King Henry took some time to consider on it, and sent Count Eberhard to Rome, to learn after what manner that Election had been carry'd on. Hildebrand shew'd so many Civilities to this Count, that he wrote to the King in his behalf: And Henry perceiving that it signified nothing to oppose his Election, because he was more powerful in Rome than himself, gave his Consent to it. By this means Hildebrand was ordain'd Priest, and afterwards Bishop of Rome, in June. Anno Dom. 1073. At his Ordination he took upon him the Name of Gregory VII. in honor to the Memory of John Gratian his old Patron, who had assum'd the Name of Gregory VI. when he was seated upon the Papal Chair.

No

No sooner was this Man made Pope, but he form'd a design of becoming Lord Spiritual and Temporal over the whole Earth; the supreme Judge and Determiner of all Affairs both Ecclesiastical and Civil; the Distributor of all manner of Graces of what kind soever; the Disposer not only of Arch-bishopricks, Bishopricks, and other Ecclesiastical Benefices; but also of Kingdoms, States, and the Revenues of particular Persons. To bring about this Resolution he made use of the Ecclesiastical Authority, and the Spiritual Sword which God had put into his Hand, not only to maintain the Faith and Discipline of the Church, to reform Abuses, and to punish those who were guilty of Spiritual Offences; but he likewise made use of it to deprive Kings of their Kingdoms, Princes and Lords of their Estates and Revenues; to render them his Tributaries, to dispose at his pleasure all that belong'd to them, and to force them to do whatsoever he desir'd; to engage Arch-bishops and Bishops to pay him a blind Obedience, and to do nothing in their own Diocesses without his Order. He liv'd in times very lucky for him, and very proper to establish his Pretensions; the Empire of Germany was weak; France govern'd by an Infant King, who did not much mind the Affairs of State; England newly Conquer'd by the Normans; Spain in part under the Government of the Moors; the Kingdoms of the North newly Conquer'd; Italy in the Hands of a great many petty Princes; all Europe divided by several Factions, so that it was easy for him in such a juncture to establish his Authority. But this undertaking created a World of Business to him, and engag'd him in Content with a great many European Princes. The most considerable was that which he had with Henry King of Germany, which lasted all his Popedom, and was of very pernicious Consequence, both to the Church and the Empire: The account of which is as follows.

Henry, the Fourth King of the Germans of that Name, since Henry the Falconer, succeeded An Account (as we hinted before) his Father Henry, in the Year, 1056. being then about five Years of the Disposal. His Father at his Death recommended him to Pope Victor II. and threw him under the protection of the Holy See. He was at first under the Government and Tuition of the Empress Agnes his Mother, who had the administration of the Empire in her Hands. But Henry and the Princes and Grandes of Germany, being weary of the Government of this Woman, took Henry away from her, and committed the Charge of his Royal Person to Anno Arch-bishop of Cologne, who had likewise the greatest share in the Government. These Lords, to retain their Authority the longer, left Henry to his liberty of doing what he pleas'd, and to live in the Debaucheries common to Youth; and in the mean time Govern'd Absolutely under his Name, and dispos'd as they saw fit of the Offices, Revenues, and Affairs of the Empire. Henry was in this kind of dependency upon them till he came to be Eighteen or Twenty years old: At which time he began to take Cognizance of the Affairs of his Estate, and to Govern them himself: It was then that he began to be sensible that a great many things had been done contrary to Justice, and that the Grandes abusing the Confidence which he had repos'd in them, were advanc'd by indirect means, and regarded more their own private Interests, than those of the State: It was then, he revok'd part of what they had caus'd to have been done, prohibited the Exactions and Outrages which they had been guilty of, re-establish'd the Course of Justice and the Force of the Laws, and punish'd the Offenders. The measures which he took, made several of his Lords to become Malecontents; for they being us'd to do what they pleas'd themselves without fearing to be check'd for it, could not be easie under this new Yoke. Thereupon they conceiv'd an Aversion to King Henry, which they continued for ever after, and they took up a Resolution either to Kill him, or to Out him of the Empire. The Saxons were the first who openly Rebell'd against him; they set upon him with such an Advantage, and with so great Numbers, that he was forc'd to fly for it. He return'd with an Army, and the Saxons were twice defeated, but still kept to their Resolution. They enter'd into a Confederacy with several Lords of Lombardy, France, Bavaria and Sualbia; and finding themselves not strong enough to make open War against him, they charg'd him with several Crimes before Pope Gregory, and intreated that Pope to turn him out of his Throne, and to put up another King in his place, whose Conduct and Wisdom should be answerable to his Dignity.

Gregory VII. had formerly begun under the Popedom of Alexander II. to form a Process against King Henry, and had caus'd him to be cited to Rome upon the account of Simony, and other Crimes lay'd to his charge. But after Alexander's Death, he thought it would redound to his Interest to manage him, that he might be the more inclinable to confirm his Election. Some Authors say, That he secretly threaten'd that Prince to Prosecute him, in case he would not approve of his Election; but this Matter of Fact is not prov'd by any Authentick Testimony. What is more certain, is; That before his Ordination, Gregory sent word to Beatrice and Matilda, That he had a design of sending some pious Persons to King Henry, to give him some wholesome Advice about his Conduct, and to persuade him to return to that Obedience which he ow'd to the Church of Rome. At the same time he advis'd these Princesses not to communicate with the Bishops of Lombardy, who were either guilty of Simony, or favour'd those who were so. This Letter of Gregory, which is the Eleventh of his first Book, bears date May 25, 1073.

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The Persons guilty of Simony, of whom he speaks in this Letter, are the Bishops of *Lombardy*, and particularly *Godfrey* Arch-bishop of *Milan*, who was (as *Gregory* says) advanced to that Dignity by Simony; and even whilst *Guy* Arch-bishop of that City was Living. He and his Adherents had been Excommunicated for this by the Pope in a Council of *Rome*, but this Excommunication had no other Effect upon him than to Incense him; and entering into a League with all the Bishops of *Lombardy*, they conspir'd together against the Holy See. *Gregory* VII. being advanced to the Papal Chair, had nothing more in his Thoughts, than to bring them to submit, and to cause the Excommunication issued out against them to be put in Execution; as appears by the Letter which he sent on that Subject to all the Faithful of *Lombardy*, bearing date *July 1, 1073*, which is the Fifteenth of the first Book. King *Henry* on the other hand protected the Arch-bishop of *Milan*, and the Bishops of *Lombardy*, and continued in Communion with them; and this gave the first Rise to the Contest betwixt him and Pope *Gregory*.

The first of *September* in the same year the Pope advis'd *Anselm*, Bishop of *Lucca* Elect, not to receive the Investiture of his Bishoprick from King *Henry*, till such time as he had given Satisfaction for his holding Communion with Excommunicated Persons, and till he was reconcil'd to the Holy See, which he hop'd would be effected by the Mediation of the Empress *Agnes*; of *Beatrice* and *Matilda* Countesses of *Tuscany*; and by *Radulphus* Duke of *Suabia*, who had undertaken the Accommodation. The same day *Gregory* wrote to that Duke, telling him, That he had no particular ill Will to King *Henry*; but on the contrary, with'd him well, as he was oblig'd to do, because he had acknowledg'd him for King; because he had receiv'd several signal Favours from his Father *Henry*; and because that Prince upon his Death, had recommended him to Pope *Victor* II. But for as much as this Concord betwixt the Empire and the Church, ought to be pure and sincere, it was requisite in the first place that he should manage the Affair with him, with the Empress *Agnes*, with the Countess *Beatrice*, and with *Reginald* Bishop of *Cuma*; that for this purpose he desir'd a Conference with him, and pray'd him to come to *Rome*. He wrote likewise at the same time to this Bishop of *Cuma*, telling him, That he with'd with all his Heart, that the King were Master of all that Religion and Piety which he ought to be Master of; and that he were in Union and Amity with the Holy See; and to bring this about, he pray'd him to be ready to come to *Rome* with the Empress, *Radulphus*, and the Countess *Beatrice*, that so all things might be adjust'd: That he might hold Conferences with the Bishops of *Lombardy*, but that he ought not to Communicate with them. These three Letters are the Nineteenth, Twentieth and the One and twentieth of the first Book. In the Four and twentieth written to *Bruno* Bishop of *Verona*, bearing date *September* the 24th, he declares that he retains the same Love and Tenderness for King *Henry* as ever he did. This Prince replies to the Pope's Civilities in a very submissive Letter, wherein he declares, That for as much as it was requisite that the Empire and the Papacy should be mutually assisting to each other, it were to be wish'd that they were united together: That he own'd he had not as yet paid all that Respect to the Papacy which he ought, nor punish'd the Guilty with sufficient Severity: That he confess'd his Fault, in order to obtain Pardon for it: That he acknowledg'd that the Levity of his Youth, or his being Jealous of his Authority, or Lastly, his being led by evil Counsellors, was the cause of his Sinning against Heaven and the Pope, not only by unlawful seizing upon the Revenues of the Church, but also by communicating with unworthy Persons, and such as were guilty of Simony, and by selling of Churches, instead of protecting them as he ought: That he desired he would for the future assist him with his Authority; and that he implor'd his Aid and his Advice for the Reformation of the Churches, and particularly that of *Milan*; assuring him that he would assist him as far as possible, and hop'd he was of the same mind with respect to him. The Pope seem'd satisfied with this Letter, as he declares in the Five and twentieth Letter of the first Book, directed to *Herlembold*, whom he had made Arch-bishop of *Milan* after the Excommunication of *Godfrey*, wherein he does not stick to tell him, That King *Henry* had sent him such a submissive Letter, as was never in his Memory sent by that Prince, or any of his Predecessors to the Popes of *Rome*. This Letter bears date *September* the 28th, so that King *Henry's* Letter, which is not related till after the Nine and twentieth of *Gregory*, is written some time before. The Six and twentieth Letter bearing date *October* the 9th, is likewise directed to *Herlembold*, whom he advises to use his utmost endeavours to reclaim the Bishops of *Lombardy*, and among the rest, the Bishop of *Verceil*, by treating them with meekness; and to grant Absolution to those who had communicated with excommunicate Persons, whenever they would repent. In the Seven and eight and twentieth, he exhorts the Bishops of *Aix* and *Pavia* to assist *Herlembold*, and to shun Excommunicated Persons; these Letters bear date the 13th, of the same Month. However, he would not have the *German* to rise up in Arms against *Henry*, he desires that both Parties would refer themselves to his Judgment, as he sent word to the Arch-bishop of *Magdebourg* by the Nine and thirtieth Letter of the same Book, which bears date *December* the 20th, in the same Year.

By the Two and three and fortieth Letters, dated *January 25*, and *26, 1074*, he summons the Arch-bishops of *Aquila* and *Milan* with their Suffragans, to a Synod which was to be held at *Rome* in the beginning of *Lent*. This Synod being men, the Pope order'd that all those who had been promoted to Ecclesiastical Dignities, or had obtain'd any Benefices by Simony, should be suspended and depriv'd of them: That it should no longer be lawful for Clerks guilty of Fornication to celebrate Mass, nor to wait at the Altar; and that the People should not assist at the Mass, or any other Office of such Priests or Clerks who kept Concubines. In this Council he gave Absolution to *Garnier* Bishop of *Straßbourg*, who had been Excommunicated by *Alexander*. This Bishop was the only Person of the *German* Bishops who were guilty of Simony, who came to *Rome* to beg Pardon for his Fault; so that the Pope thought this Submission deserv'd an absolute Pardon: But as for the Bishops of *Placentia*, and the other Bishops of *Lombardy*, who were likewise come to *Rome*, he only granted them the Power of Confirming Infants, in case of Necessity. This is what he gives an Account of to the Princesses *Beatrice* and *Matilda* in the Seventy seventh Letter of the first Book, dated *April* the 15th, 1074. A proposal was likewise made in this Synod to ordain *Anselm* Bishop of *Lucca*, and *Hugh* Bishop of *Dia*; but a Remonstrance was made in behalf of King *Henry*, that the Pope ought not to Consecrate then, till they had receiv'd Investiture. However, the Pope did not stick to ordain the Bishop of *Dia*; but put off for some time the Ordination of the Bishop of *Lucca*. Notwithstanding a little time after he ordain'd him: The People of *Lucca* would not acknowledge him, but turn'd him out in spite of all the intreaties the Pope us'd for his Reception. Some Authors say that *Gregory* in this Council, made a Decree against the Investitures of Benefices by Laicks. It appears by the Letter written by this Pope to *Beatrice* and *Matilda*, the Sixteenth of *November* the same year, that *Robert* *Gisfred* Duke of *Pozzuolo* was already Excommunicated, and 'tis probable that this was done in this Council.

Some time after the Pope sent to King *Henry* the Bishops of *Osia*, *Palestrina* and *Cuma*, as his Legats, with order to call a Council of Bishops in *Germany*, to reform the Abuses; to communicate to that Council the Decrees of the Council of *Rome* against such Clerks as were guilty of Simony, or kept Concubines; and to oblige King *Henry* to abandon the Interests of the Bishops of *Lombardy*, and to put himself upon the zealous Reformation of the Church. These Legats attended with the Empress *Agnes*, waited upon *Henry* about *Easter* at *Nuremberg*. He receiv'd them very obligingly; regulated several Abuses, promis'd them to extirpate Simony wholly out of his Dominions, and to submit to the Holy See. But he would not separate himself from the Communion of the Arch-bishop of *Milan*, and return'd this Answer upon that Subject, That he hop'd that when the Pope should be fully inform'd of the matter, he would revoke what he had done against that Arch-bishop, and the Bishop of *Lombardy*. Nor would he promise the Legats to call a Council, under a pretence that it did not belong to them, but to the Arch-bishop of *Mayence* to act in *Germany* as Vicar of the Holy See, since he had receiv'd that Privilege from the Predecessors of *Gregory*. It was *Liesnar* Arch-bishop of *Breme* who furnish'd King *Henry* with this reply. The Legats insisted and remonstrated that the Power which had been granted to the Arch-bishop of *Mayence*, ended at the Death of that Pope who had given him the Grant; that besides they had a Commission or Power which that Arch-bishop had not; but they were not harken'd to, and were oblig'd to return, after they had suspended the Arch-bishop of *Breme*, and cited him to a Council to be held at *Rome* about the Feast of *St. Andrew*.

The Legats having brought this Answer back to *Gregory*, he wrote word to *Henry*, That tho' he had not satisfied him in the business relating to the Arch-bishop of *Milan*, yet he was very well pleas'd with his Submission, and with the Civilities he shew'd to his Legats: That he was willing to have another hearing of that Affair, to see whether any alteration ought to be made in the Judgment that had been pronounc'd against that Arch-bishop. By this very Letter, he gives him to understand, that he had cited to the Synod to be held at *Rome* the beginning of the next *Lent*, *Sigefroy* Arch-bishop of *Mayence*, and the Bishops of *Bamberg*, *Strasbourg* and *Spies*; to give an account of their advancement to the Episcopacy, and of their Morals: He desires that he would oblige them to come, and send Deputies along with them, who should give in their Testimony of their Lives and Conversations. This Letter is dated *December 7th 1074*. There is likewise another Letter of the same date directed likewise to *Henry*, wherein he expresses a great deal of Affection to him, and prays him not to hearken to their Counsels, who were willing to sow Dissensions between them. He tells him of the Afflictions which the *Eastern* Christians labour'd under, and assures him that he had provided several *Italian* Lords to go to their Assistance, and that he had already Fifty thousand Men who were ready to follow him, if he would Head them, and March as far as our *Saviour's* Sepulcher. That he is the more inclin'd to undertake this, because it would be a means of reuniting the *Greek* Church to the *Latin*, and of reducing the *Armenians* and all the other Orientals into the Bosom of the Church. But forasmuch as it was a business of great Consequence, he ask'd his Advice and Assistance, and declares that

if he should go, he would leave him Protector of the Church of Rome. These two Letters are the Thirtieth, and one and Thirtieth of the Second Book.

Some Days before this, the Pope had summon'd to the Synod of Rome, by the Twenty eighth, and Twenty ninth Letters of the Second Book, *Liemar* Arch-bishop of *Breme*, *Sigefroy* Arch-bishop of *Mayence*, *Orbo* Bishop of *Comfance*, *Garnier* of *Straßburg*, *Henry* of *Spires*, *Herman* of *Bamberg*, *Imbro* of *Augsburg*, and *Adelbert* of *Wirzburg*.

The Pope's Decree against those who were guilty of Simony, and against the Clerks, who either kept Concubines or were Marry'd, remov'd in *Germany*, *Italy*, and *France* a great many Ecclesiasticks out of their Places, who were found guilty of Simony, or of having unlawful converse with Women. These Men not only complain'd of this Yoke which the Pope would impose upon them, but they likewise inveigh'd against him, and accus'd him of advancing an insupportable Error and such as is contrary to the Words of our Saviour, who says that all Men are not able to live continently; and contrary to the Words of the Apostle, who enjoins those who cannot live continently, to Marry. They added, that this Law he would impose on them, which oblig'd them to live like Angels by offering force to the ordinary course of Nature, would be the Cause of great Disorders: That moreover if the Pope persisted in his Resolution, they had rather renounce the Priesthood than Marriage, and let him see if he could get Angels to take care of their Flocks, since he would not make use of Men. This was the Language of these corrupted Ecclesiasticks, according to the account of an Historian of that time. But the Pope for his part pres'd the Execution of his Decree, and wrote very warm Letters to the Bishops to oblige them to take strict care of it.

The Arch-bishop of *Mayence* doing his utmost therein, found how difficult it was to root out an Abuse so inveterate and so general as this was; and before he proceeded against the Refractory, he gave them six Months time to reclaim. Lastly, having call'd a Synod at *Esford* in *October*, he told them in express Terms that he was oblig'd to put the Pope's Decree into Execution, and that they were oblig'd either to renounce their pretended Marriages, or else their Attendance on the Altar. When they found they could not by their Prayers prevail upon him to alter his Resolution, they withdrew from the Council in a great Rage, threatening the Arch-bishop either to turn him out, or to kill him. The Arch-bishop to pacify them, order'd them to be call'd back again; and promis'd, when an Opportunity should offer, he would send to Rome and endeavour to work the Pope over to another Mind. The next Day he propos'd to them the Question about the Tenth.

The Decree of Gregory met with no less opposition in *France*, *Flanders*, *England* and *Lombardy*, than it did in *Germany*, as we are inform'd by several Letters sent by this Pope to the Princes and Bishops of these Countries; and this opposition rose so high at *Cambray*, that they caus'd a Man to be Burnt who had asserted that those who were guilty of Simony, and the Marry'd Priests ought not to celebrate Mass or any Divine Office; and that no Man ought to assist them therein. This we find related in the Twentieth Letter of the Fourth Book.

This Opposition did not discourage Gregory VII. in the least; on the contrary he wrote several Letters to the Bishops and Princes, whereby he enjoins them to put his Decree in Execution, and not to tolerate Clerks guilty of Simony, nor such as were Marry'd or kept Concubines. Upon this Head, we may consult the Thirtieth Letter of the First Book directed to the Arch-bishop of *Salzburg*, dated November 15, 1073. The Five and fortieth of the Second Book directed to *Radulphus* Duke of *Sabia*, and to *Berthold* Duke of *Carinthia* dated January 11, 1075. The Sixty first directed to *Dietwin* or *Theodwin* Bishop of *Liege*, whom he charges with Simony: The Sixty second directed to *Sicard* Bishop of *Aquila* dated March 23. The Sixty sixth to *Burchard* Bishop of *Halberstat*, of the same Month: The Sixty seventh to *Anno* Arch-bishop of *Cologn*: The Sixty eighth to the Archbishop of *Magdebourg* bearing the same date: The Tenth and Eleventh of the Fourth Book directed to the Count and Countess of *Flanders* dated November 2, 1076. The Twentieth of the same Book: Lastly, he order'd an Apology of his Decree to be issued out in the nature of a Manifesto, wherein he very much exalts the Authority of the Holy See, and the Decretals of his Predecessors.

The Synod call'd at Rome by the Pope the Year before, was held there about the end of February this Year. He therein Excommunicated Five Persons belonging to King Henry's Court, who were the Instruments of that Prince in selling of Benefices: He suspended from their Episcopal Functions *Liemar* Arch-bishop of *Breme*, *Garnier* Bishop of *Straßburg*, *Henry* of *Spires*, and *Herman* of *Bamberg*. He likewise therein suspended *William* Bishop of *Pavia*, and *Guilbert* Bishop of *Turin*, and depos'd *Dennis* of *Placentia*, without any hopes of being reestablish'd. Some of these Bishops went to Rome for Absolution: The Bishop of *Bamberg* was likewise in the way thither, and sent Deputies beforehand by Presents to corrupt the Bishops who were his Judges; but seeing he had no hopes left, he return'd again, after promise made of retiring into a Monastery. Upon his return, instead of performing his promise, he enter'd again into the possession of his Church, and committed there new irregularities. This oblig'd the Pope to renew his sentence of Condemnation issu'd out against him, and withall to excommunicate him. This is what Gregory wrote to the Clergy and Laity

of *Bamberg*, to *Sigefroy* of *Mayence*, and to King *Henry* by Three Letters of the Third Book dated July 20, 1075. In the last he commands that Prince for opposing those who were guilty of Simony, and for using his utmost endeavours to oblige the Clergy to live in Celibacy.

King *Henry* willing to hold a fair Correspondence with the Pope, whom he thought fit to keep his Friend, as long as the War between him and the *Saxons* lasted, sent two Embassadors to him before *August*. By them he sent him Word, that since all the Princes of his Dominions wish'd more to see them at variance than in Peace, he sent him these two Persons privately, to manage the Peace between them. That he would not have any one know any thing of it, but his Aunt *Beatrice* and *Matilda*. That when he return'd from his Expedition against the *Saxons* he would send other Embassadors to him to acquaint him of his Mind, and to testify to him the respect he bore to the Holy See. The Pope having receiv'd this Letter, return'd him this Answer: That he was heartily glad to find he had trust'd this Negotiation to Persons of Piety, and that he was ready to receive him into the Bosom of the Church, without exacting any thing else from him, but that he would follow the wholesome Councils which he had to give him. At the close of his Letter he exhorts him to use the *Saxons* with Clemency, to turn the Bishop of *Bamberg* out of his Bishoprick, and to put another in his Place. This Letter which has no date, is the Seventh of the Third Book.

When *Henry* had Conquer'd the *Saxons*, he began to put a Slight on the Pope's Favour; and instead of sending a private Embassy to him according to his promise, he resolv'd to make it publick. This gave the Pope to understand, that he did not care how the Affair was Manag'd, as he sent word to *Beatrice* and *Matilda* by the Fifth Letter of the Third Book, which bears date September 11, 1075.

Much about the same time he who was in possession of the Arch-bishoprick of *Milan* against the Pope's Will, dy'd, and *Henry* put up in his place a Clerk of the Church of *Milan* nam'd *Tedald*, without taking any notice of the Person whom Gregory pretended to be the lawful Arch-bishop of the place. Immediately upon this the Pope wrote to *Tedald* and to the Suffragans of the Arch-bishoprick of *Milan*, to prevent his Ordination; and cried him to the Synod which was to be held at Rome. These Letters are the Eighth and Ninth of the Third Book dated September 7th, and October 10th, 1075. That very Day he wrote a long Letter to King *Henry*, by which he exhorts him to separate himself from the Communion of those who were Excommunicated by the Holy See, and to receive immediate Absolution from some Bishop who had receiv'd Commission from him to grant it to that Prince. He tells him, that he is surpris'd to see, that tho' in his Letters he expresses all manner of respect and submission to the Holy See, yet he opposes the Canonical and Apostolick Institutions thereof; and particularly that he had not kept to the promises which he made to him by the Princess his Mother, and by his Legats concerning the Church of *Milan*; and that on the contrary he had bestow'd the Bishopricks of *Spoleto* and *Fermo* to the prejudice of what had been injoyn'd by the Holy See: He exhorts him to a sincere submission to the Sanctions of the Holy See, and to put them in Execution: And he promises him however that if he could help him by Persons of Prudence and Piety, how an Accommodation might be found out, he would very readily lay hold on it for his Satisfaction.

About the end of this Year, the Pope fell out with *Cincius*, Son of *Alberic*, the Prefect of the Pope in Rome; and after he had Excommunicated him, he cast him into Prison, if *Banno* may be credit'd in the Case. *Cincius* having made his Escape, conspir'd against the Pope; and having rais'd a Troop of Soldiers, set upon him unawares on *Christmas* Day, whilst he was celebrating Mass in his Pontifical Robes, seiz'd upon his Person, drew him by Violence out of Church, and shut him up in a strong House. No sooner was this News spread about Rome, but the People flock'd in great Multitudes to the House of *Cincius* to form it, and to oblige him to release the Pope. *Cincius* finding that he was constrain'd to do it, made the Pope to promise him, before he set him at liberty, that he would not do any thing to him, or his Accomplishes. But the People being irrag'd burnt and pillag'd the Revenues belonging to *Cincius* both within and without the City. *Cincius* for his part burnt and demolish'd all that belong'd to the Church of Rome. This Contest held for some Days, being fomented by *Guilbert* Archbishop of *Ravenna*, who had excited *Cincius* to this undertaking. But at last *Cincius* was constrain'd to leave off, and to depart from Rome to go to the Emperor. *Guilbert* likewise retir'd, pretending to be reconcil'd to the Pope, tho' his design was to create him new troubles. This he did by joyning himself with *Tedald* Arch-bishop of *Milan*, the Bishop of *Lombardy*, Cardinal *Hugh*, and several others of the Clergy of Rome.

King *Henry* being very much dissatisfied with the Pope, who had treated his Embassadors unkindly, and had sent him a Nuncio who had discours'd with him in an haughty and threatening Air, was easily persuaded by Cardinal *Hugh*, and the other Bishops and Lords, the profess'd Enemies of Gregory, to abandon the Interests of a Man who treated him with an intolerable severity. To bring this about, he wrote a circular Letter to the Bishops and Princes of the Empire, by which he implores their Assistance in the urgent necessity he lay under, and in that oppression under which both the Empire and Church labour'd through

Gregory VII.

The Letter of Thierry Bishop of Verdun. The Letter of Engelbert Archbishop of Treves. The Assembly of Worms against Gregory VII. held in the Year, 1076.

the Tyranny of *Hildebrand*, who design'd to take upon himself alone the Regal and Sacerdotal Authority, contrary to divine Institution, which has committed the same to Princes, and the other to Bishops: To the prejudice of which Institution he design'd to deprive him of the Kingdom and his Life, after he had depriv'd the Bishops of their Priesthood. That in this publick Grievance both of Church and State, he invites them to meet at *Worms* about *Septuagesima*, to take such measures as might conduce to the good of the Church, and the honour of the State. *Thierry* Bishop of *Verdun*, wrote likewise a circular Letter in his own Name to all the Prelates and Princes of the Empire, which was full of Invectives against *Gregory VII.* in which he declares that they ought to proceed to the Election of a new Pope. *Engelbert* nominated to the Arch-bishoprick of *Treves*, wrote likewise another Letter no less abusive than the former. Lastly, all the Bishops of *Germany* were so dissatisfied with *Gregory VII.* because he had declar'd publicly that there was not one single Man among them who was a lawful Bishop, and that he would oblige all of them to resign their Bishopricks to him, and to hold them from him, as he had already serv'd several of them; that they all declar'd openly against him. They thereupon met together in great Numbers at *Worms* on the day appointed, where Cardinal *Hugh*, (whom the Pope had Depos'd and Excommunicated a few days before) with *Guilbert* of *Ravenna* met, and propos'd several things against the Life, Conduct, Election, and Constitutions of *Gregory*. Upon this Charge, the Assembly declar'd that *Hildebrand* could no longer be look'd upon as lawful Pope, and all the Bishops Subscrib'd to his Condemnation. *Herman* of *Metz*, and *Adelbert* Bishop of *Wirtzburg*, were the only Persons who made any scruple: But *William* Bishop of *Utrecht*, who very warmly maintain'd the Interest of the King, oblig'd them to Subscribe, by saying, That they must either do that, or renounce the Allegiance which they ow'd to their Prince. Afterwards they wrote a Letter to *Gregory*, in the Name of the Arch-bishops of *Meyence* and *Treves*, and of Four and forty Bishops of *Germany*, by which they declar'd to him, That tho' they knew he had been advanc'd to the Papal Chair contrary to all manner of Right, yet they had thought fit to tolerate his Intrusion, in hopes that he would have made amends for these criminal Beginnings, by his Probity, and the good Services he would do the Church: But that the miserable Estate of the Universal Church, was a sufficient demonstration that the sequel of his Actions was answerable to these unhappy Beginnings. That tho' our Saviour had recommended Peace and Charity as the principal Character of Christians, yet he on the contrary, sow'd Divisions in the Church by his Novelties, and tore it in pieces by his proud Cruelty, or rather by his cruel Pride. That he was the Head of the Schism, and that he had created Confusion and Trouble to the Members of the Church, who before his Time liv'd in Union and Peace, by blowing up the Flames of Discord in all the Churches of *Italy*, *Germany*, *France* and *Spain*. That he was desirous to strip the Bishops of that Power which they receiv'd in their Origination from the Holy Ghost; and had deliver'd them up to the fury of the People, who could not endure any Bishops or Priests, but those who had by an unworthy Complaisance beg'd their Power and their Priesthood from his Pride. That he had been the cause of great Confusions between the Members of JESUS CHRIST; subvert'd the Subordination which was requisite to be observ'd among them; and destroy'd the Rights and Privileges of all other Bishops, by asserting that as soon as ever he should have notice of the Offence of any one of their Diocessans, the Bishops should have no farther any Power of binding or loosing them. That since they could not find in their Consciences to leave the Church in the danger to which it was expos'd, by his continued Outrages, they thought it proper to acquaint him with that, which they were hitherto willing to pass by in silence, viz. That he had never been capable of being lawfully seated upon the Holy and Apostolick See, because he had taken an Oath in the Life time of the Emperor *Henry* of blessed Memory, that he would never be Pope, nor suffer any other to be advanc'd to that Dignity without the consent of that Emperor, or his Son after him. That he had formally renounc'd the Popedom, in order to bring over the other Cardinals to do the like. That in the time of Pope *Nicholas II.* he himself had been the Author of a Decree made in a Council of One hundred and fifteen Bishops, importing that no Pope should be made but who was Elect'd by the Cardinals, acknowledge'd by the People, and approv'd of by the King. That he had transgress'd all these Promises and all these Sanctions: That moreover he gave a great scandal to the Church, by holding too great a familiarity with a Woman (meaning *Matilda*) and that it became a general complaint, that all the Affairs of the Church were manag'd by the Counsels of Women. That one cannot as complain too much of the unworthy Treatment he shews to Bishops. Therefore for as much as 'tis evident, that by Perjury he entered upon the Papacy; that he has disturb'd the Church by his dangerous Novelties; and scandaliz'd it by the irregularity of his Life, they renounce that Obedience which they never promis'd him, and would no longer esteem him as an Apostolick Pope, since hitherto he has not esteem'd them as Bishops. *Romland* a Clerk of the Church of *Parma* was fix'd upon to carry this Letter to *Rome*; to declare to *Gregory* that he should renounce the Popedom; and to protest that all he should do or enjoy for the future should be Null. This Clerk attended by the Envoys of King

Henry,

Henry, came to *Rome* the day before the Pope held his Synod which was immediately before the first Week in *Leas*. He deliver'd the Letter of the Assembly of *Worms* to *Gregory*, and made those Declarations and Proclamations, which he had been order'd.

Gregory without being startled at it held his Council on the Morrow, and caus'd the Letter which had been brought him, to be read in the presence of those who assist'd therein. *Romland* had there renew the Denunciation he had made, threatening that if he would not obey and relinquish the Holy See, the King should be at *Rome* before *Whitsontide*, and turn him out by force, because he was a Wolf and not a lawful Shepherd. King *Henry's* Envoys made the same protestations. But for all this, the Courage of *Gregory VII.* was not abated; on the contrary, fir'd by this Affront, he began by excommunicating *Sigefroy* Archbishop of *Meyence*, and by suspending the other Bishops of *Germany*, who had any hand in this undertaking; he pronounc'd likewise a Sentence of Excommunication against the Bishops of *Lombardy*, and against several Bishops beyond the Mountains, who were charg'd with Simony or other Crimes; and lastly, he declar'd King *Henry* to have forfeited the Kingdoms of *Germany* and *Italy*, and his Subjects absolv'd from the Oath of Allegiance, and thundred out a Bull of Excommunication against that Prince.

The Pope immediately publish'd this Sentence, and directed it to all the Faithful, with a very warm Letter against the Proceedings of the Bishops and King of *Germany*. This is the Sixth Letter of the third Book, where 'tis plac'd among the Letters of the Year, 1075, whereas it was not written till after the Council held the first Week in *Leas*, in the Year, 1076.

This Excommunication made an Impression on a great many Peoples Minds. The Enemies of King *Henry* made use of it to promote their Designs, and it serv'd as an Umbrage to the League which the Princes and Lords of *Germany* renew'd against him. It likewise shock'd some of those who assist'd at the Assembly of *Worms*; and amongst others, *Udo* Arch-bishop of *Treves*, who went express to *Rome*, to procure his Absolution, and be reconcil'd to *Gregory*; and being return'd to *Germany*, he was one of the first who maintain'd. That they ought not to communicate with the King, till such time as he should be reconcil'd to the Pope. The Archbishop of *Meyence* and a great many more became of the same Mind, and there were but a very few of the Prelates who would venture to stand to what they had done. The Pope for his part, made sure of the Forces and Places belonging to *Matilda*, the Widow of *Godfrey* Duke of *Lorraine*, who dy'd this year in his Dutchy, being parted from his Wife a long time before. This Princess was Daughter to *Beatrice* the Sister of the Emperor *Henry III.* and to *Emiface* Lord of *Lucas*. She was possessor of a very considerable Estate in *Italy*, having the Sovereignities of *Veruca*, *Parma*, *Reggio*, *Mantua*, and a part of *Tuscany* under her. She has wholly wedded to the Interests of *Gregory VII.* who likewise espous'd her Interests with all the warmth imaginable.

Whilst Affairs stood in this posture, *Gregory* thought that before he broke out into an open War, it was advisable to use his fresh endeavours to bring over King *Henry* to submit to what he was minded to require of him. To forward this design he directed a Letter to all the Bishops, Abbots, Priests, Dukes, Princes, Knights, and in general, to all the Faithful of the *Roman* Empire, wherein after he had declar'd what he had done in favour of *Henry*, and the base returns he had receiv'd for it; he exhorts them to prevail upon this Prince to do Penitence, that so he might be reconcil'd to the Church, declaring that if he would not hearken to their Counsels, they ought to convene together to consult the Welfare of the Universal Church. He puts them in mind of holding no Correspondence with those who were not separated from Communion with *Henry*. To conclude, he calls God to witness, that he had no temporal Advantage in his eye, but the Welfare of the Church was the only Motive of what he did. This Letter which is the First of the fourth Book, bears date July 25, in the Year, 1076.

Within a while after *Herman* Bishop of *Metz*, who kept Neuter in this Affair, wrote to *Gregory*, to ask him whether the Bishops who communicated with *Henry* were excommunicated, and at the same time he takes notice to him that there were some Persons who maintain'd, that a King could not be excommunicated. *Gregory* answer'd him by the Second Letter of the same Book written at *Treves*, August 25. That there was no question to be made but that all those who communicated with King *Henry* (if it be lawful to call him King) were excommunicated: And that with respect to those who say that a King ought not to be excommunicated, there was no need to return them an Answer, since their Opinion was so Ridiculous. However, he did not stick to prove that Kings might be excommunicated from the example of Pope *Zachary*, by whom he says the King of *France* had been depos'd, and his Subjects absolv'd from their Oath of Allegiance to him: From several Privileges which are among the Letters of *S. Gregory*, wherein he declares the Kings and Princes excommunicated, and depriv'd of their Dignity who shall infringe them. He subjoyns the instance of *Theodosius*; and lastly he alleges as a convincing Argument, that when JESUS CHRIST gave *S. Peter* the Power of feeding his Sheep, and the Power of Binding and Loosing, he excepted no Person from it. Afterwards he gives *Herman* to under-

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stand, That he had granted some Bishops a Power of Absolving the Bishops and Grantees who would separate themselves from communion with King Henry; but that he had forbidden them to grant Absolution to that Prince till such time as he was assur'd by good credible Witnesses of his Repentance, and the satisfaction he would make, since he knew very well that there were Bishops enow who would not scruple to absolve him, if he had not forbore it.

'Tis much in the same Air he wrote Eight Days after a Second Letter to the Prelates and Grantees of Germany, wherein after protestation made that it was neither Pride nor Interest which mov'd him to excommunicate King Henry, but only for the welfare of the Church, he prays them to be tender of him, if he did sincerely Repent: Upon condition however that he would turn out of his Council those excommunicated Persons who were guilty of Simony, and for the future follow the Advice of those who value the welfare of the Church above their own Interests: That he would look upon the Church as his *Mistress*, and use her no longer as a *Servant*: That he would no longer defend such Customs as were contrary to the Liberties of the Church; but follow the Doctrine of the Holy Fathers: That if he gave them an assurance of performing these and other things which with Reason might be required of him, they shall give him notice thereof by their Deputies, that so they might confute together what is left to be done on that occasion; but that he absolutely forbids them to absolve him from his Excommunication, till they had receiv'd an Approbation in writing from the Holy See for it. That if he would not repent, they ought to proceed to the election of a Prince, who would discharge the Duties aforementioned, and that they ought to inform him of the Conversation and Manners of the Person they shall elect, that so he might confirm their Election: That with regard to the Oath which they had taken to the Empress *Agnes*, in case her Son should dye before her, they ought not to be concern'd about it, because they might very well perceive that she had no longer a Right thereto, whether she oppos'd or consented to his being Deposed: That upon the whole, they should let him know who the Person was whom they design'd for Emperor, after they should have receiv'd to Our Henry. This is the Third Letter of the Fourth Book. It was no sooner receiv'd in Germany, but the Princes and Grantees of the Empire resolv'd to meet at *Tribur* or *Oppenheim*, to consult of the measures they ought to take. *Radulphus* Duke of *Suabia*, and the Dukes of *Bavaria* and *Carinthia*, with the Bishops of *Wirtzburg* and *Wormes*, having held a Conference at *Ulm*, appointed this Convention to be on the Twenty sixth of *October*, and acquainted therewith all the Princes of the Empire, and the Pope, who sent thither two Legats, to wit *Sigehard* Patriarch of *Aquila*, and *Alman* Bishop of *Passau*. These Legats declaim'd against the Conduct of Henry, and desir'd that they would elect another King in his stead. Henry for his part every Day his Deputies to promise the Legats, that he would correct what he had hitherto done amiss, and that he would make reparation for it by consulting the Welfare of the Church for the future: That if they mistrusted his Promise, he was ready to confirm it by his Oath, and to give Hostages for a security thereof. They return'd him this Answer, That they could not tell how to rely on his Words, since he had falsify'd them so often already. That nothing but the very utmost extremity could have brought the Holy See to use such methods, after it had try'd all other: That it had waited his leisure as long as possible; but that at present it could not forbear laying hold of an Opportunity which offer'd it self of placing on the Throne a Person worthy to fill it. After several Conferences of this Nature, both Parties were ready to Engage, for the two Armies were over against each other, on either side of the *Rhine*, when the Lords of *Suabia* and *Saxony* sent their Deputies to the King with this Declaration, That tho' he had behav'd himself very ill towards them, and tho' the Crimes laid to his Charge were evident, yet they were willing to submit the Determination thereof to the Holy See. That they would prevail upon his Holiness to come to *Augsburg* about the Feast of the Purification, to determine this Affair in a general Assembly of the Princes of the Empire: That if he could not get his Absolution in a Year's time, he should be depriv'd of his Right for ever: That in the mean time he should disband his Army, and withdraw to *Spire* with the Bishop of *Forde*, and several other Ministers, who were not excommunicated; that he would lay aside all his ensigns of Royalty; and forbear going to Church; that he should restore the Church of *Wormes* to its Bishop; and that he should order the Garrison which he had thrown into that City to march out. The King finding his Forces to be in a bad Condition, esteem'd it a happiness to extricate himself out of these Difficulties, tho' upon such dishonourable Terms. He thereupon promis'd to gratify them in their demands, took his leave immediately of the Archbishop of *Cologne*, and of the Bishops of *Bamberg*, *Stratzburg*, *Basil*, *Spire*, *Namberg*, *Ombruck*, and others who were excommunicated; caus'd the Garrison of *Wormes* to march out, disbanded his Forces, and withdrew to *Spire*. The Princes of *Suabia* and *Saxony* being satisfied with his Submission, sent the Pope word of all that happen'd in their Convention, and pray'd him to come to *Augsburg* to put an end to this Affair. The King whose Interest it was to be beforehand with the Pope, and to get his Absolution as soon as possible, set forward on his Journey to the Pope about the end of the Year; and under- standing that his Enemies had seiz'd upon the Passes which open'd into *Italy*, to apprehend him,

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him, he went through *Burgundy* and *Savoy*, and with much ado enter'd *Italy*. He was Gregory VII. there receiv'd very honorably by a great many, who promis'd him all manner of Assistance. In the mean time the Pope upon the intelligence he had receiv'd from the Princes of Germany set forward on his Journey, and came as far as *Verceil*, where having understood that King Henry was come into *Italy*, and had rais'd some Forces, he withdrew to the Castle of *Canossa* in the Diocess of *Reggio*, which belong'd to the Princess *Matilda*. Whilst he was there, a great many Bishops and several Lords of Germany waited upon him, to receive their Absolution at his Hands. He enjoin'd them to Fast for some time in Cells, and afterwards gave them Absolution according to their request, upon condition that they should hold no Correspondence with Henry, till such time as he was reconcil'd to the Holy See. In the mean time the King carry'd on his Reconciliation by the Mediation of *Matilda*, the Abbess of *Cluny* and several other Lords, and very earnestly request'd that he would take off the Excommunication impos'd out against him, promising that he would always be ready to answer the Accusations of his Enemies, and to refer all to the Pope's Determination. At last Gregory consented to grant him Absolution, provided he would come in Person, and humbly sue for it. This Prince resolv'd to submit to it, rather than be entirely dispossest of the Empire by the Princes of Germany. He thereupon came to *Canossa*, and enter'd the Outworks of that place bare-footed, without any ensign of Regal Dignity. He waited three Days together at the Castle Gate, without receiving any Answer from the Pope. On the fourth Day, after several Conferences, the Pope granted him Absolution, upon condition that he would appear at the time and place which he should appoint, to answer to the Accusations brought against him by the Princes of Germany, whereof the Pope shall be Judge; and that he shall either leave or keep his Kingdom, according to the Sentence he shall pronounce: That till that time, he shall not assume to himself any Character of the Royal Dignity; nor perform any Act of Sovereignty, unless receiving of such Revenues as were necessary for his Subsistence: That all his Subjects should be absolv'd from their Allegiance both before God and Men: That he should remove *Robert* Bishop of *Bamberg*, and *Ulrich* Bishop of *Costheim* from his Person; and that if he fail'd in the Observation of any one of these Articles, the Absolution which he receiv'd should be Null and Void: That from thenceforth he should acknowledge himself to be Guilty, and should not require any longer to be heard in his own Defence: Lastly, He bound himself by Oath to submit to the Judgment which the Pope should make, or come to the Agreement which he desir'd; and if the Pope should cross the Mountains, he should give him free Liberty of coming and going, without offering him any Molestation. These Articles were Sign'd and Sworn to by Henry, January the 28th, in the Year, 1077, and as Guarantees of his Word, he offer'd the Princess *Matilda*, *Hugh* Abbot of *Cluny*, the Bishops of *Verceil*, *Naumburg*, and several Lords. Afterwards the Pope celebrated Mass, and having taken a Consecrated Host in his Hands, and directing his Discourse to King Henry, he told him, That for a proof of his being Innocent of the Crimes laid to his Charge, he would take the Sacrament upon it; and if his Majesty were as Innocent of the Crimes laid to his Charge, he conjur'd him to do the like. This proposal somewhat puzzled the King, who perhaps was not very much dispos'd to communicate. Some Historians relate that he shifted it off by saying, That this proof of his Innocence would not perhaps be satisfactory to the German Princes, who were not there present: Others say, That he did receive the Communion from the Hands of the Pope. Let the Cafe be how it will, 'tis certain that after Mass, he was treated very nobly, and sent away with manifest tokens of Friendship and Reconciliation. These Matters of Fact are apparent from the Relation of cotemporary Authors, and from the Letter which Gregory wrote immediately after to the Princes of Germany, which is the Twelfth of the fourth Book.

Henry repented of this Action as soon as he had done it; for the *Italians* of *Lombardy* perceiving how disadvantageous the Agreement would be to them, ridicul'd him for what he had done, and cast reproaches upon him for it, telling him, That for their parts, they did not value the Excommunication of a Man, who had himself been very justly Excommunicated by the Bishops of *Italy*; who was possess'd of the Holy See by Simony; who had stain'd it by several Murders, and polluted it by his Adulteries: That his Majesty had receiv'd a Treatment unworthy of himself, and cast such a Blot upon his Honour, as could never be wip'd off, by submitting to an Heretick, and to an infamous Person: That they were very unfortunate in having made choice of one for the Protector of the Justice and Laws of the Church, who had by this dishonourable Submission betray'd the Catholic Faith, the Authority of the Church, and the Dignity of the State. These and such like were the common Discourses of the Princes and Grantees of *Italy*, and which they ventur'd to speak publicly. This render'd Henry so odious, that they propos'd to make his Son their King, and to carry him to *Rome* with an Army, there to have him Crown'd by a Pope of their own choosing. Henry to clear himself, represented to them that he was necessitated to do what he did; that he had not done it but only for the good of the Publick, and because he could not otherwise satisfy the Pope, and the German Lords, who had declar'd against him: That at present being in a place of safety, he would make use of all his strength to revenge the Affront which had been offer'd him. He had much ado after all to pacifie them, and perceiv'd himself

The Convention at Oppenheim.

King Henry's Journey into Italy.

The Complaints which the Lombards made of Henry's Conduct.

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himself abandon'd by many, and despi'd by others. This put him upon resolving to break entirely with the Pope, by not observing the Articles agreed upon betwixt them. He recall'd the Excommunicated Bishops, and declar'd publicly that Gregory had betray'd him, and that he would be reveng'd of the Affront which had been offer'd him.

On the other side the Arch-bishop of *Mayence*, and the Bishops of *Wirtzburg* and *Metz*, the Duke *Radulphus*, and a great many other Princes and Grandes of *Germany*, appointed a Convention to be held at *Forcheim* the 13th of *March*, and invited the Pope thither, who was still at *Casselle*, where he was detain'd three Months by the Princess *Matilda*. Having receiv'd this Intelligence, he sent Cardinal *Gregory* to King *Henry*, to give him notice that the time was come for the performing of what he had promis'd: That the *German* Princes were to meet *March* the 13th at *Forcheim*, to regulate the Affairs of the Empire: That he ought to be there, to clear himself of the Accusations prefer'd against him. The King return'd him this answer, That since this was the first time of his coming to *Italy*, he had too much business upon his hands to think of returning so suddenly and in so short a time. The Pope having receiv'd this Answer, immediately dispatch'd away his Legats to *Rome*, to be to the Convention, that he could not safely go into *Germany*, or return back to *Rome*, because *Henry* had caus'd all the Passes to be block'd up: And that therefore they should in his Absence consult the Necessities both of Church and State, and do what they thought most proper for the welfare of both.

This Convention was held at the place and time appointed. *Radulphus* Duke of *Swabia* incus'd himself to be Elected King, and was Consecrated by *Sigefroy* at *Mayence*. He immediately sent one to the Pope to acquaint him of his Election, and to assure him of his obedience. *Henry* for his part, pray'd the Pope to assist him against *Radulphus*, to declare his Election Null, and to Excommunicate him. Some Authors report that *Gregory* approv'd of the Election of *Radulphus*, and acknowledg'd him for King: But he himself assures us to the contrary in the Eighth and twentieth Letter of the ninth Book, where he calls God to witness that this Election was carry'd on without his Consent and Knowledge; and that the Answer which he had return'd to *Henry*, was to this effect, That he would do him Justice, after he had heard the Arguments on both sides, to know which had the most Right on his side. Upon this he resolv'd to go to *Germany*, and for this end wrote the last of *May*, in the Year, 1077, two Letters, the one directed to the Legats which he had in that Country, and the other to the Princes of *Germany*, wherein he acquaints them of his Intention of coming to *Germany* to decide the difference. That they ought to take all necessary security of the two contending Parties, for his free passage thither; and that if either of the two Parties should oppose his coming, they should esteem him as an excommunicated Person, and acknowledge him as lawful King, who should submit to the Holy See, and was willing to refer himself to its determination. These two Letters are the Three and Four and twentieth of the fourth Book.

Henry foreseeing that if the Pope went into *Germany*, he would not fail of passing a Sentence contrary to his Interests, resolv'd to stop his Journey, and to engage in a War against *Radulphus*, and the other Rebels. The Pope having caus'd several Bishops of King *Henry's* Party to be apprehended, that Prince by way of reprisal, order'd Cardinal *Gerard* Bishop of *Osiza*, who was Legat in *Lombardy*, and *Bernard* Abbot of *Marseilles*, one of the Pope's Legats in *Germany* to be apprehended. *Gregory* being concern'd that the Affairs of *Germany* did not go according to his desires, complain'd of it to *Udo* Arch-bishop of *Treves*, and his Suffragan, and exhorts them to do all they could to divert the Storm which was coming upon *Germany*. The Letter which he wrote to them upon this Subject, bears date the last of *September*, in the Year, 1077, and is the Seventh of the fifth Book.

The beginning of the next Year, the Pope cited *Guilbert* Arch-bishop of *Ravenna* and his Suffragans, with the Bishops and Abbots of *la Marche*, *Fermo* and *Camerino* of *Pesapolis*, of *Emilia* and *Lombardy*, to the Council which was to be held at *Rome* according to Custom the first Week in Lent, and assures them by his Letter, (which is the Thirteenth of the fifth Book, dated *January* 28.) That he would do them no harm, and that he would be as indulgent towards them as in Conscience he could be. These Bishops did not think it proper to appear at this Synod, which consisted of almost One hundred Bishops. The Pope did therein renew his Anathema issu'd out already against *Tedald* Arch-bishop of *Milan*, and against *Guilbert* Arch-bishop of *Ravenna*, and suspended them from all Episcopal and Sacramental Functions: He therein depos'd (without any hopes of being re-establish'd) *Arnulphus* Bishop of *Cremena*, who was there present, and had own'd himself guilty of Simony, and excommunicated him till such time as he should do Penance. He therein likewise depos'd *Rowland* Bishop of *Trevisi*, for having acquir'd his Bishoprick by taking upon him the Deposition of the Assembly of *Worms*, which had been the cause of the Schism between the Empire and the Papacy, and excommunicated him for ever, if he did not do Penance. He serv'd after the same manner Cardinal *Hugh* of *S. Clement*, as one Condemn'd thrice by the Holy See: First, for having favour'd and supported the Schism of *Cadalus*: Secondly, for having joy'n'd himself, when Legat, with Heretics and Persons Condemn'd by the Holy See for Simony: And Thirdly, for having stir'd up Schisms and Dissentions in the Church. He

He therein renew'd the Excommunication issu'd out by his Predecessors against the Arch-bishop of *Narbonne*; and after he had thus determin'd Matters with relation to Bishops, he orders with reference to the Affairs of *Germany*, that two Legats should be sent into that Country, to hold there an Assembly of Prelates and Grandes of the Empire, wherein they should endeavour to bring things to an Accommodation, or to pass a definitive Sentence in favour of him who had the best Title. And that no Person might disturb the Execution of this design, he excommunicates all such as shall oppose it, and shall hinder his Legats from going into *Germany*. He therein likewise excommunicates the *Normans* of *Pezzuolo*, and interdicts all the Bishops who did not appear at his Synod. Lastly, He prohibits under the penalty of Excommunication, the detaining of those who had been call'd away at Sea, or seizing of their Effects. He therein declares the Ordinations made by excommunicated Persons to be Null, and abolishes from the Oath of Allegiance all such as had taken it to excommunicate Persons, and prohibits them from paying any Obedience to them. But that the great number of Excommunications might not be the cause of the Damnation of those, who by ignorance, simplicity, fear or constraint were oblig'd to communicate with excommunicated Persons, he exempts out of the Excommunication all Women, Children, Servants, and other Subjects, who had no hand in the Crimes which the others committed, and in general all those who communicated with excommunicated Persons without knowing them to be so. He likewise gives Travellers leave, who are in the Country of excommunicated Persons, to buy what they want of them; and he does not hinder any Man from assisting or shewing any Acts of Charity towards the excommunicate. These Decrees are of the third of *March*, in the Year, 1078.

This Council being broke up, the Pope wrote to the Bishops, Princes, and other Lords of *Germany*, sending them word what had been resolv'd upon with relation to the Affairs of *Germany*: And after having excommunicated all those who should hinder the Execution thereof, he gave them to understand, that the Bearer of his Letter shall agree with *Udo* Arch-bishop of *Treves*, who is of King *Henry's* party, and with some other Bishops of the party of *Radulphus*, about the time and place of their Assembly, that so his Legats may be there with safety. He wrote likewise in particular to that Arch-bishop, recommending to him the making up of the Peace, and the putting in Execution what had been enjoy'n'd in the Council of *Rome*; and that he might take such measures as were most equitable, he advises him to consult with him who should be chosen Mediator of the other party. These two Letters dated *March* 9. in the Year, 1078. are the Fifteenth and Sixteenth of the fifth Book.

The Pope wrote and disturb'd himself in vain about the holding of this Convention; *Henry* would not agree to it, and prepar'd himself for carrying on the War; and even those of the party of *Radulphus* suspected the Pope's Sentence. Thereupon he wrote another Letter dated the first of *June* into *Germany*, wherein after he had declar'd that all the care or pains which he had taken to procure Peace were in vain, because the Enemies of God and the publick Good, who only minded the gratifying of their Ambition, by destroying the Empire, and ruining Religion, hinder'd the holding of the Convention which was propos'd: He enjoins all the *Germans* not to assist these Enemies of the publick Peace, and not to communicate with them, giving them to understand that they were excommunicated. Lastly, he assures them that he would never favour the party which was unjust, and prays them not to harbour any such thoughts of him, whatever might be said or written to them about it; for was one who fear'd God, and who suffer'd every day for his sake. This Letter is the First of the sixth Book.

In the mean time King *Henry* without minding all these Excommunications, being march'd into *Germany* at the Head of an Army, and became Master of the Countries of *Bavaria* and *Swabia*, which *Radulphus* had left to retire into *Saxony*. *Radulphus* did there raise some Forces, and came before *Wirtzburg*, and besieg'd it. *Henry* being come to its Relief, gave Battle to him, which did not prove successful to him, for several of the Horse, who pretended to be on his side, falling upon him to kill him, put his Army into confusion. The Cavalry fled, the Infantry were cut in pieces, and the Town was taken; but *Henry* re-took it within a short time after.

About the end of *November*, *Gregory* held a Council at *Rome*, wherein he excommunicated *Nicéphorus Botaniatus*, who had seiz'd upon the Empire of the *East*, after he had oust'd *Michael* *Ducas*. The Envoys of *Henry* and *Radulphus*, took an Oath in the Name of their Rome, Masters, that they would not hinder the Legats of the Holy See from holding an Assembly in *Germany*, to put an end to their Contentions. Lastly, The Pope made in this Council twelve Canons concerning Benefices, and Ecclesiastical Revenues.

In the First, he excommunicates all Laicks who were possess'd of Ecclesiastical Revenues, and in particular those who had seiz'd upon the Revenues belonging to the Monastery of *Mount Cassin*. This Decree was made upon the account that *Jordanes* Duke of *Capua*, had taken away from that Monastery a Sum of Money which had been deposited there by the Bishop of *Roscella*.

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The Second imports, That having understood that several Laicks granted in several places the Investitures of Churches, contrary to the Constitutions of the Holy Fathers, and that this was the cause of great Disturbances, he orders that no Ecclesiasticks shall receive Investiture of any Bishoprick, Abby or Church, from the hands of an Emperor or a King, or any other Laick whatever, and declares that if any shall receive it, his Investiture shall be Null and Void, and he shall be excommunicated, till such time as he has given satisfaction for his offence.

The Third imports, That if any one sell any Prebends, Arch-deaconries, Provostships, or any other Ecclesiastical Benefices, or disposes of them otherwise than the Holy Canons direct, he shall be suspended from his Functions, because 'tis requisite that he who receives the Dignity of a Bishop *gratis*, should likewise dispense the things which belong to it *gratis*.

The Fourth declares those Ordinations to be Null, which are made for Money, or at the Solicitation of any one, or in consideration of any Service done for that purpose; and all such as are not made by the joynt consent both of Clergy and Laity, or such as are not approved of by those to whom the Consecration of elected Persons does belong.

The Fifth imports, That such Penances as are not proportion'd to the Quality of the Crimes committed are insignificant; and that they who cannot bear Arms, or exercise a Trade without falling into Sin, ought to quit their Profession or Trade: And that those who bear any Malice to, or detain any Goods of their Neighbour, shall be reconcil'd and make full restitution to him, before they shall be admitted to Communion.

The Sixth, prohibits Laicks from possessing Tenthis, what Title soever they may have thereto.

The Seventh, enjoyns abstinence from Meats every *Saturday*, unless some solemn Festival fall thereon.

The Eighth imports, That no Abbot shall be possess'd of the Tenthis, or other Ecclesiastical Revenues which of Right belong to the Bishop, unless by the Authority of the Pope, or by the License of the Bishop of the place.

The Ninth, That Bishops shall not impose any new Burden on the Abbots or Clergy.

The Tenth, That all those who are possess'd of any Revenues belonging to the Holy See, or know of any who do possess them, shall be bound to discover it, under the Penalty of paying Fourfold.

The Eleventh, That the Bishops who shall permit the Priests, Deacons, or Sub-deacons of their Dioceses to live Marry'd, shall be suspended of their Functions.

The Twelfth, That all Christians shall endeavour to offer something at the Celebration of the Mass.

The next Year Gregory held another Council the beginning of Lent, in which *Berenger* abjur'd his Error. After this the Envoys of *Radulphus* complain'd to the Council, That King *Henry* offer'd great Violences to the Ecclesiasticks of *Germany*. Several Bishops of the Council propos'd to excommunicate him; but the Pope thought it more advisable to put it off, and contented himself with taking an Oath from his Envoys, who swore that their Master should send Persons with Pass-ports for the Pope's Legats to go safely into *Germany*, and should submit to their Judgment. The Envoys of *Radulphus* took likewise an Oath, That their Master should either come, or send Deputies to the Assembly, which the Pope or his Legats should appoint, and that he should submit to the Judgment of the Holy See. The Arch-bishop of *Aquileia* likewise promis'd to be faithful for the future to Pope *Gregory*, and his Successors; to make no attempt on their Persons or Estates; and to be in all things submissive to them. In this Synod were excommunicated and depos'd, without any hopes of being re-establish'd, *Tedald* Arch-bishop of *Milan*, the Arch-bishop of *Narbonne*, *Sigefroy* Bishop of *Boulogne*, *Roland* Bishop of *Trevisi*, and the Bishops of *Fermo* and *Camerine*. Lastly, The Bishop of *Reggio* promis'd on the Holy Evangelists to quit forthwith his Bishoprick, if the Pope or his Legat should order him to do it.

Gregory upon the Oath taken by the Envoys of the two Competitors, sent away his Legats, as he hints in a Letter written to the Princes *Matilda*, March 2, in the Year, 1079. But King *Henry* finding he had the better of his Enemy, whom he defeated in a Battle near *Bladshim*, would not permit any Assembly to be held, wherein his Right might be call'd in question; and the Pope's Legats perceiving the success of his Arms, not only abstain'd from acting any thing against him, but likewise seem'd to favour him. Those who were of *Radulphus*'s Party preferring their complaints to the Pope about it, and taking notice that it was suspected that he had alter'd his mind, he return'd them this Answer, That tho' all the *Latins* who were of King *Henry*'s Party accus'd him of too much severity us'd towards that Prince, he had always objected to them, and declar'd that he would be of no Party, but of that which had Justice on its side; that if his Legats had done any thing contrary to the orders which he had given them, he was very sorry for it, and that he understood that they were constrain'd to do it, either by Fraud or by Force; that he had only given them orders to appoint the time and place, that so he might send his Legats to determine this great Affair; to re-establish the Bishops, and to forbid them

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them communicating with excommunicated Persons. This Letter dated *October 1*, in the *Gregory VII.* Year, 1079, is the Third of the seventh Book.

Lastly, *Gregory* in the Council held the beginning of Lent in the Year 1080, after he had *The Council* renew'd the prohibition of receiving Investitures of Benefices from Laicks; anathematiz'd all of those who granted them; reiterated the Excommunications issu'd out against *Tedald* Arch-Rome in bishop of *Milan*, *Guilbert* of *Ravenna*, *Peter* of *Narbonne*, *Roland* Bishop of *Trevisi* and the Year 1080, others; prohibited the *Normans* of *Pozzuolo* from invading the Revenues belonging to the Church of *Rome*; repeated and enlarg'd the Decrees made in the Council of the foregoing year, concerning Penances proportion'd to the greatness of the Crimes; and the Elections of Bishops: He thunder'd out a terrible Excommunication against King *Henry*, wherein he anathematiz'd him and all his Adherents; declar'd him to have forfeited the Kingdoms of *Germany* and *Italy*, and all Regal Dignity; forbid all Christians to obey him; and bestow'd the Kingdom of *Germany* on *Radulphus*, Elected by the Princes of *Germany*: And lastly, Exhorts all of them to take up Arms against *Henry*, to divest him of his Dominions.

When the News of *Henry*'s Excommunication was brought to *Germany*, it incens'd those of his Party against the Pope, who meeting at *Meyence* about *Whitsonide*, resolv'd to en- *The Council* dure him no longer on the Papal Chair. But that his Deposition might be the more solemn, they appointed a Council to be held at *Bresse*, which was made up of Thirty Bishops, Bishops, and a great many Princes of *Germany* and *Italy*. They there unanimously depos'd *Hildebrand*, because, say they, it is manifest that it was not God who Elected him, but that he glory'd in caus'd himself to be Elected by Fraud and for Money; because he overthrow the Order of the Church; disturb'd the Empire; threaten'd Death to a Catholic King, and a lover of Peace; defend'd a perjurd King; sow'd discord among those who were at Peace, and scandaliz'd the Church. They likewise cast Reflections upon him, calling him Obstinate, Perverse; a Preacher up of Sacrileges and Combinations; a Protector of perjurd Persons and Homicides; a Disciple of *Berenger*, who call'd in question the reality of the Body and Blood of *JESUS CHRIST* in the Eucharist; a Sorcerer; a Necromancer possess'd of an evil Spirit; an Heretic; an Infidel. For these Reasons they thought that he ought to be depos'd and turn'd out of the Chair, and that if he did not recede of his own accord, he ought to lie under a perpetual Condemnation. They Elected in his stead *Guilbert* Arch-bishop of *Reuma*, one of the principal Actors in this Tragedy, who took upon him the Name of *Clement III.* All this was done June 25, in the Year, 1080.

After the Assembly, *Henry* wrote a Letter to *Hildebrand* (for so he calls *Gregory*) in these Terms: " *Henry* by Divine Providence, and not by Usurpation, King, to *Hildebrand* who *The Let-* is no longer Pope, but a Wicked Monk. You very justly deserve this Title, having *ter of Hen-* been the cause of that Confusion, which the Church at present labours under, and which *ry to Gro-* is so great that there is scarce a Man but has had his share in your Curfes. For without *ry* *Gregory*, making much mention of other Things, you have lay'd under your feet Arch-bishops, Bishops, Priests, and others of the Lord's Anointed, to get the Applause of the People, and to make them believe that you know every thing, but that they know nothing. "..... WE have born with you as long as WE thought WE might with safety do it " without prejudice to the Holy See; but you fancy'd that WE did that out of fear, which Humility put US upon doing. You have advanc'd your self against the Regal Power; you have dar'd to threaten to divest US thereof, as if it were you who had bestow'd it on " US, and as if WE had not receiv'd it from God, who has call'd US to the Empire, " but not you to the Papacy; for you were advanc'd thereto by Craft and Fraud, and by your Money gain'd the favour you had. This favour you thus gain'd has put you upon making use of the Sword to ascend the Throne of Peace, and being mounted thereon, " you have disturb'd the Peace, by Arming the Subjects against those whom they ought to obey, by bringing a contempt on those Bishops whom God hath call'd, even you who who had no call: You your self have assaulted OUR Royal Person, though an Anointed King, and one who could not be call'd to Account but by God alone, nor be depos'd " for any other Crime but that of Apostatizing from the Faith. For as much therefore as you are Anathematiz'd and Condemn'd by OUR Sentence, and by the Sentence " of OUR Bishops, quit the Holy Apostolick See which you have unjustly usurp'd, and let " another take your Office, who exercises no Violence under the Umbrage of Religion; but " who Teaches the pure Doctrin of *S. Peter*. WE *Henry* by the Grace of God King, " with all our Bishops, enjoin you to defend from the Papal Chair.

Henry at the same time wrote likewise to the Laity and Clergy of *Rome*, that *Hildebrand* being depos'd, he order'd them to turn him out of the Holy See, and to receive him in who had been Elected in his place. He sent likewise Embassadors to the Christian Kings and Princes, to prevail upon them to Recognize *Clement*, and to withdraw their Obedience from *Gregory*.

From Words they came at last on both sides to Blows. The Pope, to make his party good *The prepa-* against *Henry*, reconcil'd himself with *Robert Guiscard* Duke of *Pezzuolo*, who promis'd him all manner of Assistance and Obedience; and by way of Retaliation receiv'd the Investiture of the Countries which he possess'd, with a permission of enjoying *(disant benehactor)* *Salerno*, and *Gre-*

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quences, as were the cattle of a world of Mischiefs, both to the Church and to the Empire, as we shall shew in the sequel; after we have done with that which relates to Gregory VII.

The Emperor was not the only Person with whom Gregory VII. was engag'd: He had likewise Contests with the Kings of France and England, and his aim was to bring all the Crown'd Heads under his subjection, and to oblige them to hold their Kingdoms as Fiefs from the Holy See, and to govern them at his Discretion.

Philip I. was then King of France: And since the Death of Baldwin, who had been Regent of the Kingdom during his Minority, he took the Government into his own Hands; but he Administr'd it so remissly, that France was full of Disorders and Disturbances. The Churches, which have always greater Sufferings than other Societies, when Justice is not veng'd in a State, were the first who were oppress'd. Gregory VII. who never slip'd an opportunity of making himself the Judge and Reformer of Princes, took several reproaches upon him for it, and threaten'd to punish severely his unjust proceedings against the Churches. The King assur'd him by Alberic, that he would reform his Conduct, and govern the Churches according to such Rules as his Holiness should prescribe him. Gregory who was not satisfied with empty Words, required that he would begin to demonstrate the reality of his Promises, by permitting that the Arch-deacon of Autun, elected Bishop of Mafsey, after a long vacancy, by the Clergy and People, and even by the consent of the King, should be put into the Possession of that Church, without giving any Thing for it. To this purpose he wrote to the Bishop of Chalons upon the Refuse to do what he desired. And at the same time acquaints them, that in case the King should refuse to do what he desired, he should be oblig'd to excommunicate all the French Nation, if they continu'd in their unbelief. He likewise enjoys the Arch-bishop of Lyons to ordain that Arch-deacon Bishop of Mafsey, what opposition he might meet with, either from the King, or the other Competitor. These two Letters are dated December 4th, 1073. and are the Thirty-fifth and the Thirty-sixth of the first Book. The Bishops of France would not venture to ordain the Bishop of Mafsey, whereupon the Pope ordain'd him himself, as he sent word to the Arch-bishop of Lyons, by the Seventy sixth Letter of the same Book, dated August 10th, 1074. Two days before, he had written expressly to King Philip, to oblige him to make reparation for the wrong he had done to the Church of Beauvais: And had absolv'd those of that City, who had abus'd their Bishop. See the Seventy fourth and the Seventy fifth Letters of the same Book.

That same year Gregory VII. renew'd his Complaints and his Threatnings against Philip, by writing a large Letter to all the Bishops of France, wherein he gave a description of the Disorders of that Kingdom, he says that the King, whom he ventures to call Tyrant, is the Author and Cause of all; because his whole Life being one continu'd Debauch, he took no care to punish the Crimes, whereof he himself gave so bad an Example. That he not only converted the Revenues of Churches to Profane and Criminal uses, but within a little while ago exacted a very considerable sum of Merchants, who were come from all parts to import their Effects into France, under the publick Faith. He likewise accuses the Bishops of contributing to these disorders, either by their Approbation or Connivance: He upbraids them for their Remissness, and exhorts them to meet, and to tell the King plainly of his Faults, that he may correct them, and regulate the Affairs of his Kingdom; and in his Name to declare, that if he does not do it, he can no longer shelter himself from the Censure of the Holy See: That afterwards they should separate themselves from Communion with that Prince, and forbear performing Divine Service in all France: That if he does still hold out notwithstanding performing Divine Service in all France: That if he does still hold out notwithstanding performing Divine Service in all France, he would use his Punishment, he would have the whole World take notice, that he would use his utmost endeavours to deprive him of the Kingdom of France. This Letter dated September the 10th, 1074. is the Fifth of the second Book.

Some time after he wrote likewise to William Duke of Aquitain, against King Philip, and pray'd that Duke to do all he could to bring the King to change his Conduct; declaring that if he did not reform, he would excommunicate him and all the Subjects who paid him any Obedience; and that he would lay this Excommunication on S. Peter's Altar, in order to reiterate it every day. This Letter dated November the 19th, of the same year, is the Eighteenth of the second Book.

He continu'd these menaces in the Two and thirtieth Letter of that Book, dated December the 8th, directed to Manasses Arch-bishop of Rheims.

However, it does not appear that Gregory has acted any thing more against the Person of the King of France, but he took upon him the sole Jurisdiction over the Bishops and the Ecclesiastical Affairs of that Kingdom, and sent thither Hugh Bishop of Diacon, and other Legats, who took cognizance of the Life, Manners and Elections of the Bishops; took upon them the liberty of citing them to the Synods, which they call'd; of passing Sentence upon them; of injoyning them Penance; and even of deposing them, in case they would not make their Appearance: And lastly, Of disposing absolutely the Affairs of that Kingdom, without minding whether the King concern'd himself

self with the defending of them, or with vindicating the Liberty of the Churches of France. Gregory VII. so that these Bishops were oblig'd to go to Rome to beg the Pope's Favour for their re-establishment, and upon such Terms as he saw fit; which Gregory did not scruple to grant them. There are a great many Instances of this Nature; and the Seventeenth Letter of the fifth Book furnishes us with a great many. For Hugh Bishop of Diacon having cited to a Synod, which he held at Autun, the Arch-bishops of Rheims, Besançon, Sens, Bourges and Tours, and having inflict'd several Penalties upon them, because they had not made their appearance; they were forc'd to wait upon the Pope, who absolutely re-establish'd the Arch-bishop of Rheims and the rest, upon condition that they would clear themselves before his Legat. This is what he orders by the forementioned Letter, dated March the 9th, in the Year, 1078. That Legat having excommunicated the Bishops of Paris and Chartres, they went likewise to Rome, and obtain'd a favourable Sentence from the Pope. See the Fifteenth and Sixteenth Letters of the ninth Book.

But Gregory was not satisfied with taking Cognizance of the Ecclesiastical Affairs of France; he likewise endeavour'd to make them his Tributaries, as he had made England and all other Countries. 'Tis upon this Account that he wrote to the Bishop of Albano, and the Prince of Salerno, his Legats in France, that they acquaint all the French, and enjoy the knowledge in his Name, that each Houle pay at least a Penny every Year to S. Peter, as an acknowledgment of his being their Father and Pastor. He pretends that Charlemagne rais'd every Year upon his Subjects a Tax of Twelve hundred Livres for the use of the Church of Rome, and that he had offer'd Saxony to the Holy See. There are two such Matters of Fact as are only ground'd on the imagination of Gregory VII. This is the Three and twentieth Letter of the eighth Book.

This is what relates to the Kingdom of France; we now proceed to what concerns England. The Letter which met with a little better Treatment from Gregory; because King William took care to ingratiate himself with him by a seeming Submission and Respect. That Prince, to give him some signs thereof, took care to send him a complimentary Letter on his Advance, wherein he declares to him, that tho' he was very sorry for the death of Alexander II. yet he was as glad to see him in his Place. Gregory answers him by the Seventieth Letter of the first Book, dated April the 4th, 1074. wherein he tells him, That he is oblig'd to him for the Affection which he express'd towards him; and exhorts him to demonstrate the Submission which he bore to the Holy See by its Effects. At the same time he acquaints him of the dangers to which the Church of Rome was expos'd. He confirm'd the Privilege of the Monastery of S. Stephen, and recommended to that Prince to take care of the Revenues which the Church of Rome possess'd in England. He wrote likewise to Matilda Queen of England the Seventy first Letter, by which he exhorts her to persevere in Virtue, and to give her Husband good Council.

By another Letter written to the Bishops and Abbots of England, dated August the 28th, in the same year, he exhorts them to come to Rome to his Synod, and to put in Execution the Ecclesiastical Laws concerning the Marriages of Kindred. This Letter is the First of the second Book.

The King of England would not suffer the Bishops of his Kingdom to go to Rome. This very much displeas'd the Pope, who complain'd of it by the First Letter of the seventh Book, directed to Hubert his Legat, who was sent into that Kingdom to Collect the Peter-Pence. He therein presses that Legat to return with all speed, and orders him to admonish the King of England to pay, and cause to be paid the Deference which is due to the Holy See; writeth threatening him, if he did not do it, he should incur his Displeasure. He orders him to prevail upon the Prelates of England and Normandy to send to Rome, to the approaching Synod, at least two Bishops out of each Arch-bishoprick. This Letter bears date September the 23d, 1079.

The Three and twentieth, and the Four and twentieth Letters of the same Book, dated April the 25th, and May the 8th, in the Year 1080. are full of Exhortations to the King of England, to bear a due Submission to the Church of Rome, and to Govern his Kingdom with Justice, and in the fear of the Lord. The Six and twentieth is a Letter of Compliment to the Queen of England; and the Seven and twentieth a Letter to Robert, the Son of the King of England, whereby he exhorts him to be subject to his Father, and to follow his Advice.

In the Fifth Letter of the ninth Book, he order'd Hugh Bishop of Diacon to restore the Bishops of Normandy, which he had depos'd, for not appearing at his Synod. This he did that he might not exasperate King William, who paid greater Deference to the Holy See, than any other Prince. And he order'd him to behave himself more tenderly towards that Prince's Subjects, and to grant Absolution to the Soldiers which had kept back some Tithes.

Part of Spain being (as we said before) in the Hands of the Moors, Gregory VII. from thence took an occasion of becoming Lord of those Countries, which could be taken from these Infidels. To this purpose he pretended that the Kingdom of Spain formerly belong'd to the Holy See; and that tho' the Pagans had since seiz'd upon it, yet the Right of the Holy See was not thereby annull'd; because no Prescription can take place to the prejudice of the Church.

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'Tis upon the account of this pretension, that he granted to *Ebold Count of Remy* all the Country which he could recover from the *Barbarians*, upon condition that he would hold it in Fee from the Holy See, and pay him a certain Duty. He likewise granted the same Donation to those who would assist that Count, or undertake the same Thing upon the same Conditions. And that this Agreement might be put in execution, he gave Orders to Cardinal *Hugh the White* to go into *Spain*, and wrote to the Princes of *Spain* to aid the Count of *Remy*. This is the Subject Matter of the Sixth and Seventh Letters of the first Book, dated April the 30th, 1073.

Gregory VII. had not only a design of bringing the Provinces of *Spain*, which were newly Conquer'd, under his Subjection, but likewise fought to establish an absolute Dominion over the ancient Churches of that Kingdom. It was upon this account that he wrote the Sixty third and fourth Letters of the first Book to *Sancho King of Arragon*, and to *Alphonso King of Castile*, recommending to them the Submission which they ought to bear to the Holy See, and to order the *Roman Office* to be receiv'd in their Kingdoms. These two Letters are dated March the 19th and 20th, 1074. He wrote upon the same Subject to *Simeon* a Bishop of that Kingdom, by the Eighteenth Letter of the third Book.

In the Eight and twentieth of the fourth Book, directed to the Kings and Princes of *Spain*, he renews the Pretensions which the Holy See made to that Country, as being a Kingdom which belong'd to it before the *Saracens* were Masters thereof; and exhorts them to pay the Tribute which he pretended was due from them to the Church of *Rome*. This Letter is dated June the 25th, 1077.

The Sixth Letter of the seventh Book, dated in October 1079, is directed to *Alphonso King of Castile*, whom he compliments for his good Intentions towards the Holy See, sending him a small Golden Key with *S. Peter's Chain* affix to it, by a Legat whom he recommended to him.

Some time after that Prince, harkening to the Advice of a Monk nam'd *Robert*, would no longer be so subject to the Pope as he had been, and openly took upon him to grant the Inveſtitures of the Benefices in his Kingdom. This provok'd Gregory very much: He excommunicated *Robert*, and order'd him to be confin'd in the Monastery of *Cluny*. He wrote to *Alphonso*, willing him, To harken no longer to his Councils; to make reparation for the ill he had done; to part from the Relation of his Wife, whom he had Marry'd, and to do what *Richard* his Legat should advise him. See the Second, Third, and Fourth Letters of the eighth Book, which are dated in the Year, 1080.

That Prince very probably submitted to the Counsels of Gregory: For by the Second Letter of the ninth Book, the Pope wrote to him, as to a Prince entirely devoted to the Holy See; who had introduc'd the Service of the Church of *Rome* into his Dominions; who refer'd the choice of the Arch-bishops of his Kingdom to the Pope; and who ask'd his Advice upon some Cases of Conscience, and upon what concern'd the Churches of *Spain*. Gregory by this Letter admonishes him, not to tolerate the *Jews* to have *Christian Slaves*, and grants Absolution to him and his Adherents of all their Sins, and wishes them an absolute Victory over all their Enemies.

Spain was not the only Kingdom of *Europe* which Gregory VII. pretended did formerly belong to the Holy See; he maintain'd the same Pretension with respect to most of the other Countries of *Europe*; and was of Opinion, that those who were in Possession of them, ought to hold them as Fiefs from him. He more especially carry'd this Pretension to the most remote Countries whose Kings were newly convert'd to the Christian Religion. This he roundly upon the account that these Princes, at the time of their Conversion, had either remitted their Crowns into the hands of the Pope to receive them again from him, or thrown their Kingdoms under the protection of the Holy See. Or Lastly, Permitted the Raising of a certain Contribution for the Church of *Rome*. He establish'd upon these demonstrations of Submission, and upon these Aims or Liberalities, a certain Tribute to be paid to the Holy See. 'Tis upon this Principle that he took it ill that *Solomon King of Hungary* had receiv'd that Kingdom from the hands of King *Henry*: Because (as he pretended) *Stephen* formerly after his Conversion had offer'd and given it to the Holy See; and the Emperor *Henry* after he had Conquer'd it, had sent to *Rome* his Lance and his Crown: From whence he concludes that he ought to receive the Scepter from his hands, and threatens him, if he did it not, he would make use of the Apostolick Authority against him. This is the Subject of the Thirteenth Letter of the second Book, directed to that Prince, dated October the 28th, 1074. Gregory wrote likewise a consolatory Letter to Queen *Judit* his Wife, who was the Daughter of the Emperor *Henry*; it is the Four and fortieth of the second Book, dated June the 10th, 1075.

Solomon had a Kinsman nam'd *Geiza*, who was at War with him. This *Geiza* sent Ambassadors to Gregory, to gain him on his side. The Pope by his Letters express'd kindness to him, and exhorts him to be entirely devoted to the Holy See; assuring him that his Kinsman [*Solomon*] had not fall'n into the Misfortunes he labour'd under, if he had receiv'd the Crown from the Holy See, and not from the Hands of the King of *Germany*. He advises him to make Peace with *Solomon*; withal giving him some hopes that he would enter into his Interests, fo

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so soon as he was assur'd what overtures he would make to the Holy See. You may Gregory consult the Fifty eighth Letter of the first Book, and the Sixty third and Seventieth of the second.

In the Five and twentieth of the fourth Book, he exhorts the Arch-bishop of *Srigonia* to bring it about, that he who is Elect'd King of *Hungary*, should be made sensible of the Duty he ow'd to the Holy See. It bears date June the 9th, in the Year, 1077.

In the Nine and twentieth of the sixth Book, he extols the Piety of King *Ladislaus*, and his Submission to the Holy See. He recommends to him several Persons who were unusually Bani'd, and exhorts him to take the Churches into his Protection; and to send him forthwith Embassadors, if he had not already done it.

All the Kings of *Europe* receiv'd either Reprimands or Admonitions from Gregory. The *Tei* King of *Denmark* had neglected to write to him in the beginning of his Pontificate; he us'd checks him for it in the Fiftieth Letter of the second Book, and gives him some Instructions Gregory about the Government of his Kingdom. He tells him likewise, that he had sent him Legats to the King of *Denmark*, upon the Affairs about which he had written to the Holy See, in the time of Pope *Alexander*.

But that they could not get to him, because of the Wars of *Germany*. That therefore if he were deeply concern'd for any one of these Affairs, he ought to send Deputies to him with full Instructions, that so he might consult with them what ought to be done in the Case. Lastly, He prays him to send word what Assistance the Holy See could expect from him, against her Enemies; and acquaints him that there is a Province not far from *Rome*, held by Heretics, which one of his Sons, if he would come into Italy with a small Force, might easily Conquer. This Letter bears date January the 27th, in the Year, 1075. In the Seventy seventh Letter of the same Book, he offers to grant that King, all that in Justice he could, of the things which he should desire of him by his Envoys, or by the Legats which were dispatch'd to his Kingdom. This Letter is dated April the 17th, in the same Year. That King being dead, and his Son succeeding him, Gregory VII. continues his exhortations to him, to be submissive to the Holy See, by the Tenth Letter of the fifth Book, dated November the 6th, in the Year, 1077. He likewise gave the like exhortation to King *Canute*, who was in Possession of that Kingdom, by the Fifth Letter of the seventh Book, dated October the 15th, 1079. and by the One and twentieth of the same Book, dated May the 19th, 1080.

The Sovereigns of *Poland* and *Russia* felt likewise the Effects of the desire which Gregory VII. had to have an hand in the Affairs of all Kingdoms. He recommended to them, as well as to others, the being devoted to the Holy See, and wedded to its Interests; gave them Instructions about the methods of administering the Government; sent them Legats to regulate the Ecclesiastical Affairs of their Countries: Enjoyns *Boleslaus Duke of Poland*, to restore to *Demetrius King of Russia*, the Money which he had taken from him; and to the Holy See, the Lands which belong'd to it; and undertook to bestow the Kingdom of *Russia*, on the Son of *Demetrius*. This is what we gather from the Seventy third and fourth Letters of the second Book, the First of which, directed to *Boleslaus*, is dated April the 15th, in the Year, 1075. and the Second, directed to *Demetrius*, bears date the 17th of the same Month.

Gregory VII. was no less careful even of *Norway*; for he wrote to *Olaus* the King of that Country, exhorting him to get himself fully instructed in the Christian Faith, and for that end to send some of his Nation to *Rome*, that he might send him back necessary Instructions, how he ought to demean himself towards the Holy See. He forbids him siding with either of the two Brothers, who pretended to the Crown of *Denmark*, and orders him to way and procure a Peace to be made between them. This Letter, which is the Thirteenth of the sixth Book, is dated December the 15th, 1079.

He gave a King to *Dalmatia*; and a Lord of that Country intending to rise up in Arms against him, he enjoyns that Lord to acknowledge and obey him, under pain of Excommunication, by the Fourth Letter of the seventh Book, dated October the 4th, in the Year, 1079.

Vratislav Duke of *Bohemia*, was entirely in Pope Gregory the Seventh's Interest. He had admitted into his Dominions the Pope's Legats, in spite of *Jaromir* Bishop of *Prague*, as appears by the Seventeenth Letter of the first Book. In a grateful acknowledgment of this, the Pope confirm'd to him, by the Eight and thirtieth Letter of the same Book, dated December the 16th, 1073. all the Privileges which had been granted him by *Alexander* his Predecessor, and exhorts him to persevere in his Obedience; assuring him that he himself will determine such Causes, as his Legats could not pass a definitive Judgment upon.

The Bishop of *Prague*, who had been interdicted and divested of the Revenues of his Church by the Sentence of the Pope's Legats, having sent word to *Rome* that he could not come thither, because he had not wherewithal to defray the charge of his Journey; the Pope gave Orders that he should be put into Possession of his Revenues, except those to which *John* Bishop of *Moravia* laid claim: And he desires the Duke of *Bohemia*, by the Fifth and fortieth Letter of the first Book dated January the 30th in the Year, 1074. to cause

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cause them to be restor'd to that Bishop, and to send him to Rome, with the Bishop of Moravia and some Embassadors, that with them he might regulate all the Ecclesiastical Affairs of his Dominions. By another Letter of the same date, which is the Four and fortieth of the Book, he acquaints the Bishop of Prague, that he had written to the Duke to put him in same Possession of the Revenues of his Church.

Sigefroy Arch-bishop of Maience, at the Instance of Jeromir Bishop of Prague, who was afraid of the Popes Judgment, was minded to take cognizance of the difference between him and the Bishop of Moravia. Gregory being advertis'd thereof, wrote forthwith to Sigefroy, that he should not dare to concern himself in an Affair, which was refer'd to the Holy See, and at the same time he sent word to Uratisslaw, that he should not be concern'd at the rash proceedings of that Arch-bishop. These two Letters dated March the 18th 1074. are the Sixtieth and Sixty first of the first Book.

At last the Bishop of Prague perceiving that he could no longer shift off the Popes Sentence, went express to Rome, and when he appear'd before Gregory, he acknowledg'd part of what was laid to his Charge, declaring that he was ready to make Satisfaction; and justified himself with respect to other Things, particularly as to the ill usage which was said that he offer'd to the Bishop of Moravia, or his People. The Pope who requir'd nothing more than such a Submission, sent him back to his own Country reconcil'd and re-established, with a Recommendarory Letter to the Duke of Bohemia, which is the Seventy eighth of the first Book, dated April the 16th 1074. wherein he takes notice to him that he could not put an end to the Difference between that Bishop and the Bishop of Moravia, because of the absence of the latter; but that he would decide it in the first Council: That in the mean time he allow'd Provision to be made in behalf of the Bishop of Moravia for the Territory that was in Dispute. He advises the Duke to silence the Complaints of the Bishop of Prague concerning the Right which he pretended to have to a certain Castle; if not, he orders him to send his Deputies to the first Synod, to examine whether he has any Right to it, or no.

The Bishop of Prague being return'd to his own Country in Triumph for his Re-establishment, seiz'd upon the Lands which were in dispute between him and the Bishop of Moravia, being confident that the Pope had adjudg'd them to be his. Gregory being inform'd that he thus abus'd the Levity he had shewn him, wrote him a Letter full of invectives about it, and enjoys him to restore to the Bishop of Moravia the Castle which he had seiz'd on; and orders Duke Uratisslaw to cause him to restore it to the Bishop, whom he commands in a particular Letter. These three Letters are the Sixty, Seventy, and Eighty of the second Book, dated October the 22d in the Year, 1074. In the second Letter he thanks the Duke of Bohemia for having sent him the Tribute which he paid to the Holy See. This Affair between the Bishops of Prague and Moravia was again discuss'd in the Year, 1075. and ended at Rome by an agreement between them, by which they agreed to divide into equal shares the Lands which were in dispute, till either of them could produce more authentick Titles; which they continu'd to do for the space of Ten Years. And this Accommodation was approv'd of by a Bull of Gregory, dated March the 2d which is the Fifty third Letter of the second Book.

The Seventy first Letter of the second Book, is written to Uratisslaw, in favour of his Nephew Frederick, for whom the Pope demands of that Prince the Lands which his Father had left him. At the same time he exhorts him to live peaceably with his Subjects. This Letter is dated April the 14th 1075. By the next Letter written the Day after, he exhorts all the Faithful of Bohemia to lead a Christian and Innocent Life.

Since Gregory VII. had pretensions to Kingdoms so remote as those we have been speaking of, it is not to be wonder'd that he should imagine that all Italy, and the Islands of Sicily, Sardinia and Corsica belong'd to him; that he might dispose of them as he thought fit; and that all the Lords of these Countries were oblig'd to take an Oath of Allegiance to him. It was no difficult matter for him to bring the petty Princes round about Rome under his subjection; because being weak, they desir'd nothing more, than the support of the Holy See: But he had much ado to bring his design about upon the Normans, whose Power became formidable in Italy, forasmuch as they were establish'd so firmly there as we shall now relate.

Several Norman Lords having been invited to the Relief of the Greeks and Italians against the Sarazens of Sicily, upon Condition that they should have share in their Conquests; after they had done wonderful things against these Infidels, were dealt fairly with by the Greeks, who refus'd to give them what they had promis'd. But these Braves knew very well how to do themselves Justice, and seiz'd on Pozzuolo under the Conduct of William Firebrast their General, who in a short time after defeated the Greeks in a great Engagement, and weaken'd them so far, that in a small time they lost all that they had left in Italy. The Normans afterwards turn'd their Arms against the Lords of Italy their Neighbours, and seiz'd upon some Lands which belong'd to the Holy See. The Popes, who could not without Jealousy behold so formidable an Enemy to nigh at Hand, declar'd against them, and Leo IX. engag'd in a War with them: But the Forces of that Pope having been defeated, and

and himself taken Prisoner, as we formerly said, that Respect which they shew'd him, by setting him at Liberty, and reconducting him to Rome with all the Demonstrations of Honour and Submission, inclin'd that Pope to grant them by way of Recompence all the Lands which they had Conquer'd from the Greeks and Sarazens. Robert Guiscard, in league with Onfroy, Brother to William Firebrast, extended these Conquests; and having made an end of taking Calabria, caus'd himself to be call'd Count thereof for the space of two Years, and afterwards took upon him the Title of Duke. His Brother Roger undertook to Conquer Sicily from the Sarazens, and having at first taken Panormia and Messina, he open'd himself a way to become Master of the whole Island, of which he took upon him the Quality of Count.

It was very difficult for these Warriors to forbear Contesting with the Lords their Neighbours; and their Forces who were used to Plunder, could not forbear seizing upon the Revenues and Lands, Castles, and Territories of private Persons; upon Churches, upon Abbies; and even Agreement upon the Holy See itself. This was the cause of the many Anathemas thunder'd out against Gregory by Gregory, who from the very beginning of his Popedom excommunicated Robert, Roger, and all the Normans who made any attempts upon the Revenues of Churches, or of the Holy See, or upon those Lords who were under its Protection. But afterwards foreseeing that he might stand in need of their Assistance, he grew milder, and by his Letter dated March the 13th 1076. which is the Eleventh of the third Book, he grants the Bishop of Cierenza Power to absolve Roger and all his Soldiers, upon condition that he would promise to Obey the Holy See; do Penance for his Offences, and abstain for the future from all capital Crimes. At the same time he advis'd that Bishop, that if Count Roger should speak to him about his Brother Duke Robert, he should declare to him, that the Church of Rome was ready to shew Mercy to those who being affected with true Repentance, would give Satisfaction for the Scandal, which they had given: That therefore, if Duke Robert would be obedient to the Holy See, he was ready to give him Absolution, and to receive him into the Communion of the Church: But that if he would not, Roger ought not to communicate with him. Lastly, he order'd that Bishop to give the Bishop of Melpha Absolution. In the fifteenth Letter of the same Book to Wifroy, Lord of the Milanais, he sends word that the Affairs of the Normans were in a hopeful way of Accommodation, and that he hoped shortly to render them faithful to the Church of Rome. However this Accommodation was not so soon concluded; and we see by a Letter dated October the 31st of the same Year, directed to the same Wifroy and to two other Lords of the same Country, that the Normans were still contesting with the Pope about the Revenues of the Church, which they had seiz'd upon; but that he hop'd to reclaim them as soon as Henry. This Letter is the Seventh of the fourth Book.

At last Robert thought fit to submit to the Pope, to take an Oath to him to be always faithful to the Holy See; to assist it in the Defence of the Popes Person and its Revenues; to pay him an annual Rent for the Church Lands which he held; to permit the Churches of his Dominions to enjoy quietly their Revenues, and to procure a free Election of a Pope, in case Gregory should dy before him. This Rent amounts to twelve Pence, the Coin of Puglia, payable every Year at Easter. In pursuance of this Treaty, the Pope invested Duke Robert with all the Lands which the Popes Nicholas II. and Alexander II. his Predecessors had formerly granted him: And as to others which he unjustly held; to wit, Salerno, Melpha, and part of the March of Fermo, he left them to him by way of Connivance. This Treaty was made June the 29th in the Year 1080.

In the same Year Michael Ducas being turn'd out of the Empire of the East, sent into Italy to beg Assistance of the Pope and Duke Robert. The Pope wrote to the Bishops of Pozzuolo and Calabria, by the sixth Letter of the eighth Book, desiring them to exhort the Faithful to engage in this Expedition with Duke Robert; and before they went away, to enjoy them Penance for their Faults, and to give them Absolution.

Gregory soon after had himself need of the Assistance of Robert, to protect him against Henry. Whereupon he wrote to the Abbot of Mount Cassin, to know of him whether he could bring him any Assistance about Easter, or send him some. This is the Subject matter of the fourth Letter of the ninth Book, which doubtless belongs to the Year, 1081.

Henry at his coming into Italy, wisely foreseeing that the greatest Enemy he had to fear was Duke Robert, propos'd to come to an Accommodation with him, upon condition that his Son should Marry that Dukes Daughter, and give him the March of Ancona. The Pope being inform'd of this Proposal, by the Princes Matilda, was very much surpris'd at it, and forthwith wrote to Didier Abbot of Mount Cassin, to prevail upon Robert to keep his Word to him. This is the Subject matter of the eleventh Letter of the ninth Book.

By the Seventeenth of the same Book, written to that Duke, he exhorts him to come to the Assistance of the Church of Rome, which was annoy'd by King Henry.

In the mean time whilst Robert was in the East with all his Forces, the Normans of Italy perceiving that Henry was like to become Master of Rome, and being afraid what the Consequence would prove to them, endeavour'd to bring about the Peace between the Pope and the

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the Emperor, and sent *Didier* Abbot of Mount *Cassin*, with the Prince of *Capua*, and several Deputies to *Henry*, to treat with him. But neither the Pope nor the Emperor were inclinable to it; and the latter receiv'd some Money from the Emperor of *Constantinople* to carry on the War against *Robert*. That Duke understanding this, and being sent for by the Pope, left his Son in the *East*, and immediately return'd to *Italy* to the Pope's Affiance, whom he relieved, as we formerly have declar'd.

The Pretensions of Gregory VII. to Sardinia and Corsu.

Gregory VII. was likewise willing to make the Islands of *Corfu* and *Sardinia* his Tributaries. For part of the former having been retaken by the *Christians* from the *Sarazens*, he immediately sent a Legat thither to govern absolutely, and promis'd them Succours to Conquer the rest; upon condition that this Island should be dependent on the Holy See. This appears by the Second and fourth Letters of the fifth Book, dated *September* the 1st and 16th in the Year, 1077. He afterwards bestow'd this Legation on *Laudolphus* Bishop of *Pisa*, and his Successors, with one Moiety of the Revenues of that Island, reserving the other Moiety for the Holy See, together with all the Fortresses, whose Governors however he was willing should still be dependent on that Legat, as appears by the twelfth Letter of the sixth Book, dated *November* the 30th in the Year, 1079.

With respect to *Sardinia*, he was so strongly perswaded that it belong'd to the Holy See, that writing to the Sovereign of that Island, he shew'd that Prince what a piece of service He [the Pope] had done in having refus'd to give it to the *Normans* and *Lombards*, who had demanded it of him, tho' they offer'd him the Moiety of their Conquests; till such time as he should see after what manner that Prince would receive the Pope's Legat, and how he was inclin'd to the Holy See. By this means he suppos'd, that if that Prince would not be subject to the Holy See, he was so far the Disposer of his Estates, as to give them to whom he pleas'd. This is the subject of the tenth Letter of the eighth Book, dated *October* the 10th 1080.

The Oath of Fidelity exacted by Gregory VII. from the Princes of Italy.

After all this 'tis no wonder that he should treat all the Lords near *Rome*, as his Vassals, and exact from them Oaths of Fidelity. We have one made by *Laudolphus*, Duke of *Benevento*, by which he engages himself to forfeit his Duchy, if he fail'd in his Duty to the Holy See, or to Gregory and his Successors, and if he did any wrong to the Church of *Rome* or to its Members. This Treaty sign'd by the Bishops of *Porto*, *Frescati*, *Palestrina*, by *Didier* Cardinal of the Church of *Rome*, is in the first Book of Gregory's Letters, after the Eighteenth, and is dated *August* the 11th in the Year, 1073.

He also exacted the like Oath from *Richard* Duke of *Capua*, by which that Prince was engag'd to enter into no League against the Pope; upon all occasions to defend the Revenues and Rights of the Church of *Rome* and of his Holiness; to make no Pillage on its Territories, and to suffer no body else to do it; to pay yearly the Rent which he ow'd for the Lands which he held in *S. Peter's Patrimony*; to be faithful to King *Henry*, and his Successors; yet without prejudice to the Fidelity he owes to the Holy See: And lastly, that whenever the Pope should die, he should do his utmost to get him to be elected and ordain'd Pope, who should have the Suffrages of the major part of the Cardinals, Clergy, and Laity. This Oath dated *September* the 24th 1073, is after the One and twentieth Letter of the fifth Book.

There is another Oath of this Nature taken by *Bertran* Count of *Provence*, after the twelfth Letter of the ninth Book.

The Project of the CROISADE sent on foot by Gregory VII.

Lastly, Gregory VII. not willing to omit any one means of aggrandizing the Church of *Rome*, had resolv'd upon a CROISADE, to go into the *East* at the head of an Army, to assist the *Christians*, and to fall upon the Infidels. Big with this Design he wrote to *William* Count of *Burgundy*, by the Six and fortieth Letter of the first Book, dated *February* the 2d in the Year, 1074, ordering him to be ready, and to give notice to his Allies, to furnish him with Forces, that so he might, after he had reduc'd the *Normans* of *Pozzuolo* to their Duty, march directly with an Army to *Constantinople*, and relieve the *Christians* of the *East*.

By the Nine and fortieth Letter of the same Book, dated *March* ensuing, he exhorts all the *Christians* of the *West* to unite together for the relief of the *Christians* of the *East* against the Infidels. He did the same thing by the Seven and thirtieth Letter of the second Book, which bears date the 16th of *December* of the same Year.

This Project of Gregory had not that success which he desir'd: But he engag'd Duke *Robert* to lead an Army into the *East*, under Colour of placing *Michael* *Ducas* again upon the Throne of the *Eastern* Empire. This Duke gave Battle to the Emperor *Alexis* in *Thrace*, and became Master of the Field, tho' the Enemy were much superior in Number. The Difficulties which the Pope's Affairs labour'd under, and the War with the Emperor *Henry* prevented that Duke from pursuing his Conquests in the *East*, and from extending the Limits of the *Roman* Church, and the Authority of the Holy See by his Victories: The which Gregory had expect'd in vain, by the way of Accommodation. In sending to the Emperor *Michael* (who had writ to him, and made proposals on his part for the re-union of the two Churches) *Dominick* Patriarch of *Venice*, to treat with him *à la fois* concerning this Peace; and in remonstrating to that Emperor, by his Answer, that the Division which had been between

tween the *Roman* and the *Greek* Church, had done great prejudice to the Affairs of the Holy *Roman* See, and the Empire of the *East*. This Letter is the Eighteenth of the first Book, dated *VII. June* the 9th 1073.

Gregory VII. was no less Sollicitous about the Churches of *Africa*; and having understood that the *Christians* of *Carthage*, tho' persecuted by the *Sarazens*, quarrell'd among themselves, and that some of them had betray'd *Cyriacus* their Arch-bishop into the Hands of those Infidels, who had very much abus'd him: He wrote a neat Letter to the Clergy and Faithful of that City, whereby he exhorts them to suffer patiently the Persecution of the *Sarazens*, and to live in Peace and Unity one with another; and after he had in a very lively manner represent'd to them the Enormity of the Offence committed in betraying *Cyriacus*, he exhorts them who were guilty of it, to do Penance. This Letter dated *September* the 15th 1073, is the Two and twentieth of the first Book.

In the next Letter of the same date, he comforts that good Bishop, extolls his Constancy, and exhorts him to rejoice in his Sufferings, and to persevere in the Faith; assuring him that he would continually offer up his Prayers to God, that he would be pleas'd to look down with an Eye of Pity and Compassion upon the Church of *Africa*, which has so long groan'd under the pressures of Persecution and Distress.

Some time after the Church of *Africa* being reduc'd to the Government only of two Bishops, the *Africans* were oblig'd to send one *Servandus* to *Rome*, whom they had elected Bishop of *Hippo*, to be ordain'd by the Pope. Gregory ordain'd him, and sent him away with Recommenderary Letters directed to the Arch-bishop of *Carthage*, to the People of *Hippo*, and to *Austri* King of *Mauritania*. These are the three last Letters of the third Book, and belong to the Year, 1076.

In the first Letter of the eighth Book directed to the Arch-bishop of *Synnada* Patriarch of *The Lesser Armenians*, dated *June* the 6th in the Year, 1080. Gregory reproves several Errors, or rather several Practices contrary to the Discipline of the Church, wherewith the *Armenians* were charg'd: Namely, That in their Churches they did not mix Water with the Wine in the Celebration of the Holy Sacrifice of the Mass; that they made the Holy Chrift with Butter, and not with Balsom; and that they had a regard to the memory of *Diogenes*, the Deputy of the Arch-bishop of *Synnada*, who was come to cause an *Armenian* Heretic, who was fled to *Italy*, to be driven thence, had assur'd the Pope that all these Things were only groundless Surmises: But for his better Satisfaction Gregory desires that that Arch-bishop would inform him by Writing what were his Thoughts, and send him a profession of Faith. At the same time he advises him to leave out these Words in the *TRISAGION*, who wast crucified for us, because they were not us'd in any other Church of the *East*, no more than they were in the Church of the *West*, and because they might be perverted to an ill Sense. He commends the practice of their Churches in making use of Unleaven'd Bread, and Fortifies them against the Objections of the *Greeks*.

As to the Churches of the *West*, we may safely say that Pope Gregory VII. govern'd almost all of them, as if they belong'd to his own Diocess, either by sending to them his Legats a *Latere*; or by nominating Vicars to them; or by citing the Bishops to *Rome*, to give an account of their Conduct; or by confirming or approving their Elections; or by receiving the Appeals of their Decisions; or by admitting the Complaints of their Diocessans; or by appointing Judges upon the place; or by deciding several Points of Discipline: In a Word, by having an hand in the particulars of all that happen'd in the Churches of Europe.

In the first place as to Legats, 'tis certain that nothing conduc'd more to establishing the absolute Authority of the Popes, than the sending Legats a *Latere* to reside upon the spot, by Gregory VII. At first the Popes were satisfi'd with nominating the Bishops of the Country for their Vicary, cars, or for their Legats, and granted them a Commission to call Councils, and to act in their Names: But for as much as these Prelates might have particular Interests to carry on, and were not entirely devoted to the Will and Pleasure of the Popes, the Court of *Rome* thought it more advisable to send upon the places Legats who were Strangers, with full Commission of calling Councils, of making Rules of Discipline, of judging Priests, and even Bishops themselves; of excommunicating those whom they thought fit, upon condition that they would return a faithful Account of all their Proceedings to the Pope; and provided that those who thought themselves injur'd by their Decisions, might come Personally to *Rome*, to complain to the Pope himself. By this means the Holy See judg'd the same Cause twice over, and kept all the World in Awe. For those who had been Condemn'd by the Legats, hoping to meet with kinder usage from the Pope, went to *Rome* in the nature of Suppliants and Penitents, and seldom fail'd of clearing themselves, or of receiving their Absolution; which on the one side, advanc'd the Authority of the Holy See, and on the other, made them its Creatures. This Custom of sending Legats a *Latere* into the Provinces, began to prevail in the foregoing Century, and became very common in this, especially in *Italy*, and *France*: However, it met at first with some opposition in *Germany*, where they maintain'd that no other Legat of the Holy See ought to be acknowledg'd before the Arch-bishop of *Meyence*; but Gregory VII. play'd his part so well as to introduce it there. In the Church

A New Ecclesiastical History

In the Fifth, Ecclesiasticks are prohibited from receiving the Investiture or Collation of Benefices, from the King, or any Lay Patron. The Laicks who held any Churches in their Possession, were excommunicated, and these Churches interdicted.

In the Second, It is prohibited, to hold two Benefices in two different Churches.

The Third imports, That no Person shall pretend to hold Ecclesiastical Benefices, by right of Succession.

The Fourth imports, That Bishops shall take nothing for Ordinations, nor for Consecrating Churches.

The Fifth, That neither Abbots nor Monks shall administer the Sacrament of Penance, without the Commission of the Bishop first had.

The Sixth, That neither Abbots, Monks, nor Prebendaries shall purchase Churches, or get the Impropriation of them by any method whatsoever, unless it be with the consent of the Bishop, in whose Diocess these Churches are: That however, they shall still hold, and quietly possess the Benefices which they already have; but that the Priest who serves them, shall be answerable to the Bishop for the Charge of Souls, and for his Ministry.

The Seventh, That the Abbots, Deans, and Arch-priests who are not Priests, shall enter into Priest's Orders, or lose their Benefices: And that the Arch-deacons shall be Deacons, under the same Penalty.

The Eighth, That the Children of Priests, and Bastards, shall not be admitted into Holy Orders, unless they be Monks, or live in a regular Convent: But that they shall not hold any Ecclesiastical Preferments. That Slaves cannot be admitted into Orders, unless their Masters give them their Freedom.

The Ninth, That the Sub-deacons, Deacons, and Priests shall have no Concubines, or any other suspicious Women in their Houses; and that all those, who shall wittingly hear the Mass of a Priest who keeps a Concubine, or is Guilty of Simony, shall be excommunicated.

The Tenth, That Clerks who bear Arms, or are Usurers, shall be depos'd.

Most of the Prelates, who were Condemn'd by Hugh Bishop of Dia, had recourse to the Pope, who releas'd them from their Condemnations, upon condition (as we said before) that they would clear themselves before his Legat. For this, you may consult the Letters of Hugh of Dia to Gregory VII. those of Manasse to the same; and the Letter of that Pope by which he re-establishes them, which is the Seventeenth of the fifth Book, dated March the 8th, 1078.

Of all these Prelates, Manasse was almost the only Person who persisted in his Resolution of not owning Hugh of Dia as Legat, who continued to prosecute him till he had pronounced a definitive Sentence against him, in the Council which he held at Lions in the Year, 1080. wherein he depos'd him; and his Judgment was confirm'd by Gregory VII. as appears by this Seventh Letter of the fifth Book.

The same year this Legat held two other Councils: The one at Avignon, wherein Archard, who had intruded into the Church of Arles, was turn'd out, and Giselin put into his place: And the other at Meaux, wherein he depos'd Ursin, Bishop of Soissons, and caus'd Arnulphus, Monk of S. Medard, to be elected in his room.

In the Year, 1082. he held another Council at Meaux, wherein he ordain'd Robert Abbot of Rebas, Bishop of that City. But because this Ordination was done without the Approbation of Richerus Arch-bishop of Sens, the Bishops of the Province would not own him; and Richerus ordain'd another Bishop, after he had excommunicated Robert.

The Pope refer'd to Hugh of Dia, the Abolition of Robert Count of Flanders, excommunicated by the Bishop of Langres, with Commission to put other Persons in his place; this appears by the Seventh Letter of the fifth Book, dated November the 25th, 1079.

By the Sixteenth Letter of the seventh Book, dated March the 26th, 1080. he orders Hubert Bishop of Terronane, whom Hugh of Dia had cited twice before him, to justify himself before that Legat.

Hugh of Dia as a Recompence of the good Services he had done to the Holy See, was translated from the Bishoprick of Dia, to the Arch-bishoprick of Lions, in the Year, 1083. and became so powerful, that after the Death of Gregory VII. he was one of those who pretended to the Popedom; and upon that Subject, had contests with Victor III. who had been prefer'd before him. That Pope excommunicated him: However, in the Popedom of Urban II. Hugh was re-taken again into Favour, and continued to exercise his Legation in France, as we shall shew in its proper place. He dy'd in the Year, 1106. in October, at Sufa, in his Journey to the Council which Pope Paschal II. held about the end of that year at Guastilla, in the Dukedom of Mantua.

There are a great many other Affairs relating to France, Normandy, Flanders, England and Bretagne, which Hugh and his Collegues took Cognizance of, and pass'd Sentence upon either Definitively, after it had been refer'd to them by the Pope, or els Provisionally for any to have liberty of appealing to the Holy See. We shall have opportunity of speaking more largely of these things hereafter.

of the Eleventh Century of Christianity.

Gregory VII. to add the more Strength to his Authority, thought it expedient to make Gregory choice of one of the most eminent Sees of France, on which he might confer the perpetual Vicarship or Primacy of the Holy See. The Vicarship of the Popes in France, (by virtue Vicars of of which those, to whom it was granted, pretended to a Jurisdiction above Metropolitans), the Popes and the Quality of Primates, had till then pass'd from Church to Church, according as they in France had been more or less favour'd by the Holy See. The Church of Arles is the first on whom this Privilege was conferr'd by Pope Zachary, in consideration of the Merits of Patroclus, who was Arch-bishop of that place. Pope Symmachus confirm'd this Privilege in favour of Celsus Arch-bishop of Arles, as to that part of Gaul, which was then under the Dominion of the Goths: But at the same time he made S. Remy, Arch-bishop of Rheims, his Vicar in the Kingdom under Clovis. However, afterward the Vicarship of the Arch-bishop of Arles spread it self in the Kingdom under Childbert, and even through Rheim, by the favour of the Popes Vigilius, Pelagius I. Gregory the Great, and John VIII. But Adrian I. restor'd this Honour to the Arch-bishop of Rheims; and the Popes Benedict III. and Nicolas I. confirm'd it. Pope Sergius granted it to the Bishop of Metz, in consideration of the Person of Dreux, the Emperor's Uncle. But the Bishops of France would not acknowledge him, and we do not find that his Successors have pretended thereto. Ansgisus Arch-bishop of Sens, obtain'd the same Privilege from John VIII. and his Successors retain'd the Quality of Primats of Gaul and Germany, tho' the Bishops of France would not acknowledge it in the Council of Pontyon, and ever since it has been disputed with them.

At last Gregory VII. made choice of the Church of Lions, as the Church of most note, The credit to Honour with this Quality, and granted it the Primacy over four Provinces of France; viz. the Pri- namely, of Lions, Roan, Tours, and Sens, by the Four and thirtieth Letter of the sixth Book, many of directed to Gelwin Arch-bishop of Lions; and by the Five and thirtieth Letter of the same Lions, by Book, directed to the Arch-bishops of Roan, Tours and Sens, which are both dated April the 20th, in the Year, 1079. To establish this, he supposes that the distinction of Diocesses, Provinces, Primacies, and Metropolitanships was made by the Apostles themselves, or by the Holy Apostolick See, and that the Dignity of Primate had been granted by his Predecessors to the Arch-bishop of Lions. However, it would be a hard matter to prove this out of any Authentick Record. Besides, the Arch-bishops of Sens and Roan, would not acknowledge the Arch-bishop of Lions for Primate: Which oblig'd Urban II. in the Council held at Clermont, in the Year, 1095. to suspend Richerus Arch-bishop of Sens from the use of the Pall; to enjoin his Suffragans not to obey him; and to threaten the Arch-bishop of Roan with the same Punishment, if he did not within three Months acknowledge the Primacy of the Arch-bishop of Lions.

The Rights or Privileges annex'd to the Pope's Vicars or Primates in France, have been The Rights of a greater or less extent, according to the difference of the Times. Pope Zachary grant- ed three Things to the Arch-bishop of Arles, viz. (1.) That all the Bishops who were mind- lages of ed to come to Rome, shall be oblig'd to take along with them recommendatory Letters from the Pri- the Arch-bishop of Arles. (2.) That the Ordinations in the Provinces of Vienna and Nar- mates of bonne shall be his Peculiar. (3.) That he shall have the same Jurisdiction over the Churches, France, which he has had over them for a long time, tho' they be not in his Territory. Of these three Privileges, the two last belong to the Arch-bishop of Arles as Metropolitan; and the first was granted him as Vicar of the Pope. Symmachus, besides these, granted him a Power of calling Councils of the Bishops of France and Spain: Vigilius added thereto the Honour of wearing the Pall; but he desires that if he should meet with any difficult Point, which could not be determin'd by the Councils, he should make his Report thereof to the Holy See. Pelagius granted him in general, a Power of Acting in France, with respect to every thing which concern'd the Administration of Ecclesiastical Affairs. Lastly, Pope Gregory took notice in particular, wherein this Power consisted, which is, (1.) To cause all the Canons to be Religiously observ'd, and to maintain the Faith. (2.) To call a Synod when 'tis necessary. (3.) To make his Report to the Holy See, of the Controversies of Faith, and of the most momentary and difficult Causes. The Privilege granted by the Popes to the Arch-bishops of Rheims, consists chiefly in being immediately subject to no other than the Holy See, and in having the Right of Ordination and Inspection in the whole compass of his Vicarship. The Bishop of Metz had a Commission to call general Councils; to receive the Judgments pass'd in the Provincial Synods; to hear upon the first instance, the Causes of Appealing to the Holy See; to inform himself of the Lives of the Abbots and Bishops, and to provide for the necessities of the Church. The Privileges granted to the Arch-bishop of Sens, are to call Councils, and to examine into all the Ecclesiastical Affairs of France and Germany; to receive and publish the Decrees of the Holy See, and to make his Report to it, of all the Affairs of Moment and Consequence.

Gregory VII. does not enter into the particulars of the Privileges of the Arch-bishop of Lions; but only says in general, that the Ecclesiastical Affairs of any Consequence ought to be brought before him; and that it belongs to him to confirm and disannul the Judgments of the Ordinaries, and to judge the Causes of Bishops, and the Affairs of Importance, but without prejudice to the Holy See.

Gregory VII.

The Cause of Manasses Arch-bishop of Rheims.

Before Gregory VII. was Pope, *Manasses* was Arch-bishop of *Rheims*. That Prelate being very powerful, thought that the Monks of the Abby of *S. Remy* of that City, ought to pay an entire Submission to him. He was for giving them such an Abbot as he thought fit, and took part of their Revenues into his Possession. These Monks having prefer'd their Complaints to *Alexander II.* that Pope wrote to *Manasses*, and admonish'd him to put an end to these Complaints, and to give Orders that that Abbey should be provided with a regular Abbot, who should have the Administration both of Spirituals and Temporals in his own hands. Gregory VII. continued the same Remonstrances: But being inform'd that *Manasses*, notwithstanding all the Promises which he had made by his Deputies, to give him satisfaction, continu'd his Abuses to those Religious, and enjoy'd their Revenues. He wrote a Letter to him full of Invectives, wherein he threatens to shew him the utmost severity, if he did not immediately cause a Regular Abbot to be put into that Abbey, and if he did not give such Orders as that the Religious might have no farther Reason to complain of him: And at the same time he orders *Hugh* Abbot of *Cluny* to convey that Letter to him, and to learn his Answer. These are the Thirteenth and Fourteenth Letters of the first Book, dated June the 29th, 1073, and the first which Gregory wrote after his Ordination.

Manasses obey'd the Pope's Orders, and caus'd *William*, Abbot of *S. Arnulphus* of *Metz*, to be elected also Abbot of *S. Remy* of *Rheims*. The Pope approv'd of the Choice of the Person; but he thought it hard that one Man should have the Charge of two Abbeys. However, he permitte'd *William* to hold, or relinquish that of *Remy*, as he thought fit. He held it for some time; but not being able to endure the Tyranny and Oppression of *Manasses*, he resign'd that Abbey. The Pope wrote to *Manasses* to order another Abbot to be elected, and gave at the same time notice to *Herman* Bishop of *Metz*, that Abbot *William* was willing to reside in the Abbey of his Diocese. This is the Subject matter of the Fifty second and third Letters of the first Book, dated March the 14th, 1074.

The next year the Pope, by the Fifty fifth Letter of the second Book, dated March the 4th, committed to *Manasses*, the Execution of the Sentence pass'd against the Bishop of *Chalons*, who had been depos'd for not appearing before the Synod of *Rome*, to which he had been cited, upon the account of some Differences between Him and his Clergy. And by the Fifty eighth dated the 5th of the same Month, he orders him to cause the Bishop of *Noyon* to restore to the Bishop of *Utrecht*, a Church which he had unlawfully seiz'd upon.

Hugh Bishop of *Dia*, Legat of the Holy See in *France*, having cited *Manasses* to a Council, which he had call'd at *Aulun*, that Arch-bishop thought it beneath him to appear there; which caus'd the Legat to Condemn him. *Manasses* went immediately to *Rome* to clear himself; and by the Pope's order waited there three Months together for *Hugh* of *Dia*. But when that Bishop came not, the Cause of *Manasses* was argu'd in a Council, between Him and the Deputies of *Hugh* of *Dia*. *Manasses* having no Body to Accuse him, did with ease justify himself; and having affirm'd that it was not in contempt of the Holy See, that he did not appear before the Council of *Aulun*, the Sentence pass'd against him in that Council was declar'd invalid, upon condition that he would appear before the Pope's Legat, whenever he should be Summoned: But he declar'd that he would not admit the Bishop of *Dia* to be his Judge.

The Pope ask'd him whom he was willing should be his Judge; *Manasses* reply'd, The Abbot of *CLUNY*: Whereupon the Pope deputed that Abbot to be the Judge in the Cause of *Manasses*; after he had made him promise, that if he were call'd to any Synod by the Holy See, or to any by that Legat, he would not fail to make his Appearance. *Manasses* being return'd to *France*, was Summon'd in the Name of *Hugh* of *Dia* and the Abbot of *Cluny*, to a Council to be held at *Troyes*; he went thither with part of his Clergy: But the Clerks who accus'd him not daring to come thither, he was countermanded, and the Legats of the Pope were not at that Council. *Manasses* appear'd there, notwithstanding the Orders to the contrary, and thought he had discharg'd the Promise which he had made to the Pope. He pretended likewise that according to the Promises he made, he was oblig'd to appear before none beside the Pope, or before the *Roman* Legats sent immediately from the Holy See, and not before the Bishops on the other side the Mountains. He wrote to the Pope about it, and at the same time complain'd of the Arch-bishop of *Vienna*, who had depos'd and re-establish'd several Priests of the Dioceses of *Rheims*; and of the Bishops of *Laon* and *Sissons* his Suffragans, who had ordain'd a Bishop of *Antiens* without consulting him, and even whilst he was at *Rome*. Gregory reply'd to him by the Second Letter of the sixth Book, dated August the 22d, 1078. That he ought to acknowledge the Legats nam'd by the Holy See upon the place, as well as those who were sent immediately from *Rome*; and that he ought forthwith to clear himself of the Things laid to his Charge before *Hugh* of *Dia* and the Abbot of *Cluny*; and that they should do him Justice, with respect to the Complaints which he had made. This is what he acquaints the Bishop of *Dia* with, by the next Letter dated the same day.

In the mean time *Hugh* of *Dia* caus'd *Manasses* to be Summon'd twice to a Council to be held at *Lions*, to answer to the Accusations which Count *Manasses*, and several Clerks of the Church of *Rheims* prefer'd against him. The Arch-bishop of *Rheims* refus'd to come to that Council,

Council, and publish'd an Apology or *Manifesto*, wherein he alleges several Reasons for his not appearing. The first is, Because there is no mention made of the Abbot of *Cluny* in the Order, by which he was Summon'd to that Council. The Second, Because that Council was held in a City, which was not in that part of *France*, wherein he ought to be judg'd. The Third, Because the Province which lay between that of *Rheims* and that of *Lions*, and through which he must pass, was engag'd in a War; so that he could not come without danger of being made Prisoner. The Fourth, Because he understood that that Council was to consist of the same Persons, who had already Condemn'd him rashly and unjustly. The Fifth, Because according to the Canons, it was requir'd that such a place should be made choice of to Try any one, as was near to his own Country, where one might produce Witnesses, and pass a definitive Sentence. That besides, he was reconcil'd to Count *Manasses*, and to all those who were at Difference with him, except *Bruno*, who was neither his Clerk, nor Born nor Baptiz'd in his Diocese, but a Prebendary of *S. Cuthbert* of *Cologne*, for whom he was not much concern'd; and who had serv'd him basely, tho' under particular Obligations to him; and except another Clerk, nam'd *Pontius*, whom he had convicted of Falshood in the Council of *Rome*. That if he had no Accusers, he was not oblig'd to come and clear himself before the Council, by the Testimony of six Bishops of an unblameable Life: That when he would have done it, he could not, because of the shortness of the time that was allow'd him; and that it would be difficult to find in his Province six Bishops, who were not his Enemies, and without Reproach: That when he had promis'd to the Pope to appear before the Council which should be held by his Legats, he meant only such a Council as should be held in *France*, and in case he had not lawful Reasons to excuse his Non-appearance: Lastly, That for his part, he did not acknowledge *Hugh* of *Dia* to be Legat; since the Pope had granted him the favour of refusing him for his Judge: That however, to shew his Submission to the Holy See, he offer'd him to appear at a Synod which should be held in some City near to *Rheims*, either in *Lent* or at *Easter*; and that he would there receive him with all the Honour that was due to the Legats of the Pope: That he exhorted him to accept of this Offer; because it would be more advantageous to the Holy See, to attract the Respect and Submission of the *French* by Acts of Moderation, than by Acts of Severity to keep them at a distance: That if notwithstanding this Remonstrance, he still would persist in the same mind, and pronounce a Sentence of Deposition and Excommunication against him, the Popes *S. Gregory* and *S. Leo* had instructed him that he ought not to look upon such an Excommunication as issuing from the Holy See. These are the Reasons contain'd in the Apology of *Manasses*, which is a very fine Piece, and written in a very elegant Style, and publish'd by Father *Mabilion* in the first Tome of his Treasury of *Italy*.

Hugh of *Dia* had no regard to this *Manifesto*, but in the Council of *Lions* pronounc'd a Sentence of Deposition against *Manasses*, and the Pope confirm'd it in the Synod of *Rome*, held the beginning of the Year, 1080, and gave *Manasses* notice of it by the Twentieth Letter of the Seventh Book, dated April the 7th of the same Year; allowing him notwithstanding further time till the Feast of *S. Michael* to justify himself, either at *Rome*, or before his Legats; by producing as an Evidence of his Innocence some Bishops his Suffragans; by restoring to the two Persons who had accus'd him, the Revenues which he had taken from them; and upon Condition that he would retire to *Cluny* or some other Monastery till *Ascension-day*, and forbear till then all Episcopal Functions.

Manasses did not hearken to this Sentence, and continued in Possession of his Archbishoprick without submitting in the least to the Pope; who wrote immediately to the Clergy and Laity of *Rheims*, to the Suffragans of that Metropolitanship, to King *Philip* and to Count *Eldred*, ordering them no longer to acknowledge him for Archbishop of *Rheims*, to turn him out of that Church, and to Elect or cause to be Elect another in his stead. This is the subject Matter of the Seventeenth, Eighteenth, Nineteenth and Twentieth Letters of the Eighth Book, dated Decemb. 27th in the same Year.

This *Manasses* is accus'd by the Authors of that time of having attain'd to the Archbishoprick of *Rheims* by Simony, and of having exercis'd an insupportable Tyranny and Oppression over his Clergy; of having rifled Churches, plunder'd Monasteries, exacted Money from his Clergy, persecuted Men of Estates; of seizing the Revenues of the richest Abbies; of having liv'd more like a Great Lord, than a Bishop; of having greater Care of his Soldiers, than of his Clergy; of having more Concern for the Temporalities, than for the Spiritualities of his Archbishoprick; and of being so impious as to say, That the Archbishoprick of *Rheims* would be a very pretty Thing, if no singing of Mass were required. 'Tis thus that he is set out by *William* Abbot of *S. Arnulphus* of *Metz*, *Guilbert* Abbot of *Nogent*, and *Hugh* of *Flavianus*. However, *Fulcon* Subdeacon of *Meaux*, has made his Elogy; and the Clergy of *Noyon* (in a Letter which they wrote at that very time to the Clergy of *Cambray*, to prove that the Sons of Clerks and Priests might be admitted into Priests Orders) maintain, That the Excommunication of *Manasses* had been made by a Motive of Envy; and that it was rash and unjust. This Letter is related by Father *Mabilion*, after the Apology of *Manasses*.

Gregory VII. *nasser*. All this makes it appear, That tho' *Manasser* had been as guilty as they would have him thought to be, yet he was not condemn'd in due Form.

The Cause of the Arch-bishop of Tours, and the Bishop of Dol. There had been for several Years past a Contest between the Archbishop of Tours and the Bishop of Dol, who pretended likewise to the Dignity of an Archbishop, or the Right of Metropolitane over the Bishops of *Bretagne*. The Popes always declar'd themselves in favour of the Archbishop of *Tours*. *Gregory VII.* seem'd at first to favour the Bishop of *Dol*; for the Clergy and Laity having sent to the Pope him whom they had elected to be Bishop, he refused to ordain him because he was too young: But having chosen *Ans* Abbot of *S. Melaine*, who was come to *Rome* with the Deputies of *Dol*, he consecrated him by their Consent, and granted him the Pall, upon Condition that he would come to *Rome* whenever he should be sent for thither, to regulate the Contest which was between the Church of *Dol* and that of *Tours* about the Right of Metropolitane. The Archbishop of *Tours* thinking that the Pope had by this prejudiced his Right, complain'd of it; but *Gregory* sent him word that he had no occasion to complain, since he had taken such Measures that what he had done should be no Prejudice to him, and that he would do him Justice, when that Affair was in a Posture of being try'd. This is the Subject Matter of the Fourth, Fifth, and Thirteenth Letters of the Fourth Book, of which the two first, about the Ordination of *Tours*, are directed, the one to the People of *Dol*, and the other to the Bishops of *Bretagne*, dated September 27, in the Year, 1076. and the last to *Radulphus* Archbishop of *Tours*, dated the First of March, 1077.

The Pope was deceived in the Choice of the Man whom he had ordain'd to the Church of *Dol*. He soon receiv'd Complaints of his bad Conduct: And after he had examin'd the Accusations brought against him, he was just ready to depose him; when he received a Letter from *William* King of *England*, who interceded for him. This caus'd the Pope to supersede the Execution of that Sentence, till he should send upon the Place *Hugh* Bishop of *Dia*, and two other Legats, to inform themselves more fully about that Affair. This appears by the Seventeenth Letter of the Fourth Book, written to the King of *England*, and dated March the 2d, in the Year, 1077. He committed the Determination of that Affair to *Hugh* of *Dia*, to the Abbot of *Cluny*, and to two other Clerks, by the Two and three and twentieth Letters of the Fifth Book, dated May 22d, 1076.

At last the Contest between the Churches of *Tours* and *Dol*, for the Right of Metropolitane, having been debated in the Council held at *Rome* the beginning of the Year, 1080. And the Archbishop of *Tours* having made it appear, by good Titles, That *Bretagne* belong'd to his Metropolitane; whereas the Bishop of *Dol* not being able to produce such Authentick ones, was pleas'd to say, That he had forgot behind him several of his Titles: The Pope granted him a farther time, and declar'd that he would send Legats upon the Place, to determine that Affair: And that if it appear'd that the Bishop of *Dol* had sufficient Titles whereon to ground his Exception, he should still remain in Possession of it; if not, that then the Bishop of *Dol* and the other Bishops of *Bretagne* shall be subject to the Archbishop of *Tours*, as to their Metropolitane; upon Condition however that the Bishop of *Dol* shall still enjoy the Privilege of wearing the Pall. This is what he intimates to the People of *Tours* and *Bretagne*, by the Fifteenth Letter of the Seventh Book, dated March 8th, in the Year, 1080.

The Cause of the Bishop of Toul. The Bishop of *Toul* having refus'd to one of his Clerks a Church which he pretended to belong to his Prebendship, and having absolutely suspended him, that Clerk was incens'd against him, and accus'd him of selling Benefices and Sacred things; of holding a shameful and dishonorable Commerce with a certain Woman, and of having bought his Bishoprick. The Bishop's Friends, to avenge his Quarrel, threaten to be even with that Clerk, if ever they could catch him. Whereupon that Clerk not thinking himself secure absconded, and the Bishop immediately caus'd all that he had to be fold. That Clerk having made his Complaints thereof to *Rome*, *Gregory VII.* by the Tenth Letter of the second Book, dated October the 14th, 1074. Commission'd the Arch-bishop of *Treves*, and the Bishop of *Metz*, to try this Cause. He enjoyns them in the first place to put that Clerk into the Possession of his Benefice; afterwards to make enquiry into the Life of the Bishop: If he were innocent, to punish the Clerk who had scandaliz'd him; and if he were Guilty, to depose him.

The Cause of William Duke of Aquitaine. *William* Duke of *Aquitaine*, and Count of *Poitiers*, having Marry'd one of his Relations, the Legat of the Holy See, and the Arch-bishop of *Bordeaux* call'd a Synod, to oblige him to part from her. *Isambert* Bishop of *Poitiers* disturb'd that Assembly, and offer'd violence to those who were there. However, the Duke of his own accord parted from his Wife. *Gregory* no less pleas'd with his Submission, than he was offended at the Action of the Bishop of *Poitiers*, complimented the Duke upon it by the third Letter of the second Book, and cited the Bishop to the Council of *Rome* by the second Letter of the same Book, threatening to depose and excommunicate him; and by the Fourth of the same Book advises the Arch-bishop of *Bordeaux* to come to *Rome*, or to send some body thither to accuse *Isambert*. These Three Letters are dated September the 2d, 1074. *Isambert* not appearing at the Synod, the Pope not only confirm'd the Suspension which his Legat had pronounc'd against him, but likewise excommunicated him, till such time as he should come to the Synod,

nod, to be held at *Rome* the beginning of *Lent*, as appears by the Three and Four and twentieth Letters of the same Book, dated November the 16th, in the same Year.

The Letters of *Gregory* are full of Instances of Bishops whom he cited to *Rome*, to give an account of their Conduct, or condemn'd for not appearing; or absolv'd when they did appear; or depost or enjoy'd to do Penance. We may consult beside those already mention'd, the Fifty sixth Letter of the first Book, by which he Summons the Bishop of *Chalon*, to come and clear himself at *Rome*: The Fifty seventh, by which he orders the Bishop of *Pavia*, to come to him with the Marquis *Afo*, accus'd of Incest with that Bishop's Sister. This Woman's Name was *Martilla*, which gave occasion to some Authors, to think her to be the same with the Princess *Martilla*, the Wife of *Godfrey*. But she was quite another Woman; for the whom we speak of, was the Sister of *William* Bishop of *Pavia*, who had Marry'd her Kinman *Afo*, before the Death of *Godfrey*, the Princess *Martilla*'s Husband. The Pope wrote to her by the Thirty sixth Letter of the second Book to part from *Afo*, till such time as she should prove in the Synod of *Rome*, that the Marquis was not her Kinman. And by the Thirty fifth Letter, he likewise cited *William* Bishop of *Pavia* upon the same account. These two Letters are dated December the 16th, 1074.

Sometimes *Gregory VII.* Commission'd Bishops upon the places to pass a definitive Sentence upon the Affairs in dispute. Thus he committed to the Arch-bishops of *Bourges* and *Tours*, the Determination of the Process between the Monastery of *Dol*, and the Abbey of *S. Sulpicius*, by the Ninth Letter of the second Book: To *Richerus* Arch-bishop of *Sens*, by the Twentieth Letter of the same Book, the correcting of *Lancelin*, who had injur'd the Arch-bishop of *Tours*.

By the Sixteenth Letter of the fourth Book, he refer'd to *Hugh* Bishop of *Dia*, the Tryal of the Difference which was between the Clergy of *Romagne*, and the Arch-bishop of *Vienne*.

In the Twentieth of the same Book, he refer'd to *Godfrey* Bishop of *Paris*, the Absolution of several Persons excommunicated by the Arch-bishop of *Rheims*, and granted him power to Absolve them, in case he found them innocent, if that Arch-bishop would not do it.

In the One and twentieth, he refer'd to *Herman* Bishop of *Metz*, the Tryal of the Process between the Bishop of *Liege*, and the Abbot of *S. Lawrence*, who having been turn'd out of his Monastery by the Bishop, had Appeal'd to the Holy See.

In the Fourth Letter of the sixth Book, he refer'd to the Arch-bishop of *Treves* and the Bishop of *Metz*, the Cause of one who complain'd that he had been unjustly excommunicated by the Bishop of *Liege*.

In the Fifth of the same Book, he advises *Herman* Bishop of *Metz*, to assist the Bishop of *Toul*, whom he had order'd to call a Council of six Bishops, to clear himself Canonically of what had been laid to his charge.

By the Thirty ninth of the same Book, he refer'd to the Bishop of *Cuma*, the Tryal of the Election of the Bishop of *Pergama*.

By the Eight and twentieth Letter of the seventh Book, he committed to the Bishop of *Benevento*, and the Abbot of *Mount Cassin*, the Tryal of an *Armenian* Heretick.

By the Nineteenth Letter of the ninth Book, he refer'd to the Arch-bishop of *Lions*, the Tryal of the Cause of an Abbot, who produc'd a Grant of *Alexander II.* which prov'd that he had been falsly accus'd.

By the Two and twentieth of the same Book, he refer'd to a Council of the Province, to be held in the presence of his Legats, the Tryal of the Count of *Angiers*, excommunicated by the Arch-bishop of *Tours*, upon the account of a Concubine which he kept.

He refer'd to the same Arch-bishop, by the Thirty second Letter of the same Book, the Cause of the Bishop of *Terrouanne*, who being favour'd by the Count of *Flanders*, had broke open the Church, and offer'd several Violences. You may consult on this Subject the Thirteenth, Two and thirtieth, Three and thirtieth, and Four and thirtieth Letters of the ninth Book, and the First of the eleventh.

By the Thirty first of the same Book, he refer'd to a Bishop the Tryal of the Difference which was between the Clergy of *Autun*, and the Monks of *Fleuray*, about a Privilege which the latter pretended to.

To conclude, there were scarce any Controversies in the Diocesses between the Bishops and their Clerks, or Monks, and even Laicks themselves, which *Gregory VII.* was not minded to take Cognizance of, to try at *Rome*, and to oblige the Bishops to put his Sentence into Execution, as may be seen by a great many Letters, about several Subjects.

In the Fifty fourth of the first Book, he orders against the Bishop of *Poitiers*, that the Canons of that City shall observe their usual Custom concerning their Stations upon the Feasts of *S. Hilary*, and *All-Saints*. In the One and twentieth of the second Book, he enjoyns the Abbot of *Beauvais*, to be obedient to the Arch-bishop of *Tours*; and that if he thought he had any Reason not to be subject to him, he should come to *Rome*, and make his Pretensions good. In the Two and twentieth, he enjoyns *Hugh*, Knight of *S. Maur*,

Gregory VII.
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VII.

to restore to the Arch-bishop of *Tours* the Revenues of his Church, which he had taken away from him: And in case that he thought that they belong'd to him, to come to *Rome* to demand Justice in the case. In the Fifth and twentieth, he orders the Bishop of *Cologne* to Try the Difference which was between the Bishop of *Osnabruck* and the Abbot of *Corbey* in *Saxony*, upon condition that if he could not determine it, he would send them to his Synod of *Rome*. In the Thirty third, he reproveth the Bishop of *Turin* for not coming to the Synod of *Rome*, and for having offer'd an Injury to the Monastery of *S. Michael*.

By the Sixty fourth and Sixty fifth Letters of the second Book, dated *March* the 25th, in the Year, 1075, he orders that the Accusation which the Monks of *S. Dennis* in *France* had brought against their Abbot, shall be Try'd by his Legats, or in a Synod of *Rome*. He likewise call'd to *Rome* by the Sixty ninth, the Contest which was between the Bishop of *Turin*, and the Monks of the Monastery of *S. Michael*; this Letter is dated *April* the 9th, in the same year. By the Thirtieth Letter of the third Book, he determines a Difference which was between the Church of *Roselle* and the Church of *Piombino*, in favour of the former.

The Cause
of E.ve-
nard Dean
of Orleans

There was at that time a great Contest in the Church of *Orleans*, concerning a Deanery, between the Bishop and his Prebendaries. The Cause having been brought before Pope *Alexander*, he had determin'd it in favour of *Joceline*, whom the Prebendaries were for, and excommunicated *Everard* whom the Bishop had favour'd. Notwithstanding this Sentence, the Bishop of *Orleans* had still supported *Everard*, and was likewise accus'd of having receiv'd Money for the Collation of a Prebendship, the Revenue whereof was appropriated to the maintenance of the Poor: *Gregory VII.* being inform'd of it, in the first place cited *Everard* to *Rome*, by the Fifty second Letter of the second Book, dated *March* the 1st, 1075, and afterwards having confirm'd the Sentence pass'd by his Predecessor against him, he wrote to the Bishop of *Orleans* to turn him out, to put *Joceline* into Possession of the Prebendship then in question, and to suffer the Poor to enjoy the Revenue of that Prebendship which belong'd to them; if not, he threatned to excommunicate him; and at the same time he order'd *Richerus* Arch-bishop of *Sens* to do it, if he did not submit. These two Letters are the Sixteenth and Seventeenth of the third Book, dated in *April* 1076. The Bishop of *Orleans* returning no answer to *Gregory*, that Pope wrote a second time to the Arch-bishop of *Sens*, ordering him to thunder out the Excommunication against that Bishop, unless he assur'd him upon Oath, that he had not come to the least knowledge of the Pope's Letter; and he order'd him to come to *Rome* along with the Parties concern'd in that Affair. He likewise by this Letter Commissions *Richerus* Arch-bishop of *Sens*, not only to take Cognizance of this, but also of several other Matters which concern'd the Churches of *France*. This is the Subject Matter of the Ninth Letter of the fourth Book, dated *November* the 2d, in the same year.

The Bishop of *Orleans* did not much regard all these Menaces of the Pope, and caus'd the Person who brought his Letters to be apprehended. *Gregory* enrag'd at this proceeding, wrote to the Arch-bishop of *Sens* and *Bourges*, ordering them to cite him before them at a place which they should appoint him; and if he continu'd Refractory, to depose him, and put *Sanzon* in his place: He likewise advertiz'd the Bishop of *Orleans*, that he had given this Order. These are the Eighth and Ninth Letters of the fifth Book, dated *October* the 6th, 1077. This *Sanzon* was elected in pursuance of this Order, and the Pope by the Fourteenth Letter of the same Book, dated *January* the 28th, in the Year, 1078, orders the Clergy and Laity of *Orleans* to acknowledge him: However, by another Letter dated *April* the 24th, which is the Twentieth of the same Book, he writes to *Rainier*, who was the depos'd Bishop of *Orleans*, ordering him to appear at the Synod which should be appointed by *Hugh* Bishop of *Dia*, and *Hugh* Abbot of *Cluny*, in order to receive a final Sentence. Lastly, By the Three and twentieth of the sixth Book, dated *March* the 5th, 1079, he acquaints the People of *Orleans* that he approv'd of the Election of *Sanzon*, but that he could not confirm him in Form, till such time as he should send Legats upon the place.

The Cause
of Robert
nominat-
ed to the
Bishop-
rick of
Chartres.

Robert Abbot of *S. Euphemia* in *Calabria*, had been nominated by the King of *France* to the Bishoprick of *Chartres*. *Gregory VII.* who lik'd not such sort of Nominations, and look'd upon them as Simonical, charg'd him by his Legat to quit his Bishoprick. But *Robert* was not very forward to obey; whereupon the Pope declar'd him to have forfeited his Title to it, order'd the People of *Chartres* to elect another Bishop, and enjoin'd *Richerus* Arch-bishop of *Sens* and his Suffragans to see this Order put in Execution. You may consult the Fourteenth and Fifteenth Letters of the Fourth Book, dated *March* the 4th, 1077. However, by a Letter directed to *Hugh* of *Dia*, which is the Eleventh of the Fifth Book, he gave that Bishop orders to examine into that business, and to make his Report thereof to him.

The Cause
of the Bi-
shop of
Anney.

Stephen Bishop of *Anney* had the same fortune. *Hugh* of *Dia* the Pope's Legat excommunicated him, and *Gregory* ratified his Sentence by two Letters; the one written to the Clergy of *Anney*, and the other to the Bishops of *France*, which are the Eighteenth and Nineteenth of the Fourth Book, dated *March* the 23d, in the Year, 1077.

The

The Arch-bishop of *Ran* being grown infirm and incapable of governing his Diocess, *Gregory VII.* sent him one *Hubert* a Subdeacon, to enquire whether things were so or no, VII. and to persuade him to give his Consent, that another be put in his place, if he were ca-
The Cause
pable of giving such a Consent; and in case he were wholly infirm, to cause another to be of the Arch-
elected. This is what he acquaints the King of *England* with, by the Nineteenth Letter of Bishop of
Roan.

The Canons of the Cattle of *S. Paul* and *S. Omer*, having sent Deputies to *Rome*, to com-
The Cause
plain of the Counts *Hubert*, *Guy* and *Hugh*, who had seiz'd upon some Revenues which be-
of the Ca-
long'd to them; the Pope wrote to these Counts, ordering them to make Restitution, ac-
cording as it had been enjoy'd in a Council held at *Poitiers* by *Hugh* of *Dia*, or else to
justify their Pretensions to these Revenues before that Legat within the space of forty Days.
If they would not obey, he order'd the Defenders of the Church to re-enter upon the
Premises, and the Canons of *Terrouanne* to see that this Sentence be put in Execution. This
is the Subject Matter of the Eighth and Ninth Letters of the sixth Book, dated *November*
the 25th, 1079.

In the Seventh and Eighth Letters of the sixth Book, he approves of the Election which
Cardinal
Richard
had made of Cardinal *Richard* for their Abbot: He declares to
elected Ab-
them that he wish'd that that Monastery were united to the Monastery of *S. Paul*.
list of Mar-
We will conclude the Account of the Letters of *Gregory VII.* with several Points of Ec-
clesiastical and Monastical Discipline, which he decided, and of which we have had no op-
portunity of speaking.

In the Fifth Letter of the first Book, directed to *Rainier* Arch-bishop of *Florence*, he de-
termines that a Woman who had Marry'd one of her F.nsmen, and was become a Widow, VII. con-
ought not to receive her Dowry from any part of her Husband's Revenue, nor to have any
advantage of that Marriage, which was in its own nature Null.
cerning
Discipline.

In the Four and twentieth Letter of the first Book, he recommends to the Bishop of *Ve-
rona* a constant Submission to the Holy See, and promises him the *Pall*, provided he would
come in his proper Person to *Rome*: Because his Predecessors had order'd that the *Pall* should
be bestow'd only on Persons who were present. This Letter bears date *September* the 24th,
1073.

In the Four and thirtieth Letter of the same Book, directed to the Bishop of *Lincoln*, he
determines that according to the Opinions of the Fathers, a Priest who had been guilty of
Homicide, ought no longer to attend at the Service of the Altar; but he is willing that in
case he be truly Penitent, a Subsistence should be allow'd him out of the Ecclesiastical Con-
tributions. Afterwards he gives that Bishop Absolution of all his Sins.

In the Seven and fortieth of the same Book, he exhorts the Princess *Matilda* to
frequent Communion, and to bear a due Respect and Devotion to the blessed Vir-
gin.

In the Eight and fortieth, he enjoys that a Woman accus'd by her Husband of Adul-
tery, shall be admitted to justify her Innocence.

In the Sixty fifth, he reproveth the People of *Ragusa* for having first apprehended *Vitalius*
their Bishop, and then elected another in his room. He enjoyns them to set him at Liberty,
and to suffer his Cause to be try'd by the Arch-bishop of *Siponto*, whom he had Commission'd
for that very purpose, with a Charge that if it could not be determin'd upon the place, they
should send to *Rome* their old Bishop, and him whom they had newly elected, that so he
might decide the Controversy between them.

In the Seven and fortieth of the second Book, he acquaints the Lord *Rainier*, that he had
order'd the Bishop of *Chiufi*, to turn out of the Provostship of a Church; a Priest who had
been Condemn'd by his Predecessor *Alexander*, and whom that Bishop would re-establish in
defiance to the Authority of the Holy See.

In the Eight and fortieth, he orders two of his Legats to prevent a Man who had kill'd
his Brother, from Marrying till he had done Penance.

By the Fiftieth, he determines that one who is not Born in lawful Wedlock, cannot be ad-
vanced to the Episcopacy, because 'tis contrary to the Canons. He likewise therein de-
clares, that he would not accept of the Resignation of the Bishop of *Arragon*, who had de-
sird to relinquish his Bishoprick because of his Infirmities. He says, that he had advis'd
him to make use of an Ecclesiastick to take care of the Temporalities of his Diocess, and
to apply himself wholly to Spiritual Affairs with the assistance of his Neighbouring Bi-
shops; and that if his Infirmities continu'd upon him longer than an Year, and he were
no longer capable of discharging his Episcopal Functions, one might with the Consent of
the Clergy of that Church accept of his Resignation, and ordain in his stead the Person
who should be elected to assist him in the Government of his Diocess, if he were fit for that
Dignity. This Letter is directed to *Sancho* King of *Arragon*, and bears date *January* the
25th, 1075.

In the Seventy seventh Letter of the same Book, directed to *Gebehard* Arch-bishop of *Salz-
bourg*, he advertises that Arch-bishop, that he ought not to detain the Tents of a certain Ter-
ritory, wherein a Bishoprick had been founded in the time of *Alexander II.*

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In

Gregory VII.
The Letters of Gregory VII. concerning Discipline.

In the Sixth Letter of the fourth Book, he determines that one cannot communicate with a dead Bishop who is excommunicate, nor pray for him: And he absolves him in case that he had involuntarily Subscrib'd to what the Emperor had acted against the Church. And in the Eighth Letter of the same Book, he orders Absolution to be given at the point of Death to an excommunicate Bishop, if he requir'd it, even before he had finish'd the Pen-nance assign'd him.

In the Tenth Letter of the same Book, directed to the Countess of Flanders, he declares that the Clerks who kept Concubines, ought not to be tolerated to say Mass, or celebrate any Divine Office. And in the Twentieth and several others he says, That the People ought not to assist them therein.

In the First Letter of the fifth Book, he reproves the Canons of *Lucca* for having bought their Benefices, and interdicts all those who had given Money for being Intituled and Inducted into a great Church, and prohibits them from holding such Benefices.

In the Thirteenth, Fifteenth and Sixteenth of the same Book, he determines that the Elections of Bishops ought to be done by the Clergy and Laity, with an unanimous Freedom and Consent.

In the Eleventh Letter of the sixth Book, he enjoins the Canons of *S. Martins of Lucca* to live Regularly and in Common, or at least to allow their Bishop a Prebendship for the Necessities of the Church.

In the Six and thirtieth of the same Book, he threatens to excommunicate those who should buy Benefices. In the Thirty fourth, he had reckon'd up three sorts of Simony, viz. a *Mansu, ab obsequio, a lingua*: The first sort is when one gives Money either in ones own Person, or by others, for the obtaining a Benefice. The second is when, in hopes of a Benefice one does some signal Service to a Patron, who bestows it by way of Recompence for that Service. The third is when one Petitions, or causes another in ones behalf to Petition for a Benefice, and when one obtains it by Recommendation.

In the Second Letter of the seventh Book, he declares the Canons who disobey their Bishop, to have for ever forfeited their Benefices, and forbids both Clergy and Laity from communicating with them.

In the Tenth of the same Book, he desires that the Canonical Discipline of Penance should be re-establish'd in *England*, and sends a Legat thither for that purpose. He therein declares that that Penance is Hypocritical, which is not attended with an amendment of Life.

In the Eleventh he would not permit Divine Service to be celebrated among the *Slavonians* in their own Language.

In the Thirteenth, he orders the Bishop of *Verdun* to enjoy a Count Penance, who had Robb'd a Bishop of *Liege* in his Journey to *Rome*, and to anathematize him, in case he would not submit to the Penance.

In the Eighth Letter of the eighth Book, he congratulates the Bishop of *Salerno*, for having found the Relicks of *S. Matthew*, and exhorts him to shew them the Veneration which they deserve.

In the Tenth of the same Book, it is observ'd that the Legat of the Holy See in *Sardinia*, oblig'd a *Grecian* Arch-bishop to cut off his Beard; the which *Gregory* approv'd of.

In the Fifteenth of the same Book, he declares that he had order'd a Bishop of *Italy*, who had without just cause relinquish'd his Bishoprick, to retire to the Monastery of *Mount Cassin*, and to stay there till such time as it was determin'd what should be done with him. But that Bishop instead of obeying him, re-enter'd upon his Church without his permission: Wherefore he prohibits his Clergy from acknowledging him for their Bishop, and from obeying him.

In the Second Letter of the fourth Book, and in the One and twentieth of the eighth, he undertakes to prove that the Popes might excommunicate Kings and Sovereign Princes, and even absolve their Subjects from the Oath of Allegiance taken to them. But all the Authorities and Arguments which he makes use of to prove the Latter, are such as are either Supposititious, or founded on false Matters of Fact, or such as conclude nothing.

In the First Letter of the ninth Book, he reproves the Arch-bishop of *Rome*, for not having sent to desire the *Pall* from the Holy See, and prohibits him from performing any Ordination, or any Consecration of the Church, till such time as he should receive it from thence. This is the first Instance we meet with of the Popes obliging Arch-bishops to take the *Pall*, under the Penalty of being depos'd till they should receive them.

In the Four and twentieth of the same Book, he refus'd to ordain a Bishop of *Malta*, because that Ordination belong'd to the Bishop of *Ragusa*.

With respect to the Monastical Discipline, *Gregory VII.* apply'd himself chiefly to preserve or increase the Exemptions and Privileges of Monasteries, or to regulate the Differences which happen'd between the Abbots, the Religious and the Bishops. We have already mention'd several of these kind of Causes, which he Try'd himself at *Rome*, or refer'd to his Legats, or to other Commissaries upon the place. We will now relate some others which we have not had occasion to speak of.

The Letters of Gregory VII. concerning Monastical Discipline.

By the Two and thirtieth Letter of the first Book, dated *November* the 27th, 1073, he *Gregory VII.* orders the Bishop of *Chartres* to re-establish *Isimbard* Abbot of *S. Laumer*, who had quitted his Abbey to go to *Jerusalem*, in case he were guilty of no other Fault, and to turn out *Gay*, who had been put in his place, and who, they said, had not so much Piety as *Isimbard*, nor was so proper to govern that Monastery.

In the Three and thirtieth, dated the next Day, he writes word to the Religious of the Monastery of *Saint Mary*, in the Diocess of *Tortone*, that he was not willing to confirm the Privilege, which being under the Name of *Alexander II.* had been presented to him, by *Benedict* whom they had elected their Abbot in the room of *Hubert*; since he had discover'd it to be forg'd upon these two Accounts, first because it had false Latin in it, and secondly because it contain'd something in it contrary to the Intention of the Canons: That he did not think it advisable to grant them a new one, till the Church of *Tortone* had a Bishop elected according to the Canon, by whose consent he might grant them a Privilege conformable to the Ecclesiastical Authority. With respect to him whom they had elected for their Abbot, he acquaints them, that he did not think him proper for that Place, by reason of his great Age, and his Infirmities, and that he had advis'd him to resign it.

In the One and fiftieth Letter of the first Book, he reprimands the Abbot of *S. Severus*, for not appearing at the Synod of *Rome*, to answer the Complaints prefer'd against him, concerning the Monastery of the *Holy Cross*, from which this Abbot was minded to take a Church. He prohibits him from giving that Monastery any disturbance, and orders him if he thought he had Reason for what he did, to come to the Synod held in *November* with the Abbot of the *Holy Cross*. This Letter is dated *March* the 14th, in the Year, 1074.

By the Sixty sixth, Sixty seventh, Sixty eighth, Seventy second, Eighty first, Eighty second Letters of the same Book; by the Fifteenth, Seventeenth, Forty sixth, Fifty ninth, Sixtieth, and Sixty first of the second Book; by the Twenty fourth, Twenty fifth, Thirty first, and Thirty third of the sixth Book; by the Seventeenth, Eighteenth, Nineteenth, and Twenty fourth of the seventh Book; and by the Sixth, Seventh, and Twenty ninth of the ninth Book, he vindicates the Privilege of several Monasteries against the Bishops, or any other Persons who seiz'd on their Revenues, and had done any prejudice to their Rights or Immunities.

Thus have we given you a full Account of the Actions, Conduct, Life, Writings, Sentences, and Determinations of *Gregory VII.* during his Pontificate, extract'd out of his Letters, wherein he has describ'd his own Character, and discover'd what his Sentiments and Designs were. They are in all 359, which Compose a Register divided into Nine Books, containing all the Letters which he wrote from *April* 1073, to the Year, 1082. 'Tis observ'd that there was a Tenth Book, but 'tis lost: That which is call'd the Eleventh, contains only one entire Letter, and the Fragment of another, which may be connected with Seven or Eight other Letters extract'd out of *Lanfrank*, and *S. Anselm*, or other Authors.

The Judgments which have been pass'd on the Person, Conduct, Manners and Genius of *Gregory VII.* have been wholly contrary to each other. His Partisans have represented him to us as a Man very Religious and Pious, Just, Equitable, Humble, Patient, Unblameable both in his Life and Morals; a learned Canonist and a good Divine, Zealous for the Welfare of the Church, a Lover of Discipline, an Enemy to Vice, a Protector of the Innocent, an undaunted Defender of the Ecclesiastical Rights and Privileges, and a faithful Imitator of *Gregory the Great* in his Pastoral Care. His Enemies on the contrary have made him pass for a cruel, ambitious, and perfidious Man, who having seiz'd by force on the Papal Chair, had put the whole Church into Confusion to gratify his Ambition, and to attain to his Designs; who without respect to the Royal Majesty or to the Sacerdotal Dignity, had a Mind to make Kings his Slaves, and Bishops his Creatures, by depriving the one of their States, and by unjustly Condemning the others, that he might afterwards give them Absolution: Who had utterly overturn'd the Discipline of the Church, by being willing to establish in his own Person a Monarchy, or rather Tyranny over things both Spiritual and Temporal: Who had advanc'd this unheard of Error so far as to maintain, that Popes might by Excommunicating Kings and Princes, divest them of their States, and absolve their Subjects from the Oath of Allegiance taken to them: Who had thunder'd out so many Excommunications, and extended them so far, that there was scarce a Man in his time who was sure of not being excommunicated. I omit speaking of the other gross Enormities with which they charg'd him; such as his being guilty of Sorcery, of holding a dishonest Familiarity with the Princess *Matilda*, and of being in the same Error as *Berenger* was about the Eucharist. There is no doubt to be made but that the Zeal of the One, and the Passion of the Others, carry'd them both into Extremes. To pass therefore a right Judgment upon him, it must be acknowledg'd that this Pope was a great Genius, capable of great Things, constant and undaunted in the execution of his Designs, well vers'd in the Constitutions of his Predecessors, Zealous for the Interests of the Holy See, an Enemy to Simony and Libertinism, Vices which he strongly oppos'd, full of Christian Thought and Zeal for the Reformation of the Manners of the Clergy; and there is not the least Colour to think that

Gregory VII.

he was tainted in his own Morals. But it must likewise be confess'd, that he was advanc'd to the Papal Chair a little too Precipitately: That his Zeal to promote the Grandeur of the Holy See carry'd him to undertake such things as were unreasonable and beyond his Power: That he was the Cause of great Disturbances both in the Church and in the Empire: That he assum'd the Ecclesiastical Authority of the Holy See beyond its due Bounds. This is the Judgment which we suppose every one will pass upon him, who shall read over his Letters with a disinterested and unprejudic'd Mind. In short, they are penn'd with a great deal of Eloquence, full of good Matter, and embellish'd with noble and pious Thoughts: And we may boldly say, that no Pope since Gregory I. wrote such strong and fine Letters as this last Gregory did.

An Ex-
men of the
Devere
said to be-
long to
Gregory
VII.

We find among his Letters, after the Fifty fifth of the second Book, a piece Intitul'd, *DICTIONES PAPAE* i.e. *An Edit of the Pope, or Papal Decisions*; which contains Seven and twenty Propositions, concerning the Rights of the Holy See, some Feign'd and some True. The Summary of them is as follows. (1.) That the Church of Rome owes its Foundation to none but God alone. (2.) That no other Person beside the Pope of Rome has a Right to be call'd *UNIVERSAL BISHOP*. (3.) That 'tis he alone who can depose Bishops and re-establish them. (4.) That his Legat ought in Council to prelide over all Bishops, even tho' he be inferior to them in Dignity; and that he may pronounce a Sentence of Deposition against them. (5.) That the Pope may depose even absent Bishops. (6.) That no Man ought to live in the same Houfe with them whom he has excommunicated. (7.) That 'tis Lawful for him alone to make new Laws, when Times require it, to found new Churches, to turn a Canonship into an Abbey, to divide a Rich Bishoprick into two, and to consolidate Poor ones. (8.) That 'tis he alone, who can wear the imperial Robes. (9.) That all Princes should kiss the Pope's Feet, and that 'tis to him alone they ought to pay this Honor. (10.) That his Name alone is to be repeated in the Churches. (11.) That there is no other Name but his in the World (that is, according to some, that to him alone belongs the Name of Pope; an Explication which seems to be very much strain'd. (12.) That 'tis lawful for him to depose Emperors. (13.) That he has the Power of Translating Bishops from one Bishoprick to another, when there is a necessity for it. (14.) That he can ordain a Clerk in any Church whatsoever. (15.) That a Clerk whom he has ordain'd, may enter into another Church; but that he cannot be oblig'd to serve there; and that he cannot be promoted to a superior Order by any other Bishop. (16.) That no general Council ought to be held without his Order. (17.) That no Book can be Canonical without his Authority. (18.) That his Judgment ought to be corrected by none, and that he can correct the Judgments of all other Persons. (19.) That no Person ought to Judge him. (20.) That no Person whatsoever dare to Condemn him, who appeals to the Holy See. (21.) That the Cognizance of the most material Causes of all Churches belongs to him. (22.) That the Church of Rome has always been, and will always be *Infalible*, according to the Testimony of the Scriptures. (23.) That the Pope of Rome ordain'd Canonically, becomes unquestionably *HOLY* by the Merits of *S. Peter*, according to the Testimony of *Emmadius* Bishop of *Pavia*, approv'd of by several Saints, and as it is recorded in the Decretals of Pope *Symmachus*. (24.) That by his permission 'tis lawful for Inferiours to accuse Superiours. (25.) That he can depose and re-establish Bishops without calling a Synod. (26.) That he who does not agree with the Church of Rome, is no true *Catholic*. (27.) That he can declare the Subjects of wicked Princes, absolv'd from the Oath of Alliance, which they have taken to them.

This Piece has no relation to the Letter which precedes it, nor to that which follows it; and we have not the least proof that it was made in the Council of Rome in the Year, 1076. as *Baronius* pretends. Nor is it probable that it belongs to Gregory VII. For tho' there be in this Collection several Propositions which have relation to what he wrote in his Letters, yet there are a great many which are equivocal, others express'd in odious Terms, and others intolerable. They are almost all of them drawn up so ill, that one cannot say Gregory VII. who had a good Genius, was the Author of them. This is what inclines me to believe that 'tis the Work of one who was an Enemy to Gregory, who was minded to render his Doctrin odious, by comprehending it in these Seven and twenty Propositions drawn up at random, which bear some resemblance to the Genius and Manners of that Pope. If this Conjecture be not agreeable to some, we may say that 'tis the Work of some *Roman* bigoted to the Maxims of the Court of Rome, who suppos'd he might deduce these Propositions from the Letters of Gregory VII. and made this Collection of them, which has been since infer'd in the Register of that Pope. Let the Cafe be how it will, one cannot say without injury to Gregory, that 'tis his Piece, nor maintain all these Propositions without doing injury to the Holy See.

'Tis to be observ'd, that the Commentary upon the Seven Penitential Psalms, ascrib'd to Gregory the Great, was compos'd in the Time of Gregory VII. because the Author of this Commentary speaks in three places, viz. in *Psal.* 5. v. 9, 26. and in *Psal.* 27. against an

peror

Gregory VII. Dider
Writings of
Gregory VII.

peror of his Days, whom he accuses of renewing Simony in the Church; of having disturb'd it by a dangerous Schism, of having a Mind to make it his Slave; of having seiz'd upon what belong'd to it; of making himself Master of the Church of Rome, and of having begun to exercise his Power against it. This has inclin'd many to believe that 'tis the Work of Gregory VII. which his Name made others think that it belong'd to Gregory the Great: But the Style of this Piece does not seem so elegant as the Style of that Pope: However perhaps he might be more remis in a Work of this Nature. There is in *England* a Commentary upon *S. Matthew* in Manuscript, which is ascrib'd to Gregory VII. and which they say he compos'd whilst he was only a simple Religious: But it has never yet been Publish'd.

C H A P. VI.

An Account of the Church of Rome, and of the Popes who Succeeded Gregory VII. to the end of this Century.

AFTER the Death of Gregory VII. the Cardinals and the Clergy of Rome had their Victor III. Eyes upon *Didier* Abbot of Mount *Cassin*, to advance him to the Popedom. Some Authors say that Gregory VII. had recommended him to them, before he Died. He was descended from a noble Family of *Benevento*, and had spent all his Life in the Monastery of Mount *Cassin*. He at first refus'd the Dignity which was offer'd him; so that the Holy See remain'd Vacant for almost a whole Year. In the mean time *Guilbert* the Antipope became Master of one part of the Churches of Rome, and would fain have been acknowledged for lawful Pope. The Cardinals and Bishops who acknowledg'd Gregory, to prevent *Guilbert's* design, came to Rome about *Easter* in the Year, 1086. with the Prince of *Salerno*, and Duke *Roger*, to proceed to the Election of a Pope. When they were there, they renew'd their Importunities to *Didier*, to engage him to accept of the Popedom; but he would never expressly consent to it. However, they Elected him, and having taken him by force, carry'd him to the Church of *S. Lucia* to proclaim him Pope under the Name of VICTOR III. But when they were about to put on him the Pontifical Robes, he made so great a Resistance, that they could not put his *Albe* on him, but only cast a red Chappe about his Body. Four Days after he left Rome, and when he came to *Terracina*, throw off all the Ensigns of the Pontificate, and retir'd to Mount *Cassin*, where he liv'd privately, and could by no means be prevail'd upon to be Ordain'd. But the Year after in a Council held at *Capua* during Lent, he yielded to the Intreaties of Duke *Roger*, of the Prince of *Capua* and of the Bishops, re-assum'd the Purple and the Pontifical Cross; and after he had spent the *Easter* Holidays in his Monastery, was Conduced to Rome by the Princes of *Salerno* and *Capua*, who having taken the Church of *S. Peter* by force from *Guilbert*, caus'd *Victor* to be Ordain'd by the Bishops of *Osia*, *Frescati*, *Pavia* and *Albania*, and plac'd him on the Papal Chair, May the 9th in the same Year. This Election was not only oppos'd by the Favours of *Guilbert*, but also by *Hugh*, who from the Bishoprick of *Dia* was transferr'd to the Arch-bishoprick of *Lions*, and pretended to the Popedom; by the Arch-bishop of *Aix* and by Cardinal *Richard* Abbot of *Marfilles*, who were underhand supported by the Cardinal Bishop of *Osia*, who had himself likewise some Votes on his side. The Arch-bishop of *Lions* was the greatest opposer of *Victor's* Ordination, and wrote against him two Letters to the Princess *Matilda*, to hinder her from acknowledging and assisting him: Accusing him of holding correspondence with the Emperor *Hemy*. But these Letters made no impression on the Mind of that Princess; on the contrary the came forth with to Rome with some Forces, and retook from *Guilbert* that part of the City of Rome which he was possess'd of, and the Castle of *S. Angelo*. Within a while after, the *Romans* who favour'd that Antipope, being got together, assaulted the Church of *S. Peter* on the Vigil of that Apostles Festival, and oblig'd those who held out for *Victor* to throw themselves into the Castle of *S. Angelo*. The two Parties continued these Acts of Hostility for several Days together. But at last *Victor* desist'd, and retir'd to his Monastery; from whence he went out in August, to hold a Council at *Benevento*, compos'd of the Bishops of *Apulia* and *Calabria*; wherein he made a Speech against *Guilbert*, and issu'd out a fresh *Excommunication* against him. He therein likewise excommunicated the Arch-bishop of *Lions*, and renew'd the Prohibitions against receiving Benefices from the hands of Lay Patrons, and the Penalties inflicted on those who were guilty of Simony; Victor III. and

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Victor III. and prohibits the receiving the Communion from the Hands of excommunicated and simoniacal Persons. Victor fell Sick during this Council, which oblig'd him to return immediately to Mount *Cassin*, where he died September the 16th 1087. after he had recommended *Otto* Bishop of *Offia* for his Successor.

Urban II. *Otto* was a French Man of *Chatillon* upon the *Morne* in the Diocese of *Rheims*. He had been taken out of the Monastery of *Cluny* to be Cardinal, and had done signal Services for *Gregory VII.* who had sent him Legat into *Germany* against King *Henry*. He could not be Elector immediately after the Death of *Victor*; because the Cardinals and the Bishops were dispers'd. The Councils Matilda conven'd them again at *Terracina* the beginning of *June* in the Year ensuing, whither *John* Bishop of *Porto*, brought the Consent of the absent Cardinals; and *Benedict* Prefect of *Rome*, brought a Commission from the People of that City, to acknowledge him who should be elected Pope by the Assembly. *Otto* was proclaim'd by the Cardinal Bishops of *Porto*, *Frescati*, and *Albany*, and the Choice confirm'd by the whole Assembly. They gave him the Name of *Urban II.* and plac'd him on the Papal Chair. Upon his departure from *Terracina*, he went to Mount *Cassin*, where they say that he was miraculously Cur'd of a Pain in his Side, by *S. Benedict* who appear'd to him, and who assur'd him that his Body was reposit in that Monastery. *Roger* and *Beaumont* the Counts of *Apulia* and *Calabria*, waited upon him in that Place, and carry'd him along with them into *Apulia*. He was almost constantly resident on their Territories or in *Campania*, and went now and then to *Rome*, which sometimes favour'd *Guilbert*, and sometimes him. For *Guilbert* was at first turn'd out by the *Romans*, and oblig'd to renounce the Popedom. Afterwards he was receiv'd there in the Year, 1091. retook the Castle of *S. Angelo*, and continued Lord of that City, so long as the Emperor *Henry* had the better of it: But his Son *Conrad* revolting in the Year, 1093, and in League with *Welfo* Duke of *Italy*, whom *Urban* had got to Marry the Princess *Matilda*; *Guilbert's* Faction began to grow weaker, and *Conrad* whom that Pope favour'd in his Revolt, caus'd *Urban* to be acknowledg'd in *Lombardy*, and to be receiv'd in *Placenza*, where he held a famous Council in the Year, 1095. He went from thence into *France*, where he call'd a Council at *Clermont* in *Auvergne*, wherein he gave in the Project of the grand *CROISADE*, which was perform'd under his Popedom in the East. When he return'd into *Italy*, he at last became Master of *Rome*, tho' *Guilbert* had a great many Favourers in that City. He dy'd there July the 29th in the Year, 1099.

The Letters of Urban II.

The Register of this Pope's Letters is lost: Those that are left us are as follows. *Urban's* first Letter, is a Privilege granted to the Monastery of *Banino*, which the Pope had founded at the Instance of the Dukes *Roger* and *Beaumont*.

The Second and Third are directed to the Arch-bishops of *Toledo* and *Tarragon*, about their Primacy.

In the Fourth, he prescribes to the Arch-bishop of *Milan* the method he ought to use in reconciling those who had been ordain'd during the Schism: Which is to order them to come at the time wherein he gives the Blessing, and the Imposition of Hands, that is, at the time of Ordination, and to perform all the Ceremonies with relation to them, except the Undction.

By the Fifth, he confirms to the Arch-bishop of *Bari* or *Cansfa*, the dignity of Metropolitan, and grants him the *Pall*.

In the Sixth, he exhorts the Dukes *Roger* and *Beaumont* to protect the Abbot and Monks of *Banino*, against the Lords who persecuted them, and seiz'd upon their Estates.

In the Seventh, he grants the Arch-bishoprick of *Tarragon* to the Bishop of *Vich*, which *Berenger* Count of *Barcelona* had lately re-establish'd and Peopled with Christians.

In the Eighth, he sent word to the Clergy and People of *Chartres*, that he approv'd of the Choice which they had made of *Yves* for their Bishop in the place of *Gregory* who had been depos'd, and that he would send him to them, after he had Consecrated him. By the following Letter he acquainted *Richerus* Arch-bishop of *Sens* with the same thing, who had refus'd to Consecrate him, and injur'd him to receive him, and to use him kindly. This Letter is follow'd by a Discourse of that Pope, which contains a great many Instructions in a few Words, directed to *Yves* of *Chartres* after his Consecration.

The Tenth is a Privilege granted by the Pope and Duke *Roger* to the Monastery of *Casse*.

The Eleventh and Twelfth contain the Confirmation of the Privileges granted to the Canons of *S. Martin* of *Tours*.

The Thirteenth is a kind of Declaration which the Pope made to *Roger* Count of *Calabria* and *Sicily*, that he would not send any Legat into his Dominions without his Consent: That he and the Princes his Successors shall be the innate Legats of the Holy See in their own Territories: And that when the Pope shall send for any Bishops or Abbots of their Country, he gives them leave to send whom they pleas'd, and retain those whom they should think fit.

In the Fourteenth, he advertises the Count *Radulphus*, that the Clerks ought to be Subject to none beside their Bishops, and that secular Persons have no Jurisdiction over them.

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In the Fifteenth he interdicts a Priest of *Salerno*, who held a Church as the Patronage of Urban II. of a Laick, and pronounces the same Penalty against all those who receiv'd the Investiture of the Livings of Benefices from any beside their Bishops.

By the Sixteenth he acquaints *Alexius* the Emperor of *Constantinople*, of the great number of those engag'd in the *CROISADE* for the Relief of the Christians of the East, and exhorts him to assist them in their Expedition.

In the Seventeenth, he replies to *Luctor* Provost of *S. Ivesius* of *Pavia* upon several Questions which he had propo'd to him. In this Letter he proves that all manner of Selling Ecclesiastical Things is Simony. And as to what that Provost had demanded, whether the Ordinations and Sacraments administr'd by the Simoniack, by the Adulterous, or by any other notorious Offenders, were valid: He replies, that in case they be not separated from the Church by Schism or Heresy, their Ordinations are valid, and their Sacraments Holy and Venerable: That however his Predecessors Pope *Nicholas II.* and Pope *Gregory VII.* had prohibited the assisting at the Mass of such Priests as were guilty of these Irregularities, in order to bring them to Penance: But as to Schismaticks and Hereticks, that they have indeed the Form of the Sacraments, but not the Power and Efficacy of them; and that they do not produce their Effect, till those who have received them are reconcil'd to the Church by the imposition of Hands.

The Eighteenth is a confirmation of the Privileges granted to the Arch-bishop of *Salerno*.

In the Nineteenth, he acquaints two Abbots of *Fossombrenza*, that he had excommunicated and depos'd *Guezzin* Arch-bishop of *Maience*, who was Consecrated by excommunicated Persons.

In the Twentieth, directed to the Arch-bishop of *Sens* and other Bishops of *France*, he declares that no Bishop has any power of absolving the King of *France*, whom he had excommunicated.

In the One and twentieth, he wrote to the Arch-bishop of *Lions* to use his utmost Endeavours to oblige an Abbot to return to his Abbey, who was withdrawn to lead an heremical Life.

The ancient Collection of *Urban's* Letters contains only these One and Twenty: There have been several others added since, of which a new Collection is made under other Heads.

The first of these is a Letter directed to *Gebhard* Bishop of *Constance*, about the Difficulties he met with in executing the Excommunications thunder'd out by *Gregory VII.* He therein determines, (1.) That *Guilbert* and King *Henry* are Excommunicated. (2.) That all those who assist them are Excommunicated likewise. (3.) That those who Communicate with these Excommunicated Persons to the third Degree, ought not to be admitted into the Communion of the Church till they have been Absolv'd. (4.) That he will make an Order in a general Council concerning the Clerks who have been ordain'd by excommunicated Bishops; but that in the mean time, they ought to hold their Orders, who have been ordain'd without Simony by Catholic, tho' excommunicated Bishops, after they had been enjoy'd Penance: But yet they should not be permitted to take upon them any higher Order without urgent Necessity. (5.) That he ought to turn out of the clerical Order all those who are guilty of a Crime which deserves to be punish'd according to Law, whether they have committed it before or after their Ordination. Lastly, he makes that Bishop, as well as the Bishop of *Passaw*, Vicar of the Holy See for the Ecclesiastical Affairs of *Germany*.

The Second is directed to *Robert* Count of *Flanders*, whom he exhorts to suffer the Church to enjoy the Revenues which belong to it. Notwithstanding this Remonstrance, that Prince continu'd to rifle the Revenues of the Church; whereupon the Clergy of *Flanders* prefer'd their Complaints against him to the Arch-bishop of *Rheims*, who order'd in a Council held in the Year, 1092, that *Robert* should restore to the Churches what he had taken away from them, under the pain of Excommunication. That Prince obey'd, and dy'd within a short time after.

The next Fourteen relate to the re-establishment of the Bishoprick of *Avrasi*.

In the Seventeenth, directed to *Pilo* Bishop of *Toul*, he renews the Decrees of *Gregory VII.* against the Simoniack, and those who kept Concubines; and the Decree which prohibits the Children of Priests from entering into Holy Orders. He repeats what he had said in his Letter to *Gebhard* concerning Ordinations which were perform'd by excommunicated Persons. He excommunicates the Simoniack, and declares that the Churches which they Consecrate, ought to be Consecrated over again by a Catholic Bishop. He leaves to the pleasure of Bishops, the receiving or rejecting those who are ordain'd without a Title. Lastly, He renews the Law which forbids Holy Orders to those who were guilty of *Bigamy*.

In the Eighteenth, he permits *Richerus* Arch-bishop of *Sens*, to bestow some Livings on some Regular Canons.

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Urban II.
The Letters
of Urban II.

In the Nineteenth, he answers *Hugh* Arch-bishop of *Lions*, that he may, if he thinks fit, admit of the Ordinations of the Clerks of his Diocess, who have receiv'd Orders from the Hands of another Bishop, if there be no other defect in their Ordination.

In the Twentieth, he admonishes the Bishop of *Lyon*, not to take away from the Monks of *S. Remy* of *Rheims*, a Church which they had in his Diocess, and determines in the general, that all the Churches which the Monks have been in Possession of for Thirty or Forty years together, shall still be theirs.

In the One and twentieth, he recommends to Count *Raimond* and the People of *Narbonne*, their Arch-bishop *Dalmatius*, and orders them to cause Restitution to be made to the Church of *Narbonne*, of all the Revenues which belong to it.

In the Two and twentieth, he enjoins the Abbot of *Tonari* to restore several Revenues which he had taken from the Church of *Narbonne*, and the Monastery of *S. Cucufan* of *Barcelona*. By the next Letter he refers that Affair to *Raimier* his Legat upon the place.

The Nine next Letters concern the Primacy of the Church of *Toledo*.

The Thirty third, contains an Agreement between the Monks of *S. Aubin* of *Angers*, and the Monks of *Trinity* of *Vendome*.

By the Four and thirtieth, he enjoins the Count of *Poitiers* to restore several Revenues which he had taken away from the Monastery of *Vendome*.

In the Five and thirtieth, he upbraids the Arch-bishop of *Rheims* and the Bishops his Suffragans, for having permitted the King of *France* to part from his Wife, and to Marry one of his Kindred, and for that the Bishop of *Senlis* had blest'd him upon the Marriage. He exhorts them to reprove the King, to prevail upon him to turn to his Duty, to set at Liberty *Jos* of *Chartres*, and if he did not obey, to excommunicate him, and interdict his Kingdom.

These Letters are follow'd by a Collection of several Letters of *Reginald* Arch-bishop of *Rheims*, of *Pope Urban*, of *Lambert* Bishop of *Arras*, and of several others written about the Ordination of that Bishop of *Arras*, who having been elected by the Clergy and Laity of that City, had been deny'd Ordination by the Arch-bishop of *Rheims*. *Pope Urban* being inform'd thereof, enjoins that Arch-bishop to ordain him. Instead of doing it, he sent him to *Rome*, where the *Pope* ordain'd him himself. The Arch-bishop of *Rheims* was oblig'd to approve of this Ordination, and he wrote to *Robert* Count of *Flanders* in his behalf. The *Pope* when he went into *France*, sent for *Lambert* to the Council of *Clermont*. That Bishop was taken Prisoner as he was going through *Provence*, and set at Liberty afterwards at the *Pope's* desire, who gave him a very kind reception, confirm'd the Privileges of the Church of *Arras*, and depos'd *Gauchier* Bishop of *Cambray*. Sometime after, the Arch-bishop of *Rheims* wrote to *Lambert* against a Lord who had Plunder'd and Burnt a Village belonging to the Church of *Cambray*. This is the Subject Matter of the Letters we mention'd.

The Council
of Rome, in
the Year
1089.

Pope Urban held several Councils; the first at *Rome* in the Year, 1089. wherein he confirm'd all that *Gregory VII.* had done against *Guilbert*. Several Lords propos'd to the Emperor *Henry*, to abandon *Guilbert*, for the procuring of Peace to the Empire and the Church. He was well enough inclin'd to it, but was diverted from it by his Bishops, who fear'd being depos'd as well as *Guilbert*.

The Council
of Melphi,
in the Year
1089.

The same year *Urban* held a Council at *Melphi*, wherein he renew'd the Decrees against the Simoniackal, and concerning the Celibacy of those who were in Holy Orders. He therein enjoins that none should be admitted into Holy Orders but such as had led chaste Lives, and had never been Marry'd to any more than one Woman: That none should be ordain'd Sub-deacon before he was Fourteen years old, nor Deacon before One and twenty, nor Priest before Thirty. He therein prohibits Laicks from granting the Donation of Churches, without the Consent of the Bishop, or the *Pope*. And Abbots from exacting Money of those who took upon them the Monastical Habit. He therein abolish'd the Custom of Exempt Clerks, who either were in the Service of great Lords or depended on them. He therein declares the Sons of Priests incapable of entering into Holy Orders, unless they have taken upon them the Monastical Habit; and he advises Ecclesiastics to behave themselves modestly. This is the Subject Matter of the Sixteen Canons made in that Council, which was held in the presence of Count *Roger*.

The Council
of Toulouse,
in the Year
1090.
The Council
of Benevento,
in the Year
1091.

The Legats of this *Pope*, held a Council at *Toulouse* in the Year, 1090. wherein they made several Decrees about Discipline. The Arch-bishop of *Toulouse* clear'd himself in this Council, and they there resolv'd to send Legats to *Toledo* for the re-establishing of the Faith.

In the Year 1091. *August* the 1st, *Urban* held a Council at *Benevento*, wherein he renew'd the Condemnations issu'd out against *Guilbert*, and made Four Canons. By the First, he prohibits the Electing any one for Bishop who is not in Holy Orders, that is, according to his Explication, who is not Deacon or Priest: And with respect to Sub-deacons, he enjoins, that they cannot be promoted to Episcopacy, unless upon an extraordinary occasion, and with the Permission of the Holy See. In the Second, he suspends ab officio the

Chaplains

Chaplains who are nominated and paid by Lay-Patrons, without the consent of the Bishop. Urban II. In the Third he prohibits the receiving Clerks, who were Strangers, without Letters Dimissory from their Bishop. In the fourth, Laicks are forbid the eating of Flesh after *Affordenside*, oil of Be- and all the Faithful of both Sexs are enjoy'd to put Ashes on their Heads on that Day: neverto It is likewise order'd that no Marriage shall be Solemniz'd from *Septuagesima Sunday* till in the Year, after the *Octave* of *Whitsontide*, and from the first *Sunday* in *Advent* till after the *Octave* 1091. of *Epiphany*.

In the Year, 1092. he held a Council in a City of *Apulia*, call'd *Troyes*, wherein he re- The Coun- cil of

new'd the Prohibitions against contracting Marriages between Kindred. In the Year, 1094. *Gebehard* Bishop of *Constance*, his Legat in *Germany*, held a Council *Troyes* is in his City against incontinent and simoniackal Clerks. He likewise order'd that *Ember Week* *Apulia* in *March* should be held the first Week in *Lent*, and that in *June* the *Whitsun Week*, and 1095. that there should be no more than three Holydays at *Easter* and *Whitsontide*; for till then The Coun- cil of Con- stantine, they were us'd to keep Holyday all the Week long. The Princes *Praxedis*, *Henry* the cil of Con- stantine in the Year, 1094. Emperor's Wife, appear'd before that Council, and discover'd a great many Enormities, in which the said he had been constrain'd by her Husband to commit.

She made the same Declaration before the *Pope*, in the Council held at *Plaisance* in the Year, 1095. during *Lent*, which was so numerous that they were forc'd to hold the AC The Coun- cil of Plai- his not appearing. The *Pope* allow'd him time till *Whitsontide*. *Hugh* Arch-bishop of *Lions* fancie in was Suspended in this Council, because he neither appear'd there himself, nor sent any De- the Year, 1095. puty to excuse him. The *Pope* gave audience to the Ambassadors of the Emperor of *Con- stantine*, who demanded assistance against the Infidels, and he engag'd the Lords who were present to promise to go into the *East* for that purpose: This was the first step towards the *CROISADE*, which was fully resolv'd upon in the Council of *Clermont*.

There were likewise several Rules of Discipline made in this Council, by which it is order'd that those who will not part with their Concubines, or pardon their Enemies, or were habituated in any mortal Sin, should not be admitted to the Holy Communion. That the Priests shall admit none to Penance but those who shall be refer'd to them by the Bishops. That the Eucharist shall not be deny'd to those, who shall confess themselves as they ought. They renew'd likewise the Decrees against the Simoniackal, and the Incontinent, and the Judgments pass'd against the Heresy of *Berenger*, against *Guilbert*, and against those who were ordain'd by Schismatics.

Urban going into *France*, in *November*, 1095. held a Council at *Clermont* in *Auvergne*, The Coun- cil of Cler- which was compos'd of Thirteen Arch-bishops, and a great many Bishops their Suffragans; cil of Cler- wherein he confirms the Decrees of the Council of *Plaisance*, and made other new ones; mont in publish'd the *CROISADE* for the *East*; excommunicated King *Philip*; confirm'd the Year, Primacy of the Arch-bishop of *Lions*, and made a great many other Institutions. These 1095. are the things we will speak of more particularly, and will begin with the Excommuni- cation of *Philip I.* King of *France*.

This Prince had put away his Wife *Bertha*, the Daugh- ter of *Florentius* the chief Count of *Holland*, and of *Gottrude* of *Saxony*, for being too high lip I. Di- a Kin to him. This Divorce having been made in form by the Authority of the Church cil of Cler- in the Year, 1086. and in pursuance of a juridical Sentence, the King banish'd her to *Bertha*. *Montfrevil* a Sea Port, nam'd *Emma*, who was carry'd to the Borders of *Provence*; but the Match broke off, perhaps because she did not think it safe to Marry a Prince who had another Wife Living.

Bertrade the Daughter of *Simon* of *Montferr*, who had Marry'd *Fulcus* *Rechinus* Count of *Anjou*, pleas'd the King, and she made no scruple to part from her Husband and Marry him: She was the Kings Relation in the fifth or sixth Degree, and *Rechinus* her Husband, in the third or fourth Degree. Besides, if *Philip* were free as he pretended, *Bertrade* was not, her first Marriage being still valid. All these considerations were of no weight to King *Philip*, who surmount'd them all, and resolv'd upon solemnizing this Marriage with *Bertrade* publicly. He fix'd upon a Day to celebrate it at *Paris*, and sent for *Reginald* Arch-bishop of *Rheims*, *Jos* of *Chartres*, and several other Prelats to render the Solemnity the more Authentick. *Jos* of *Chartres* sent the King word, that he could not be there, nor could he consent to, or approve of that Marriage, because his Divorce from *Bertha* had not as yet been confirm'd by the Authority of the Holy See, and because *Bertrade* could not Marry him, being another Man's Wife. He sent likewise word to the Arch-bishop of *Rheims*; that he ought not to celebrate this Marriage, but rather to disavow the King from it. Lastly, he wrote to *Hugh* Arch-bishop of *Lions* (who because of this business refus'd to take upon him the quality of Legat of the Holy See in *France*) telling him that he ought to be inspirited with a Holy Zeal in order to oppose this Criminal Proceeding of the King. Notwithstanding this, *Philip* Marry'd *Bertrade*, and found out a Bishop who dar'd to Marry them for the Revenue of some Churches which the King gave him. *Hugh* of *Lions* at the instance of *Jos* of *Chartres* held a Council at *Autun* *October* the 10. cil of Cua- 16th in the Year, 1094. wherein he excommunicated *Philip*, because he had Married a run in the second Wife whilst the first was Living. In this Council he likewise renew'd the Excom- munications 1094. 1.

Urban II. munications against the Emperor *Henry*, and against the Antipope *Gualther*; and the Decrees against the Simony and Incontinence of the Clergy; and prohibited Monks from uttering the functions and rights of Curats. Pope *Urban* suspended the execution of this Decree against *Philip*, and cited him to the Council of *Plaisance*, whither he sent, as we mention'd before, his Ambassadors, who obtain'd a farther Respite till *Whitsontide*. Afterwards when *Urban* was come to *France*, the King sent his Deputies before him, to endeavour to work the Pope into a good Disposition, and to prevail upon him to cancel the Excommunication, and to confirm his Marriage: But the Pope being prevented by the Letters of *Tous* of *Chartres*, refus'd to grant him what he desir'd, and wrote to the Arch-bishops and Bishops of *France* ordering them to exhort the King to do Penance for his Fault, and to part from *Bertrade*: *Tous* of *Chartres* was the only Person who did it with Resolution, which was the cause of his being persecuted, and taken Prisoner. The Pope perceiving that all his Admonitions prov'd ineffectual, in the Council of *Clermont* thunder'd out a Bull of Excommunication against King *Philip*, and his Concubine *Bertrade*.

As to the CROISADE for on foot for the relief of the *Christians* in the *East*, Gregory VII. was the first promoter of it, but could not put it into practice because of his differences with the Emperor. *Vilster* III. notwithstanding the difficulties he labour'd under, found out a Means of sending an Hundred thousand fighting Men into *Africa* against the Infidels. *Urban* in imitation of those great Exemplars, and being importun'd by the Letters of *Alexius* Emperor of the *East*, and by the remonstrances of *Peter* the Hermit, a Gentleman of *Picardy* near *Amiens*, who had brought a Letter from *Jerusalem* from the Patriarch *Simeon*, who conjur'd the *Christians* to free the *Holy Land* from the Tyranny of the *Turks*, did so appoint the By-standers, by his warm and pathetic Discourses to undertake the Conquering of the *Holy Land*, and so far prevail'd upon all the Prelats to make use of the same Exhortations in their Diocesses, that within a very short time an infinite number of Men were lifted for that Service, and took a Voyage by Sea under the Conduct of a great many Princes and Persons of Quality. The Badge which the Soldiers wore was a Red Cross sew'd on the left Shoulder, and the Military Word, *Deo placeat*.

We have not all the Canons which were made in this Council of *Clermont* complete, but only an Abridgment of them, of which the largest is that which was made by *Lambert* Bishop of *Arras*, who was, as we said before, at that Council. They are Two and thirty in all. The First takes notice of the Days wherein the Breach of the Peace or Truce of God was made. The Second imports, that the Voyage of those who went to *Jerusalem* out of Devotion to deliver the Church of that City, shall serve them instead of all manner of Penances. The Third, that the Deaneries of Churches shall be bestow'd only on Priests; and the Arch-deaconeries only on Deacons. The Fourth, that the Clerks shall not bear Arms. The Fifth, that Laicks cannot be chosen Bishops, and that those who are Elected, shall be Sub-deacons at least. The Sixth, that no Person shall Sell Prebendships or any other Benefices, and that those who shall give any Money for them, shall resign them into the Hands of the Bishop. The Seventh, that the Altars bestow'd on the Congregations of Monks or Canons, after the Death of those who gave them shall be at the Disposal of the Bishops, if they have not been confirm'd to them by their Letters. The Eighth, that no Person shall exact any Duty for Burial. The Ninth and Tenth are against those Clerks who keep Concubines. The Eleventh prohibits the promoting to Holy Orders and to Ecclesiastical Dignities the Sons of Concubines; or the bestowing any Benefices upon them unless they have embrac'd the monastical or canonical Life. The Twelfth, Thirteenth and Fourteenth prohibit one and the same Person from holding two Prebendships, or two Livings in the same, or in several Churches, and from altering the Title. The Fifteenth prohibits the receiving the investiture of Livings from Lay Patrons. The Sixteenth prohibits Kings and Princes from granting the investiture of Livings. The Seventeenth prohibits Bishops and Priests from taking an Oath of Allegiance to Kings or any other Laick. The Eighteenth prohibits Laicks from having Chaplains Independent on the Bishop. The Nineteenth and Twentieth prohibit them from detaining the Tithes or Churches. The One and Two and twentieth prohibit the granting Absolution to those who are in possession of another's Right, unless they make Restitution; and to those who live in the habitual Commission of any mortal Sin. The Three and twentieth prohibits *Christians* from Eating Flesh from *Ashwednesday* till *Easter*. The Four and twentieth fixes the times of Ordination, viz. the four *Ember Weeks*, and the *Saturday* of the third Week in *Lent*: And declares that if it were possible, they should continue their Fast till *Sunday Morning*, that so the Celebration of Holy Orders might be on that Day. The Five and twentieth imports, that the Children of Priests, Deacons, and Sub-deacons shall not be promoted to Holy Orders, if they be not either Monks or regular Canons. The Six and twentieth, that on *Holy Saturday* the Fast shall last till Night. The Seven and twentieth, that the *Ember Week* in Spring shall be always the first Week of *Lent*, and that in Summer in the *Whitsun Week*. The Eight and twentieth, that all those who shall communicate at the Altar shall receive the Body and Blood of JESUS CHRIST under both Kinds, if there be no necessity or provision

tion made for the contrary. The Nine and twentieth and Thirtieth, that those who fly to a Cross, when pursued by their Enemies, shall be as secure as those who fly into a Church: And that they shall not be deliver'd up to Justice, till they are assur'd that no Violence shall be offer'd to their Lives or Members. The One and thirtieth anathematizes those who shall seize on the Revenues of the Church. And the Two and thirtieth declares that those who shall apprehend or imprison a Bishop, shall be in perpetual Disgrace, and never capable of bearing Arms.

In this very Council Pope *Urban* confirm'd the Primacy of the Arch-bishop of *Lions*, in the Confirmation of the Primacy of *Sens*, as 'tis intimated in the Bull of Confirmation, dated the first of December in the Year, 1095, publish'd by *Monieur de Marca*, with an ingenious Discourse of his own about Primacies. *Richerus* Arch-bishop of *Sens* would not submit to this Constitution; but *Hugh* Arch-bishop of *Lions*, got it ratified in the two succeeding Councils held at *Tours* and at *Nismes*: and *Urban* oblig'd *Danibert*, who succeeded *Richerus*, to promise that he would acknowledge the Arch-bishop of *Lions* for his Primar. *Urban* likewise in this Council adjust'd the Difference which was between the Arch-bishop of *Tours* and the Monks of the Monastery of *S. Martins*, upon condition that that Arch-bishop should not have any Station, nor perform any Office in their Church, nor be capable of Excommunicating them: Only they should receive Holy Orders and the other Sacraments from the Hands of the Arch-bishop of *Tours*.

Before the Council of *Clermont* broke up, the Pope appointed another Council at *Tours*, to be held in *Lent* the Year ensuing; and in his Journey thither he held a Council at *Lisieux* in December, 1095, wherein 'tis said that he depos'd *Humboldus* Bishop of that City. When he arriv'd at *Tours* he held a Council there according to Appointment, wherein he renew'd his Exhortations to engage all manner of Persons to undertake the Expedition to the *Holy Land*, and adjust'd the Differences of several Monasteries. From thence he went to *Nismes*, where he held another Council, wherein he gave Absolution to King *Philip*, and who promis'd to part from *Bertrade*; and made Sixteen Canons.

By the First all Bishops are prohibited from bestowing Altars, Churches or Prebendships for Money: And a reservation is made to the Monks of the Altars and Tithes which they have been in possession of for Thirty Years past, upon condition that they pay the yearly Tithes. It is therein likewise order'd that the Monks shall not institute and induct Priests of the into the Churches which they possess, without the Consent of the Bishop: That they shall be instituted and inducted into them by the Bishop with the Approbation of the Abbot, Nismes, and that they shall be accountable to the Bishop for the Spiritualities, and to the Abbot for the Temporalities.

By the Second and Third it is prov'd by several Authorities, that the Monks may administer the Sacraments, and take upon them the Care of Souls.

The Fourth sets a Brand of Infamy upon, and Excommunicates those who dare to make the Ecclesiasticks Prisoners.

The Fifth enjoyns that after the Death of the Bishop, two Persons of Probity shall be made choice of to take care of the Revenues of his Church, and to preserve them for the use of his Successor: And excommunicates all that shall seize on them; and interdicts the Cathedral Church and the Churches that depend upon it.

The Sixth and Seventh excommunicate the Laicks who possess or detain the Revenues of the Church.

The Eighth enjoyns that those who shall receive Benefices from the Hands of Laicks shall be Suspended *ab officio*.

The Ninth, That those who leave a small Church to go to a great one, shall lose both of them.

The Tenth, that those who Marry their Relations shall be Excommunicated.

The Eleventh, that Ravishers who are Kill'd in the very Rape, without having done Penance, shall be depriv'd of *Christian* Burial, and of the Prayers of the Church.

The Twelfth, that the Priests who are guilty of Fornication shall be Depos'd.

The Thirteenth, that young Women shall not be Marry'd before they are twelve Years old.

The Fourteenth, that it is not Lawful to alien the Revenues given to the Church, nor to cite Clerks before secular Judges.

The Fifteenth, that Bishops shall not entertain those who have been Excommunicated by other Bishops.

The Sixteenth, that Monks shall not grant Burial to, nor admit to Divine Service Persons who are Excommunicated, Suspended, or are guilty of Rape.

When the Pope was return'd to *Italy*, he held a Council at *Bari* in the Year, 1098, at which *S. Anselm* disput'd against the Greeks about the Procession of the HOLY GHOST. He held likewise another Council about the end of the same Year at *Rome*, 1098, which we have no Monument, except his granting a farther time to the King of *England*. Lastly, in the Year, 1099, he call'd a grand Council at *Rome* the last of *March*, wherein he Published Eighteen Canons, which are only a Repetition of the Canons of the Council of *Plaisance*, 1099.

Urban II. *cenza*, and of the other last Councils, against the Simoniacal, and the Usurpators of the Revenues of the Church.

The Council of Roan in the Year, 1096. The Canons of the Council of Clermont were publish'd and confirm'd in a Council held at Roan in the Year, 1096. under William Arch-bishop of that City, wherein Eight Canons were made, of which the first four are about that which they call the *Truce of God*: That is to say, the *Days* wherein it is prohibited to make War, and the *Persons* whom 'tis not Lawful to Assault. The Fifth reserves to the Churches all the Revenues of which they were in Possession of, and prohibits Laicks from exacting any thing from them. The Sixth prohibits likewise Laicks from giving Churches to, or taking them from Priests without the Consent of the Bishop; and prohibits in general all the Faithful from wearing long Hair. The Seventh imports that Laicks shall have no Ecclesiastical Courts of Judicature. And the Eighth, that the Priests shall not be Vassals to Laicks.

CHAP. VII.

An Account of the Controversies on foot between the LATIN and the GREEK Churches in the Eleventh Century.

The Letter of Michael Cerularius and Leo IX. to Cerularius. **T**H^O The Latin and Greek Churches were not in a close Communion with each other ever since the Affair of *Photius*, yet they did not proceed to an open Rupture till the time of Pope Leo IX. and of Michael Cerularius Patriarch of Constantinople. This Breach began by a Letter which the Later wrote in the Year, 1053. in his own Name and in the Name of Leo Arch-bishop of *Acridia* and of all *Bulgaria*, to John Bishop of *Trani* in *Apulia*, that he might communicate it to the Pope and to all the Western Church. In this Letter they reprovd the *Latins*. (1.) Because they made use of unleaven'd Bread in the celebration of the Eucharist. (2.) Because they Fasted on the *Saturdays* in *Lent*. (3.) Because they Eat the Blood of Beasts, and things Strangled. (4.) Because they did not Sing ALLELUIAH in *Lent*. At the same time Michael Cerularius order'd the Churches of the *Latins* who were at Constantinople to be shut up, and to deprive the Abbots and *Latin* Religious, who would not renounce the Ceremonies of the *Roman* Church, of the Monasteries which they held in that City.

The Letter of Leo IX. to Cerularius. This Letter of Michael being brought into Italy by an Officer of the Emperor *Constantine Monomachus*, who went thither to carry on a Treaty with the Pope against the *Normans*, was communicated to Cardinal Humbert, who was at *Trani*; he turn'd it into *Latin*, and sent a Copy of it to Pope Leo. This Pope wrote upon that Subject a Letter to Cerularius and to Leo of *Acridia*, wherein he extols the Dignity of the Church of Rome, and complains of the unkind usage which the *Greeks* had shewn to the *Latins* at Constantinople without discanting on any of the particular Points. He only observ'd in general, that the Diversity of Ceremonies is no lawful Foundation for the breach of the unity of the Church. This is the first Letter of Leo, of which we have made mention in another place.

The Letter of the Greek Emperor to the Pope. The Greek Emperor, whose interest it was to hold it fair with the Pope, that he might still be Master of that little which he had in the *West*, wrote him a Letter, whereby he declares that he was willing to procure the Union of both Churches: And the Patriarch of Constantinople took notice to him likewise that he desir'd the same. The Pope who as much desir'd this reunion as the *Greeks*, as well for the Welfare of the Church, as because he was willing to be reconcil'd against the *Normans* in *Apulia*, the next Year sent three Legats to Constantinople, viz. Cardinal Humbert Bishop of *Blanchefleur*, Cardinal *Fredrick* Arch-deacon and Chancellor of the Church of Rome; and Peter Arch-bishop of *Meliphi*. He sent them with Letters to the Emperor and to the Patriarch, wherein he commends the Zeal which the Emperor express'd for the Peace of the Church, and complain'd of the Patriarch's Proceedings against the Church of Rome, even at a time when he pretended to be desirous of Peace. These are the sixth and seventh Letters of Leo. In that which is directed to the Patriarch he upbraids him with four Things of which mention is made * before, and which 'tis not thought fit to repeat. This Letter is dat'd in January, 1054.

The Legats being arriv'd at Constantinople on the Feast of St. John Baptist, were kindly receiv'd by the Emperor Humbert, who was the Spokesman who presented to that Prince the Pope's Letters, and gave Michael that which was directed to him. He likewise presented to the Emperor a Writing which he had Compos'd in answer to the Letter of Cerularius, with

with a Refutation of the Treatise compos'd by Nicetas Pectoratus Monk of *Studia*, against the Practices of the *Latins*. The Emperor having caus'd them to be turn'd into Greek, made them to be Publish'd in Constantinople, concealing the Names of Humbert and Michael under those of Romanus and Constantopolitanus.

In the Reply to the Letter of Cerularius, Humbert accuses the *Greeks* of tolerating Hereticks among them, and surpassing all of them in their Rahnels; because they had the Confidence to confront the Church of Rome, and to Anathematize it openly; which never any Heretick dar'd to do. He afterwards demonstrates that 'tis a piece of Malice to accuse the *Latins* of imitating the *Jews* in Unleaven'd Bread, and in the Sabbath: Since they observe not the Ceremonies of their Passovers; and are so far from Feasting on their Sabbath, that they Fast on that Day. That this reflected rather on the *Greeks*, who spent the *Saturday* in Mirth, as if it were a festival Day. He proves that the Unleaven'd is the true Bread, and enlarges himself on the Advantages and mystical Significations, which it may have. He observes that the Bread which is offer'd in the Church of Rome is a great deal more proper and convenient than that which the *Greeks* make use of; because 'tis made in the Vestry with fine Wheat, and clear Water by the Ministers of the Altar, and they offer a whole Loaf: Whereas the *Greeks* make use of all manner of Bread, of which they cut a round Piece to put upon the Altar, and return or inter the Remainder, a Practice which Humbert Condemns as contrary to the Respect due to those Holy Mysteries. As to the second Charge, relating to the *Saturday's* Fast, Humbert only replies in one Word, that the *Latins* do not Feast on the Sabbath or *Saturday*, as do the *Jews*, neither in *Lent* nor out of *Lent*. As to the third Point relating to things Strangled, he says that the *Latins* make use of that Liberty which the Apostle has given them, of eating all manner of Meats; but withal observing the Custom of the Churches wherein they Live, that they might give no occasion of Offence. He adds, that they likewise abhor Eating of Blood, or the Flesh of such Animals as are Drown'd or Stifled, and that they enjoy Penance to those who do it: But as to Beasts kill'd or taken in Hunting, 'tis their Custom to eat thereof without any Scruple. In short, as to the last Head, which relates to the omission of singing ALLELUIAH in *Lent*, He makes it appear that the *Latins* do not omit it out of any Aversion there; but that they look upon it as an Hymn of Thanksgiving, which is not so suitable to the holy time of Penance and Humiliation. In this Treatise he speaks very sharply against the *Greeks*, whom by way of Induction he accuses of being Marcionites, Manichees, Theophrastites, &c. He upbraids them with Re-baptizing the *Latins*; with suffering Children to Dye without Baptism, if they be not eight Days old; with interring the remainder of the Holy Eucharist; with permitting marry'd Men to wait at the Altars, even at a time when they have had to do with their Wives, when at the same time they refus'd to give the Communion to Women newly brought to Bed, or who have their usual Infirmities upon them; with tolerating *Sarabat* Monks guilty of Fornication, whereas they blam'd the Rule of St. Benedict, which allows the Monks of that Order to wear Breeches in a Journey, and to eat of Flesh when they have occasion for it; and lastly because they represent in their Crucifixes the figure of a dying Man, so that upon the Cross of JESUS CHRIST a sort of Anti-Christ is exhibited to be ador'd as a God.

Is it not a great Sign that Cardinals Humbert and the other great Men of these Times, had little to do, when they turn'd the substance to turn after the mere Shadow of Religion?

The writing of Nicetas Pectoratus, a *Studite* Monk, against the *Latin* Church is a great deal more fierce than the Letter of Michael Cerularius. He begins with an Admonition to the *Latins*, to hearken with Humility and Charity to the Remonstrances which he would cetera offer to them, concerning Unleaven'd Bread, the Fast on *Saturday*, and the Marriage of *single* the Priests. Upon the first Point he says, That those who make use of Unleaven'd Bread are still under the shadow of the Law: That they assist at the Table of the *Jews*, and do not eat that Bread which is *Superfluous*, or *Confidential* to us; because Unleaven'd Bread is Dead Bread which has no Virtue or Efficacy in it: That 'tis not such Bread as is perfect, complete, or compos'd of three Things which figure out to us the Body of JESUS CHRIST, which are the Leaven, the Meal, and the Water; representations of the Spirit, the Water, and the Blood of our Saviour. He pretends that JESUS CHRIST made use of Leaven'd Bread in the Institution of the Holy Eucharist; because he instituted it on the Thirtieth, and not on the Fourteenth Day of the Moon of March before the Feast of Unleaven'd Bread; and that the Apostles forbade the making use of Unleaven'd Bread. As to the second Point, he asks the *Latins* upon what they ground the Fast on *Saturday*, since S. Clement has instituted the Fasts on *Wednesday* and *Friday*, because JESUS CHRIST was betray'd on *Wednesday*, and fasten'd to the Cross on *Friday*: But that he prohibited the Fast on *Saturday*, since there was not the least colour for it. He moreover Cites the Canons of the Apostles, the Constitutions of S. Clement, and a Canon which is attributed to the sixth Council. He likewise found fault that the *Latins* did celebrate the whole Mass on Fast Days; and to refuse this Custom he produc'd a Canon of the Apostles, several Canons of the Councils of *Gangres* and *Laodicea*, and of the Council of *Trullo*; which he again Cites under the name of the sixth Council, which he makes use of to Authorise the Usage

* P. 26.

Humbert presents the Writings and Letters to the Emperor of Greece.

Usage of the Mafs of Preconsecrated Bread every Fast Day, which he sets forth in these Terms.

"On Saturday and Sunday (says he) about nine a Clock we offer the Sacrifice, and Consecrate as much Bread as will serve the rest of the Week: On other Days about three a Clock in the Afternoon, when the Service is ended by the * *Compline*, the Priests and Deacons come in carrying a Censer; and after they have read the Prophesies, and said the Prayers prescrib'd by S. Basil, before the Altar where the Sacred Mysteries lye, we repeat the Lord's Prayer; and afterwards we elevate the Preconsecrated Bread, and say, *SANCTA SANCTIS*: After which we receive the Communion of the Bread and Cup, and having return'd thanks to God, we send away the People, and those who please, take their repast of Pulse and Water. And there are some who go the whole Week without any other Nourishment than that of the Communion. Lastly upon the last Head, which is concerning the Marriage of Priests, he ask'd the *Latins* who taught them to hinder marry'd Persons from being ordain'd Priests, or to force them to part from their Wives? He confuted this Custom by the Constitutions of S. Clement, and by the Council of Trullo. He concludes this Treatise with an Exhortation to the *Latins* to submit to his Admonitions, or to produce manifest Authorities from the Holy Scriptures to justify their Customs.

Humbert's Reply to Nicetas.
Humbert in his Reply begins with casting Reflections and Reproaches on this Monk, and took it very ill that he (contrary to the Duties of his Profession) should concern himself in writing against the Roman Church. He rejects his Thought concerning the *Consubstantiality* of the Leaven'd Bread, as a Chimera bred only in his own Brain; and his Application of the Passage out of S. John concerning the Spirit, the Water, and the Blood, as wresting the true Sense of the Scripture: And he takes an occasion to charge him with Heresie, because he had said that the Quickning Spirit remain'd in the Body of JESUS CHRIST after his Death. He does not enlarge himself much about the use of *Unleavened Bread*, supposing that he had said enough in his Reply to Michael Cerularius; he only observes that it cannot be said that JESUS CHRIST celebrated the Passover the thirteenth of the Moon of March, and with Leaven'd Bread, because if it had been so, he would have been guilty of a double Breach of the Law, which he had observ'd in all its parts with the greatest strictness imaginable. He rejects the Constitutions and Canons of the Apostles, except the first Fifth, as *Apocryphal* Pieces. He pretends, that after the Sixth Council, the Emperor Constantine Heraclius having ask'd the Pope's Legats after what manner they celebrated the Eucharist, they return'd this Answer, viz. That they made use of Wine mingled with Water, and of Unleavened Bread; and that the Emperor approv'd of the Tradition of the Holy Apostolical See. This is a Matter of Fact of Humbert's advancing that cannot be met with in any Record: As to what concerns the Saturday's Fast, he says that since the *Greeks* think it requisite to Fast every Wednesday and Friday in the Year, because our Saviour was betray'd and Crucified on those Days, and since they were likewise willing to Fast on Holy Saturday, because of his remaining in the Sepulchre on that Day, they ought for the same Reason either to Fast every Saturday in the Year, or else to Fast only on the Wednesday and Friday of the Holy Week, and to celebrate Easter Sunday only in Honour of the Resurrection of our Saviour. He rejects the Canons of the Council of Trullo, as supposititious or corrupted; he disapproves of the making use of preconsecrated Bread on Fast-days, as being contrary to the Practice of the Apostles, and the example of JESUS CHRIST, who consecrated the Bread just before they distributed it. He calls Nicetas a perfidious *Sericanist*, because he seems to suppose that the Eucharist broke the Fast, from whence he concludes that he believ'd that the Body and Blood of JESUS CHRIST were of the same nature with other Aliments, and were turn'd into Excrements. He says that in the Latin Church they usually celebrated Mafs on Sundays and Holydays at the * *Third Hour*, and on Fast-days at Noon, or about Night; but that when necessity required, it might be celebrated at any Hour without breaking one's Fast. He reproves the *Greeks*, because in breaking the Consecrated Bread they took no Care to gather up the Crumbs which fell; because they rub'd their Patines with Leaves, or a Bruil; because they crouded the Consecrated Bread into their Boxes, by thrusting it down with their Hands; because in elevating the Consecrated Bread, at the Mafs of the Preconsecrated Bread, they seem'd to offer one and the same Oblation twice; because they did not observe the Decretal of Pope Clement, who requir'd that no more Hosts should be Consecrated than what were sufficient for the Communicants, and that if any were left, they should not be kept till the Morrow, but be consumed; because immediately after they had communicated they fell to fasting; because that a great many of them did not observe Lent, and because several others fasted only a Week, the which they call'd the Lent of Theodorus. Lastly, he charges Nicetas with being a *Nicolaean*, because he oppos'd the Celibacy of Priests and Deacons. He explains the Canons which prohibit Priests from parting with their Wives; of the Care which they ought to take of them, in looking upon them still as their Wives, tho' they have no Carnal Knowledge of them. He produces the Canon of the Council of Nice, concerning Women who live with Clerks, and several Authorities of the Popes, to prove that Priests ought to live chastly.

In

In short, he charges the *Greeks* for not ordaining Ministers till after they had oblig'd them to Marry, and concludes all by anathematizing Nicetas.

Cardinal Humbert was not satisfied with having refused this Monk in so blunt a way, he *Receiv'd* was willing likewise to make him recant; and when he went with the Emperor and the other Legats of the Monastery of Studium, he oblig'd him to Condemn and Burn his own Writing, Nicetas, and to anathematize all those who deny'd that the Church of Rome was the chief Church of the World, and who dar'd to call its Doctrine into Question. The next Day Nicetas went himself to wait upon the Legats at the Palace of Pigi, without the City, where they resided; and after he had a second time Condemn'd what he had written or done against the Holy See, he was admitted into their Communion, and became one of their Friends. But as for Michael Cerularius he was not so forward to revoke what he had written; on the contrary he avoided meeting with the Legats, and holding any Conference with them. When the Legats perceiv'd that he continu'd Obstinate, they went July the Sixteenth, which happen'd to be a Saturday, to the Church of St. Sophia about Nine a Clock, when they were just upon celebrating Mafs; and after they had complain'd of the Obtinacy of Michael Cerularius, rularius by they lay'd on the high Altar in the presence both of Ctegy and Laity, a Sentence of Excommunication against that Patriarch, drawn up in these Terms.

The Excommunication of Michael Cerularius by the Pope's Legats.

HUMBERT, by the Grace of God, Cardinal Bishop of the Holy Church of Rome, PETER Arch-bishop of Melphi, FREDERICK Deacon and Chancellor, to all the Sons of the Catholic Church Greeting.

The Holy Apostolical See of Rome, which is the Chief of the whole World, to which as to the Head belongs in a more especial manner the Care of all the Churches; has sent us to this Royal City in the quality of its Legats for the Welfare and Peace of the Church, that as it is Written, we should go down and see whether the Cities which pierce its Ears from this great City be true or no. Let therefore the Emperors, Clergy, Senate and People of this City of Constantinople know, That we have here found more Good to excite our Joy, than Evil to raise our Sorrow. For as to the supporters of the Empire, and the principal Citizens, the City is wholly Christian and Orthodox: But as for Michael, who took upon him the false title of Patriarch, and his Adherents, we have found that they have sown Discord and Heresie in the midst of this City, because they fill the Gifts of God like the Simoniacs, because they imitate the Valerians, in causing Eunuchs to take upon them Holy Orders, and in advancing them to the Episcopate; because they Re-baptiz'd, as did the Arians, those who had been Baptiz'd in the Name of the Blessed Trinity, and particularly the Latins; because with the Donatists they maintain that the Greek Church is the only true Church, and that the Sacrifices and Baptism of none else are Valid; because with the Nicolaitans they allow of Priests cohabiting with their Wives; because with the Severians they enjoy'd the Observation of the Law of Moses; because they have struck out of the Creed the Procession of the Holy Ghost from the Person of the Son, as the Pneumatomachi (that is the Macedons, who deny'd the Divinity of the Holy Ghost;) because with the Manichees they ascrib'd a Soul to the Leaven'd Bread; because with the Nazarens they were such strict observers of the Legal Purity, that they would not Baptize Infants, who dy'd within eight Days after they were Born, nor admit Women in Travail, or who had the usual Infirmitie of Nature upon them, to Baptism or the Communion; and lastly, because they Condemn'd and Excommunicated those who shav'd their Beards, according to the Custom of the Roman Church. Michael having been advertis'd of these Errors, and reprov'd for several other proceedings by the Letter of Pope Leo, has still persist'd in them, and when that we would have apply'd a Remedy to these Evils, he refus'd to appear before, or to have any Conference with us, and has likewise forbid our entrance into the Churches to perform Divine Service therein, so far as he has formerly sown up the Churches of the Latins, calling them Azymitic, persecuting and Excommunicating them, all which reflected on the Holy See, in contempt whereof he fill'd himself OECUMENICAL or UNIVERSAL PATRIARCH. Wherefore not being able any longer to tolerate such an unbecom'd Abuse as was offer'd to the Holy Apostolical See; and looking upon it as a Violation of the Catholic Faith in several Instances: By the Authority of the Holy Trinity, by the Authority of the Holy Apostolical See, whereof We are Legats, by the Authority of all the Orthodox Fathers, the Seven Councils, and the whole Catholic Church, WE do Subscribe to the Anathema which our most Holy Father the Pope has denunc'd against Michael and his Adherents, if they do not retract their Errors; and in pursuance hereof we declare that Michael, stilling himself Patriarch, a Novice, who was made Monk only by the fear of Men, one of a dissolute and Vicious Life; Leo of Acridia, silling himself Bishop; Constantine, Michael's Chaplain, who had trodden under Foot the Sacrifices of the Latins; and all the followers of their Errors, and the abettors of their Proceedings are Anathematiz'd, with the Simonists, Valerians, Arians, Donatists, Nicolaitans, Severians, Pneumatomachi, Manichees, Nazarens, and all the other Heretics, or rather with the Devil and his Angels, if they do not Repent. At the same time in the presence of the Emperor and his Court they pronounc'd viva voce, an Excommunication against all those, who should contradict the Faith of the Church of Rome,

or

* The Roman Vesp.

* A Popish Canonick Hour.

The Answer of Peter of Antioch to Cerularius.

Peter of Antioch reply'd to Michael Cerularius, That he wonder'd that *Argyus*, who was a Laick, should concern himself in the disposal of the Affairs of the Church, and make use of such Artifices as he had acquainted him with: That the Name of the Pope was not in the Registers of the Church of *Antioch*; but that it could not be truly said that even since the Time of Pope *Vigilius*, the Name of the Bishop of *Rome* had been left out of the Registers of the Greek Church: That it was a gross Omission in his Secretary; since in the Sixth Council, held One hundred and twenty nine Years after *Vigilius*, Pope *Agatho* was recogniz'd: That when he himself was at *Constantinople*, about Five and forty Years ago, in the Time of *Domnus* the Patriarch, he found the Name of Pope *Sergius* in the Registers among the rest of the other Patriarchs; and that he could not tell upon what Grounds it had since been left out: That of the Errors and Faults which in his Letter he attributed to the *Latins*, there were some which ought to be avoided and abhor'd, several others which it were easie to remedy; and lastly, others at which it would be proper to connive. "For (says he) what is it to Us, if their Bishops do shave their Beards, and wear Rings on their Fingers? Do not we make a Crown upon our Heads, and do not we wear Gloves, Maniples and Stoles embroyd'd with Gold? Will not you likewise find some of our Monks who eat Flesh and Bacon? Do not the Monks of *Bythinia*, *Thrace* and *Lydia*, eat Magpies, Jays and Turtle-Doves? Do not the Holy Fathers leave us at liberty to eat indifferently of all manner of Things which God has Created? In particular he demonstrates, that St. *Basil* and St. *Pacemius* allow'd their Religious to eat Bacon. But he does not pass the same Judgment on what was added to their Creed, and he pretends that 'tis a very great abuse, as well 's to Baptize with only one Immersion: However, he thinks it requisite to be of a Temper inclinable to Peace, because the *Latins* are their Brethren, altho' through Negligence or Ignorance, they might be in some Errors: That so punctual an exactness could not be expected from *Barbarians*; that it was very well that they held the true Doctrine about the Trinity and the Incarnation: That he blam'd them for their Custom relating to the Celibacy of Priests, and for their eating Flesh and Cheese the first Week in Lent. That as to the Question about *Unleavened Bread*, he had handled that in the Letter which he wrote to the Patriarch of *Venice*; and that he was of Opinion, that every Church ought therein to observe its ancient Customs; that as to that part of their Charge, of eating Things strangled, and of allowing one and the same Person to marry two Sisters; it was to be believ'd, that this was not among them by the approbation of the Pope and the Bishops, but by the abuse of some particular Persons, as there are a great many of the same Nature in the East, which 'ris very difficult to abolish. That moreover, he ought to insist particularly on the Addition to the Creed, and on the Marriage of Priests: That with Respect to the other Articles, it was not requisite to stand much upon them, because they are such as do not concern the Faith, and because most of them are false. That therefore he thought it proper, that being thus inclin'd, he should write to the Pope who was to be elected, who perhaps would disown what is impos'd on the *Latins*, or else alter his Mind: That no Person can imagine that the *Romans* do not honour Relicks and Images, since they set so high a Value on the Relicks of St. *Peter* and St. *Paul*; since Pope *Adrian* by his Legats was President of the Seventh Council, and Condemn'd the *Iconoclasts*; and since it was observable that several Images were brought from *Rome*, and that the *Latins* honour'd them. He therefore conjur'd the Patriarch of *Constantinople* to think upon an Accommodation, and to require nothing of the *Latins* beside the striking out the Addition which they had made to the Creed. Lastly, He acquaints him that he sends him Indors'd, the Letter which Pope *Leo* had written to him; and that the Letters which he had directed to the Patriarchs of *Alexandria* and *Jerusalem*, he had convey'd to them. These Four Letters have been Publish'd in Greek and Latin by Monsieur *Cotelier*, in the second Tome of his Monuments of the Greek Church.

A New Attempt made for the Re-uniting the Greek and the Latin Churches. The Banishment of Cerularius.

Tho' this Action of Cardinal *Humbert* seem'd to put a stop to the Re-union of the two Churches, yet the Popes were not quite out of hopes of bringing it about. For this purpose, Stephen IX. resolv'd upon sending *Didier* Abbot of Mount *Cassin*, and two other Legats to *Constantinople*, who set forward upon that design in the beginning of the Year 1058. but being detain'd at *Bari* by the badness of the Season, they there heard the News of that Pope's Death, and return'd home again. That same Year *Michael Cerularius* building too much upon the Obligation under which the Emperor *Isaac Comnenus* lay to him, was for assuming to himself too great an Authority, threatening the Emperor himself, That if he did not follow his Councils, he would be an Instrument of making him lose that Crown which he had procur'd for him. This impudent Boldness, and his Pride in wearing Purple colour'd Shoes and Stockings, and in saying, That there was no difference between the Sacerdotal Office and the Empire, made *Isaac* resolve to Out him. But forasmuch as *Michael* was belov'd by the People of *Constantinople*, he took an opportunity to cause him to be apprehended, when he went on the Feast of *All-Saints* to perform his Office in a Church of the Suburbs of that City. He sent thither several of his Soldiers, who pull'd the Patriarch out of his Episcopal Chair, and carry'd him immediately to the next Sea-Port, where they embark'd him and his Relations, to be convey'd into Exile to *Proconessus*. The Emperor had a great mind to cause him to be destroy'd in a Council; but he durst not attempt it, because *Michael* was a Man of great Parts, and

and had great Friends. The death of that Patriarch put an end to his Troubles, but made no alteration in the Affairs of the Church; nor did it procure the Re-union of the two Churches, which ever after remain'd divided, tho' frequent attempts have been made to reunite them, and tho' there have been several Treaties between them, which never lasted long, by reason of the Inconstancy of the *Greeks*.

CH A P. VIII.

Of the Life and Writings of PETER DAMIEN, Cardinal Bishop of OSTIA.

PETER surnam'd *Damien* from the Name of his Brother, was born at *Ravenna* the beginning of the Eleventh Century. He was descended from an honourable Family, mien, Cardinal Bishop of Ostia. and his Parents took care to bestow upon him good Education; and in his very Youth he was noted for his singular Piety. After he had went through the whole course of his Studies, he retir'd into the Monastery of the Holy Cross of *Avellane* near *Engulu*, the Monks of which place are call'd *Hermits*, because they spent their Lives in great Retirement, tho' in Common and under an Abbot. He was call'd by *Guy* Abbot of *Pomposio* to reform his Monastery. At two Years end he return'd to *Avellane*, where he was made Prior, and afterwards Abbot of that Monastery, which in a short time he augmented, and Founded several others, where the same Rule was observ'd. He was in so great a Repute and Esteem, that he was nominated Cardinal, and made Bishop of *Ostia* by Pope *Stephen IX*. He likewise held by way of *Commendam* the Bishoprick of *Engulu*, and began to have a great share in the Affairs of the Church of *Rome*. In the Year 1059, under the Pontificate of *Nicholas II*. he was sent Legat to *Milan*, to reform the Clergy of that Church, where *Simony* was publickly practis'd. He acquitt'd himself in this Legation with a great deal of Authority and Prudence, and return'd after he had caus'd an Order to be made, to prevent this and such like disorders for the time to come. Some time after, he resolv'd upon quitting his Bishopricks, and the Employments which he had at large in the World, and to retire into Solitude; he thereupon resign'd them into the Hands of Pope *Alexander II*. and return'd back to his own Monastery. However, this did not prevent him from having great concerns with the Popes, Bishops and Noblemen, who ask'd his Advice, and made use of him in Matters of the highest Importance. *Alexander II*. sent him as his Legat into *France*, to put an end to the Difference there on Foot between the Bishop of *Macon* and the Abbot of *Cluny*, concerning the Privileges of that Abbey. He held a Council at *Challons*, wherein he made several Orders; confirm'd the Privileges granted by the Popes to the Abbey of *Cluny*, and made the Bishop of *Macon* to consent thereto. He was likewise sent by the same Pope to *Florence*, to put a stop to the Schism which was between *Peter*, Bishop of that City, and his Clergy. Afterwards in the Year 1068, he went as Legat into *Germany*, to hinder the Emperor *Henry* from being divorc'd from his Wife *Bertha*. Some time after he took a Journey to the Monastery of Mount *Cassin*, to console the Religious of that place. Lastly, In the Year 1072, he was sent by the same Pope to *Ravenna*, to take off the Excommunication issu'd, a long time since, against that City, because of the Differences which *Henry* Bishop of *Ravenna*, lately deceas'd, had with the Holy See. After he had discharg'd the Commission, he dy'd the 23d of February the Year ensuing at *Fayence*, being Sixty six Years Old.

The Works of this Author, in the last Edition, are divided into Four Tomes.

The First contains the Letters, rang'd in Eight Books, according to the Quality of the Persons to whom they were written; of which the First is compos'd of the Letters which are directed to the Popes.

The First is to *Gregory VI*. whom he congratulates upon his advancement to the Popedom, his Letters to the

The Second is directed to the same Pope; he gives him to understand, That the Man who was elected Bishop of *Fossimbreda*, was not altogether worthy of the Episcopacy, because of his Ambition; but that yet he was to be preferr'd to a great many others, and that in other Respects he had the Qualifications necessary to a Bishop.

The Third is to *Clement II*. to whom he writes word, That the Emperor had order'd him to wait upon him, to inform him of the Abuses of several Churches, and of what he thought necessary to put a stop to them; that being upon his Journey, he had receiv'd a Letter from that Prince which was directed to him; that being return'd to his Solitude he sent it to him, where he waits for his Orders to depart. He declares on the one Hand, That he would be very well satisfied to be excus'd from the Journey, that so he might not lose his Time in going and coming; but that on the other hand, he could not but be mov'd with the mischiefs

Peter Damian, Cardinal Bishop of Ostia.

able Condition of the Churches of his Country, which were in a strange Confusion, by reason of the Irregularity of the Bishops and Abbots. He remonstrates to him, That it signified nothing that the Holy See was pass'd from Darkness to Light, if the rest of the Churches were still in Darkness, and exhorts him to apply some speedy Remedy to these Evils, and to punish the Bishop of Fano.

The Fourth is to Leo IX. He therein complains for that this Pope had given too lightly Credit to the Calumnies rais'd against him, and he calls God to witness how Innocent he was.

The Fifth is to Victor II. He remonstrates to this Pope, That he ought to protect a Lord who had devoted himself to the Service of God, and whom they would dispossess of his Estate.

The Sixth, directed to Nicholas II. is amongst the *Opuscula* of this Author, of which it makes the Seventeenth.

The Seventh is to the same Pope. He congratulates him for that the Church was in Peace under his Pontificate; and Petitions him in behalf of the Inhabitants of *Ancona*, who had been excommunicated.

In the Eighth, directed to Pope Nicholas and the Arch-deacon *Hildebrand*, he desires to quit his Bishoprick, since they had divested him both of his Sacerdotal Habits, and of his Revenues.

The Ninth and Tenth are among the *Opuscula*, and they make the Nineteenth and Twentieth of them.

The Eleventh is directed to Alexander II. He recommends to him the Church of *Orleans* which was then in Trouble.

The Twelfth, directed to the same Pope, is very considerable. He therein reproves two Abuses, which he says were too frequently practis'd by the Court of *Rome* in his Time, and he intreats the Pope to redress them. The First is, That in almost all the Decretals, the Penalty of Excommunication was inflicted. The Second is, That the Clerks and Laicks were hinder'd from reproving the Vices of their Bishops. "The First (says he) makes the Salvation of Men very dangerous; because Persons are often excommunicated without knowing any thing of it, and that for Things of little or no Consequence; the most trivial Faults being punish'd with the same Penalty as the more heinous ones: They punish a Man more rigorously for having violated an humane Law, than ever God does for the breaking of his Commands. He says, That St. *Gregory*, and the other Popes had no such Custom, and that they seldom pronounc'd an *Anathema* in their Decretals, except when the Faith was in dispute. He therefore conjures this Pope to abolish this Custom, and for the future to strike this Clause out of their Decretals, by assigning some other Penalty in its stead. As to the other Abuse, which supposes that it is not lawful for Inferiours to accuse their Bishops in a Superior Court, or to alledge against them what ought to be Corrected. "This (says he) is a very unreasonable Thing, and contrary to the Discipline of the Church. For to whom can one better address ones self to discover the Faults, which a Bishop commits, than to him who has the Office of a Master, and who has the Pre-eminence among his Brethren, to correct the Faults of the Bishops, according to the Privilege of his See? And is it not a piece of insupportable Arrogance, Pride and Vanity, that a Bishop shall live as he pleases, and not condescend toarken to the Complaints of those who are under him, in things wherein he may be deceiv'd; especially when they do not apply themselves to secular Judges, but to Bishops, that they may honourably and gravely redress those Grievances which might attract the Smiles of the Laity? Is it not reasonable, that he who is accus'd should justify and Clear himself, or else acknowledge his Faults? To this he subjoins the Example of St. *Peter*, who did not make use of his Authority to reject the Complaints of the Faithful, who rook it ill that he should Preach the Gospel to the Gentiles, but gave them a reason for this his Proceeding. To this Instance he adds that of *David*, who acknowledged his Offence when he was reprovd for it by *Nathan*; the Example of *Mary*, who suffer'd the Reproof of her Sister *Martha*; and another Instance of St. *Peter*, who did not take it ill that St. *Paul* rebuk'd him. Afterwards he states this Objection: "But I am Bishop; I am the Pastor of the Flock, I am not to be accus'd by those who ought to be subject to me, and whom I ought to lead; they ought patiently to suffer my Fallings. And to this he answers, that in the Gospel it is said, That we ought to declare to the Church the Faults of our Brethren, when they do not amend after they had been privately reprovd; the which being express'd in general Terms, ought to be understood as well of the Faults of Bishops, as of the Faults of the rest of the Faithful; that if the Bishop would not submit to the Laws of the Church, who would? Lastly, He concludes, That nothing would more conduce to the abating the Pride of Bishops, who valued themselves too much upon the account of their Divinity, to the maintaining of Peace, and to prevent Tyranny, than to suffer Inferiours to have recourse to a Superior Authority, and to Synods, there to prefer their Complaints against their Bishops.

In the Thirteenth, directed to the same Pope, he opposes an Error which grew very prevalent in his Time; to wit, That it was not Simony to buy a Bishoprick of a King, or any other

other Prince; provided nothing was given for Consecration. Two Chaplains of Prince *Godfrey* Marquis of *Tuscany*, had broach'd this Doctrine, and maintain'd it by saying, That in this Case, they do not buy either the Sacerdotal Office or the Church, but only the Temporalities and the enjoyment of the Revenues. *Peter Damian* makes it appear that this is a Fallacy; because since a Man cannot be divided into two distinct Persons, whereof one shall enjoy the Temporalities, and the other perform the Spiritual Functions, when he buys the Temporalities, which he cannot enjoy till he be advanc'd to the Ecclesiastical Dignity, and perform the Functions thereof; it may be truly said, That he buys the Ecclesiastical Dignity and the Sacrament too. This he proves, because the Prince in granting the Investiture of a Bishoprick does not give a meer Rod only, but the Pastoral Rod, and the Title of Priesthood, the Sacrament whereof is receiv'd by the Ordination. He adds, That 'tis only in pursuance of this nomination of the Prince that the Man is ordain'd, and therefore tho' he does not directly give Money for his Ordination, yet it cannot be said to be gratuitous, since Money made the way for him. Afterwards carrying this Thought a little farther, he says, "When the Prince has put the Pastoral Rod into your Hands, did he say, 'Receive the Lands and Revenues of such or such a Church?' No. Did he not say to you, 'Receive this Church?' If you pretend to have receiv'd the Revenues of the Church without the Church, you are a Schismatick, and guilty of Sacrilege; and if you receiv'd the Church by this Investiture, as you must needs own, then you are guilty of Simony. Lastly, He says, That the possession of the Ecclesiastical Revenues, and the Consecration are so closely connected together, that he who receives the Right of possessing the Revenues of the Church, cannot enjoy them till he be consecrated, and that he who is consecrated, ought necessarily to have the management of the Revenues of the Church. To conclude, He confirms these Maxims by several Passages taken out of the Decretals; and shews that it is not only Simony to buy and sell Bishopricks and great Benefices, but also to buy and sell small Benefices, such as Curacies and Prebendships. In the close, he exhorts the Pope to Condemn the Error, which he had refused in this Letter, and not to permit any Persons to be promoted to the Priesthood, who have acquir'd it by Money, or (which he pretends to be more blameable) by any Services which they have done for their Princes.

In the Fourteenth, he makes his Complaints to Alexander II. for that he had abus'd and rais'd a Disturbance in the Church of *England*, which had been committed to his Care, by the Predecessors of that Pope. He puts him in mind of the Obligations which he lay under to him, which deserv'd quite another sort of usage, and takes notice that if satisfaction were not done him, he would make his just Grief to break out the more. He likewise intreated him to take off the Excommunication which he had issu'd out against the Arch-bishop of *Reverna*, whom he look'd upon to be very unfortunate; because it was an unworthy thing that so great a multitude of Men should be in danger of perishing for the fault of one single Man.

The Fifteenth is an Answer to a Letter of that Pope, who complain'd that he had not wrote to him, being too much taken up with Contemplation. He gives him to understand, That indeed he did enjoy a little more Repose, since he had quitted the Episcopacy; but that still he was taken up with a great many Visits, and a multiplicity of Business, and was so highly concern'd at the disorders of the World, that he had neither Time nor Courage to write. This gave him an occasion to describe the corrupted Manners of his Time. Afterwards he conjures the Pope, who had taken from him the Earldom of *Ostia*, to discharge him likewise from his Bishoprick. Lastly, He exhorts him to use his utmost endeavours to reform the Church, and concludes his Letter with Eight Verses, which he puts him in mind of his Duty.

In the Sixteenth, directed to the same Pope and to *Hildebrand*, he excuses himself for having wrote to the Arch-bishop of *Cologne*, by sending to them the Copy of his Letter, thereby to let them know that they had no reason to be offended at it. He excus'd himself likewise from taking a Journey to *Rome*, to which they had summon'd him; but does not refuse to go to *Montua*, because he thought that Journey would turn to greater Account.

The Three next Letters are among his *Opuscula*; the two first are the Three and Four and twentieth of these *Opuscula*, and the last is the Life of St. *Radulphus*.

The Twentieth is directed to *Cadalous* Bishop of *Parma*, the Anriopope, whom he extremely upbraided, for having caus'd himself to be elected Bishop of *Rome*; or at least, for having permitted it: He made it appear that his Election is Adulterate, Schismatick, Heretical and Vicious. (1.) Because he had been elected, whilst the Holy See was fill'd with a Lawful Pope. (2.) Because he had not been elected by the Cardinals, who have the greatest share in the Election of a Pope, nor by the Clergy and Laity of *Rome*; but by two Bishops of a bad Life, and who had no Right in this Election. (3.) Because the Church of *Rome* would not acknowledge him. Afterwards he threatens him with the Judgments of God, and with a speedy Correction.

This Letter made no Impression on *Cadalous*; on the contrary, that Bishop came to *Rome* with an Army, and became Master of it by Force. Upon this *Peter Damian* wrote him a second Letter more vehement than the former, wherein he compares him to the most cruel Tyrants,

Peter Damien, Cardinal Bishop of Ostia, writes to the Cardinals.

Tyrants, and puts him in mind of the Punishment inflicted on the Bishop of Placentia, who had usurp'd the Holy See by such like Methods, in turning out Gregory IV.

The Second Book contains the Letters which Peter Damien wrote to the Cardinals.

The First is directed to the Cardinals of the Church of Lateran: he exhorts them to bear a strict Watch over themselves and others, that they may be Exemplary in so corrupted an Age. He therein shews how the Lives of Bishops ought to be Holy and Unblameable. He declaims against Bishops who are Ambitious, against those who follow the Court, and who enter into the Service of Grandees, in order to obtain Ecclesiastical Preferments by way of recompence. He says, That there are three sorts of Prefects, which are alike prohibited for the gaining of Benefices: *Murus a manu, Murus a lingua, Murus a lingua*; that is, *Many, Presents, and Flatteries*. After he had inveig'd sufficiently against this Abuse, he exhorts the Cardinals to lead such exemplary Lives, as might serve as a Pattern to the Bishops and all the Clergy.

The Two next Letters are in the *Opuscula*, the one is the Two and twentieth, and the other the One and thirtieth.

The Fourth is directed to Boniface Cardinal of Albania, and to Stephen the Priest: He recommends to them an Abbot of the Monastery of St. Apollinaris.

The Fifth directed to Cardinal Hildebrand Arch-deacon of Rome, and to Peter the Priest; contains a great many Mythical Reflections about the Sabbath, and the Six days of the Creation.

In the Sixth, directed to the same Persons, he ingeniously complains of Alexander II. his taking away from him a Book which he had compos'd; he commends this Pope, declaims against Cadalus, and makes mention of what he had suffer'd in the Service of the Holy See.

The Seventh is likewise amongst the *Opuscula*, of which it makes the Two and thirtieth.

In the Eighth, he complains that Hildebrand, to whom he had written, not only took no notice of him, and return'd him no Answer, but likewise spoke very much to his disadvantage. He puts him in mind what Services he had done to the Holy See, and to him in particular. Lastly, He declares to him, That he surrender'd up to him the Bishoprick which had been bestow'd on him.

In the Ninth, he makes his complaint to the same Person, for having too lightly given Credit to his Enemies, who had told him, That he had founded a Monastery in a place where he had no Right to do it. He made it appear that it had been granted to him by the Uncle of Guy, who was the Person who complain'd that the Monastery had been built on his Demense.

The Tenth is amongst the *Opuscula*, and makes the Eighteenth.

The Three next Letters are directed to Didier Abbot of Mount Cassin and Cardinal of St. Cecilia, to whom he gives a great many wholesome Advices about his Conduct; as for Instance, To have always an Eye upon his Faults, and not to regard his Virtues; to be glad when he was reprov'd by others; not to flight, but to correct, as his Duty requir'd him, the Faults of those who were committed to his Charge; to say no ill of the Absent, but to reprove those who were Faulty face to face; to have a due Veneration for Fast-days, and often to celebrate the Holy Sacrifice, that so, says he, the old Serpent seeing your Lips tinctur'd with the Blood of JESUS CHRIST, may tremble for fear, retire in Confusion, and not approach to the Sacrament, which has made him a Captive.

The Five others, directed to the same Person, are among the *Opuscula*, of which they make the Thirty third, the Thirty fourth, the Thirty fifth, the Thirty sixth and the Thirty seventh.

The Nineteenth is a Letter of Compliment and Friendship, to Peter a Cardinal and Chancellor.

The Two last make the Thirty seventh of the *Opuscula*.

The Third Book is compos'd of the Letters directed to Arch-bishops; the Number of those is but small.

The First is the Eight and thirtieth of the *Opuscula*.

The Second is directed to Gebelard Arch-bishop of Ravenna, who had desir'd him to come to him. He excus'd himself for not obeying him, because he had not wherewithal to undertake this Journey; being Poor himself, and having the Government of a very poor Monastery in his Hands. He commends this Arch-bishop, gives him a great deal of Good Council, and conjures him to give him no further Trouble.

In the Third, he declares to that Prelate what a great Affection he bore to him, and exhorts him to turn out the Bishops of Fano and Pesaro, who were Men of an infamous Life, and guilty of several Crimes.

The Fourth is directed to Henry Arch-bishop of Ravenna, who had sent to know what his Opinion was concerning the Elections of Cadalus and Alexander. He returns him this Answer, That the Latter is the lawful Pope, and the other is a Simonist and an Intruder: And afterwards

afterwards making a Comparison between the Manners and the Genius of both; he says that Alexander II. is a Man of Parts, Learning and Piety, and that he is Chast and Charitable: Whereas Cadalus is not able to explain one Line. Lastly, he declares to him that he cannot conceal his own particular Sentiment, and that he thinks himself oblig'd to avow freely what he thinks, and stiffly to maintain the Truth and Honour of the Holy See.

The Fifth is directed to a third Arch-bishop of Ravenna, nam'd Wylbert. He complains of the severity which that Arch-bishop shew'd to him and his Monastery. He intreats him to forbear oppressing him by exacting Money fill from him, even after he had been divested of part of his Demense.

The Sixth is to Anse Arch-bishop of Cologne: He commends him for the Care he had taken of Henry the Emperor's Son, who had been committed to his Trust by that Prince; and for having declar'd himself against Cadalus; and exhorts him to continue and use his utmost endeavours, that a general Council might be held to put an End to the Schism.

The Seventh is a Letter of Compliment to the Arch-bishop of Milan, whom he thanks with a great deal of Address and Neatness, for the Sacerdotal Habits which he had bestow'd upon him.

The Three next are among the *Opuscula*, of which they make the Twenty fifth, the Thirty fourth and the Thirty ninth.

The Fourth Book contains the Letters of Peter Damien directed to Bishops.

The First is written to Bishop Albert: He exhorts him to do his Duty, and to lead an unblameable Life. In a more especial manner he advises him to be Charitable, and to be free from Avarice and Simony.

In the Second he thanks a Bishop for the Alms which he had bestow'd on his Monastery, and exhorts him to add the other Virtues to his Liberality. Lastly, he intreats him to confer the Order of Deacon on Two Clerks, which he sent him, and who had obtain'd a Dispensation from their Bishop for it.

The Third is among the *Opuscula*, and is compris'd in the Eighteenth.

In the Fourth to the Bishop of Osnaburg, he makes use of the great number of Dead Persons which he found in his Return, as a Motive to persuade that Bishop not to put off his Conversion.

In the Fifth he gives us a lively and frightful Description of the last Judgment, to persuade him to whom he wrote to lead a Life becoming a Christian.

In the Sixth he exhorts another Bishop to a Contempt of this World.

In the Seventh he advises the Bishop to whom he wrote, to receive no Presents; and upon that Account he relates a Vision that had happen'd to a Priest, who had seen the Confessor of Count Hildebrand punish'd in the other World, for having receiv'd Presents from him; And that Count himself in Torments for not having Repented of his Cruelties, so as he ought to have done, by the over Indulgence of his Confessor. The same Priest said, that he likewise saw Count Latharin in a Fire of Brimstone, who intreated him to admonish his Family to restore to the Church a Territory which belong'd to it, that so by this means he might be thoroughly deliver'd from his Torments, and that he understood that Count Guy was suddenly expected in that very Place, where several Torments were preparing for him. After the Relation of this Vision, Peter Damien says, That it was not requisite to receive Presents indifferently from all sorts of Persons; but only from such as were wellpleasing to God, because the Gifts of the Wicked are dangerous.

In the Eighth he exhorts the Bishop of Engubio to redeem the Revenues and the Ornaments of his Churches which were given or mortgag'd to Laicks. He likewise gives him several good instructions about the Virtues which he ought to put in Practice, and relates the untimely End of Pope John XII. which happen'd that very Day, wherein his Guards pull'd out the Eyes of an Holy Abbot.

In the Ninth directed to the Bishop of Fermo, after he had with a great deal of Modesty reject'd the Title of Holiness, which that Bishop had bestow'd upon him, He bewails the Misfortunes and Irregularities of his Age, which inclin'd him to think that the End of the World was at Hand. More particularly he declaims against the Schism of Cadalus, and against the Liberty which at that time was granted to the Bishops and other Ecclesiastics, of maintaining their Rights and Properties with a Sword in their Hand. He makes it appear that War and Revenge is downright contrary to the Genius and Spirit of the true Church, which breaths forth nothing but Peace, and is for Pardoning all Mankind, that nothing than can be more dissimulant to the Life which JESUS CHRIST himself led upon Earth, and which he propos'd as an Example to his Followers, when he Taught to Suffer with Patience, and not to Revenge by Force the Injuries offer'd them: That Lastly, the Difference between the Regal and Sacerdotal Power lay in this, that the King makes use of Material Arms, but the Priest of the Sword of the Spirit, viz. the Word of God: That since it had never been allow'd to take up Arms for the Defence of the Faith, much less was it Lawful to take them up for the maintenance of temporal and transitory

His Letters to the Archbishops

Peter Damien, Cardinal Bishop of Ostia.

His Letters to the Bishops.

itory Goods: And that if the Saints of old never put any Heretic or Idolater to Death, but rather suffer'd Death themselves: With what face could any of the Faithful Kill his Brother, who was purchas'd and redeem'd by the precious Blood of JESUS CHRIST, only for the loss of mere perishable and contemptible Things? Afterwards he relates an Instance of an Abbot of France, who would not by Force and Violence oppose a certain Great Lord, who was marching towards him with arm'd Souldiers to fall upon him; but went to meet him with his Monks unarmed, with only the Crofs carry'd before them. This Action so much surpriz'd that Lord and all his Men, that instead of offering them any harm, they begg'd them Pardon, and threw themselves at their Feet. Lastly he says, that if any one should object that St. Leo Pius IX. he here means and not

[This is found and orthodox Doctrine which Peter Damien here Preaches, and such as is consonant to the Doctrine and Practice of the primitive Christians: But how dissimilant to the Spirit and Genius and Practice of the present Church of Rome, let their Fire and Rage, their Inquisitions and Dragoning, and the Doctrine of your new Doctors the Jesuites speak.]

Leo I. did engage himself in a War, he would answer him thus, that as St. Peter had not the Primacy for having deny'd his Master, nor David the Gift of Prophecy, for the sake of his Adultery: So an Estimate of the Good or Evil of any Person ought not to be drawn from the merit of that Person, but all Actions ought to be consider'd nakedly in themselves. That St. Gregory who suffer'd so many Plunderings and Injuries from the Lombards, never made War against them. That St. Ambrose never fat upon the Arians, tho' they Persecuted him very Cruelly. That not one Instance could be given of any of the Holy Bishops rising up in Arms. That Lastly, all Causes relating to Ecclesiastical Matters ought to be try'd, either by secular Judges according to the Laws, or by the Decisions of Bishops; and that they ought not to the Shame and Disgrace of Ecclesiasticks to determine that by Force, which ought to be decided by the Courts of Justice, or by the Decrees of Bishops.

In the Tenth he excuses himself to the Bishop of *Engubio* for having permitted his Church to be Consecrated by the Bishop of *Fossombrona*, who pretended that he had a Right of Consecrating the Churches of that Place, tho' it were under the Jurisdiction of the Bishop of *Engubio*. He says, That he durst not oppose his proceeding, and the rather because he was already his Enemy: But that he did not pretend to exempt himself from the Jurisdiction of the Church of *Engubio*, which he promises to Re-cognize very cheerfully. Wherefore he intreats the Bishop of *Engubio* to take off the Interdiction he had issu'd out against that Church; and to be perswaded that not only that Place, but also that whatsoever his Monastery could enjoy were intirely at his Service, and he begs him to grant him his Protection.

The Eleventh is a Letter whereby he Dedicates several of his Works to the Bishops of *Sinagaglia* and *Engubio*.

In the Twelfth he reproves a certain Bishop, who alienated the Revenues of his Church. He asks him whether he had forgo't that Pope *Viktor* in a Council held at *Florence*, had prohibited it under the Pain of Excommunication? Whether he did not know that the Revenues of the Church were appropriated to the Maintenance of the Poor, and to the Relief of Widows and Orphans? This gave him an occasion of treating concerning the Original of Church Revenues, upon which he observes that in the Primitive Church the Faithful brought the Price of their Lands, and laid them at the Apostles Feet, that so they might distribute them to the Poor: And that afterwards it was thought more proper to settle Estates on Churches, not only for the maintenance of the Clergy, but likewise for the Relief of the Poor. That therefore those who rob the Church of the Revenues which belong to it, were guilty of a World of Homicides in depriving the Poor of their necessary Subsistence. He adds, That as Sinners by giving their Estates to the Church, obtain'd by this means an Absolution of their Sins: So those on the contrary who take them do bind and engage themselves to suffer that Penance from which the others are exempted by their Charity.

The Thirteenth contains nothing very remarkable: He thanks the Bishop of *Cesena* for the kind Reception he gave to a young Man whom he had recommended to him: And exhorts him to a Christian watchfulness by setting before him the Hour of Death and the Day of Judgment.

The Fourteenth is refer'd to the Twenty sixth of his *Opuscula*.

In the Fifteenth he shews what a Guard Ecclesiasticks ought to put over their Senses, which are the fource and fountain of a great many Disorders.

In the Sixteenth he maintains that the *Obave* of the Festival of St. John Baptist ought to be solemniz'd in the same manner as the Festival it self, and afterwards explains the Eight solemn Festivals of the *Jews*, which by way of Allegory he applies to Christianity.

The Fifth Book contains the Letters directed to several of the Clergy.

His Letters to the Clergy.

In the First directed to the Arch-priests, he maintains what he had advanc'd in one of his Sermons, that every Mans Soul shall appear at the Day of Judgment in the same State wherein it left the Body. Several Persons were offend'd at this Position, believing that from thence it follows, that the Prayers, Oblations and Sacrifices which were offer'd for the

the Dead, signified nothing to them. Peter Damien denies this Inference, and makes it Peter Damien appear that he asserted no more than what St. Gregory had asserted before him.

The Second Letter is directed to his Brother Damien. He therein makes an ingenious Confession of the Faults to which he was addicted, and especially of his Propensity to rail of at others. He entreats his Brother to pray to God to give him Grace to redress his De-fault.

In the Third, he gives a lively Description of the Soul just upon its departure out of the Body.

In the Fourth, he makes use of a Passage out of *Jeremy*, to demonstrate how far the Intemperance of Clerks is an offence to God.

The Fifth is a Letter of Compliment directed to an Arch-deacon.

The Sixth is written in the name of Leo IX. to the People of *Osimo*, against a Custom which prevail'd in that Church of rifling the Goods of the Bishop after his Death: This Custom is therein prohibited under the penalty of Excommunication.

The Seventh is writ in the name of Alexander II. to the Clergy and Laity of *Milan*, whom that Pope acquaints of his Exaltation to the Popedom, and exhorts them to Labour earnestly for the carrying on of their own Salvation.

The Eighth directed to the Clergy of *Florence*, concerning the use of Disciplines, is one of the most Curious of his Pieces. He had writ about this Practice to a certain Monk: His Letter falling into the Hands of some secular Persons, and of some Monks of a less strict Life, they were very much offend'd at this new Kind of Penance, unknown to all former Ages, and which seem'd to overthrow the Order of the Canons and the ancient Custom. Peter Damien in this Letter, undertakes to maintain it. First, from the Example of our Saviour, of the Apostles and Martyrs, who have been Scourg'd for the sake of JESUS CHRIST: From whence he infers, That God may very well be pleas'd with the voluntary Offering to him such a Penance as he caus'd his Servants to endure against their Will. As to what might be objected, that indeed we do Read, that the Saints were Scourged by others, but that we never find they did it themselves: He replies, That as we ought voluntarily to imitate the Mortification of the Crofs, so likewise one may imitate the other Sufferings of JESUS CHRIST; and that as no body can blame him who of his own accord Falls at other times than those enjoy'd by the Church: So one ought not to imagine, that he who Chastises himself with his own Hand, does a Deed less acceptable to God. That on the contrary, he undergoes a real Penance, by mortifying his Flesh, and making it suffer for the Pleasures which it has enjoy'd; that it signifies nothing to what sort of Punishment it is Condemn'd, provided that the preceding Pleasures be punish'd by a subsequent Punishment. He asks those who pretended that this new Custom subverted the Canons; whether the Reverend Bede did ill in enjoying several Penitents to wear Iron Girdles? Whether the Holy Fathers did ill in putting such Austerities and Pences into Practice, of which no mention is made in the Canons? He adds, That since the Laicks might redeem themselves from a long Penance by bestowing a certain Sum to Charitable Uses, tho' no mention be made of these Redemptions in the Canons; the Monks who may have deserv'd a long Penance, and cannot make compensation for it by their Alms, ought not to be hinder'd from doing it by this Mortification of their Flesh.

The Ninth is among the *Opuscula*, of which it makes the Twenty sixth.

In the Tenth he excuses himself to the Clergy and Laity of *Favence*, for his not being able to come to them after the Death of their Bishop, and he advises them to put off the Election of another Bishop, till the arrival of the Emperor.

The Eleventh is refer'd to the Forty first of the *Opuscula*.

In the Twelfth he asks the Advice of the Treasurer of the Church of *Ravenna*, whether he ought to remain in that City, or return to his Solitude. He relates the Reasons that might be alleg'd on both sides: On the one side, he might be serviceable to the saving of Souls at *Ravenna*, but there he was had in Contempt: On the other side, he was had in esteem in his own Monastery, but he was afraid this esteem would puff him up with Pride. He refers himself wholly to the counsel of him to whom he wrote, what he ought to do in the Case.

The Thirteenth is directed to the Chaplains of Duke *Godfrey* who charg'd him with Avarice. The occasion of which Charge was this; one of the Chaplains had a difference with him about a Piece of Gold which the Dutchess had presented at the Offering of the Mass, which Peter Damien Celebrated: The Monk who had receiv'd it, left it upon the Altar, together with another Piece of Gold, presented by a Marchioness. One of these Chaplains took away one of the Pieces which the Dutchess had order'd to be given him: But afterwards Peter Damien using his utmost endeavours to make him restore it to him again he would not, but left it with one of the Monks. This Conduct of Peter Damien's being perfectly free from any partiality, sufficiently clear'd him from the Accusation of these Chaplains; but in his turn he reprov'd them for two Errors, First because they taught, that Priests might marry; and then because they maintain'd, that it was no Simony to give Money for the Presentation of a Living, provided nothing was given for Ordination.

Peter Damien, Cardinal Bishop of Ostia. The Fourteenth and Fifteenth are directed to the Clergy of the Church of Milan, who maintain'd the Truth and Purity of Discipline; he exhorted them to persevere with Constancy and Sincerity.

The Two next are part, one of the Forty second, and the other of the Eighth of his *Opuscula*.

In the Eighteenth, he returns an Answer to a Priest who had ask'd his Advice about two Ceremonies relating to Baptism and the Celebration of the Mass: And after he had intimat'd that no new Customs ought to be introduc'd, he determines, That only the Holy Christm ought to be put into the Water of Baptism, and not any Oyl or Wine; and that in the Celebration of the Mass the Ablution of the Chalice ought not to be omitted, but when it was to be celebrated twice in a Day.

The Nineteenth is among the *Opuscula* of which it makes the Twenty eighth.

The Sixth Book contains such Letters as are written to Abbots and Monks.

The First is refer'd to the Forty third of his *Opuscula*.

The Second is directed to Hugh Abbot of Cluny; the Monks of that Abby as an acknowledgment of the Love which Peter Damien had for them, and of the Services which he had done them, had promis'd him, that they would pay an Office for him every Year on the Day of his Death. He prays the Abbot of Cluny that this might be perform'd not only in that Abby, but likewise in others which were of the same Order.

The Third directed to the same Abbot, is only a Letter of Compliment for the kind Entertainment he had given to one of Peter Damien's Nephews.

In the Fourth, he recommends to him again the Prayers which he had promis'd to offer up for him after his Death.

In the Fifth, directed to the Monks of that Abbey, he commends the Discipline and the good Order which was observ'd in their Monastery; thanks them for the acknowledgment they made of the good Services he had done them, and conjures them to pray to God for him after his Death.

The Two next contain nothing in them very remarkable.

The Eighth is among the *Opuscula*, of which it makes the Twenty first.

In the Ninth, he reproves a Monk whom he had made Superior of an Hermitage, for having quit'ted it, to be an Abbot of another Monastery; and orders him either to return to the Charge committed to him, or else to live only as a Monk in that Monastery.

In the Tenth, he retracts what he had said of St. John the Baptist's being conceiv'd during the Feast of Tabernacles.

The Eleventh is among the *Opuscula*, of which it makes the Forty fourth.

In the Twelfth, he answers to the Reproaches cast upon him by an Abbot, for having entertain'd a Monk who came out of another Monastery, which seem'd contrary to the Rule of St. Benedict. He makes it appear, that this Rule ought only to be understood of the Monasteries of the *Canobites*, and not of the *Hermites*, whose Life is most perfect. He pretends that St. Benedict was at first an *Hermit*, and that he always prefer'd the Life of the *Hermites*, before that of the *Canobites*.

The Thirteenth is directed to the Monks of a Monastery of Constantinople; but contains nothing in it remarkable.

The Fourteenth is among the *Opuscula*, of which it makes the Twenty ninth.

In the Fifteenth, he admonishes an Abbot not to detain one of his Monks, who had deserted him and was excommunicated, promising withal, That if that Monk would return, he would use him kindly.

The Three next make the Forty fifth, Forty sixth, and Fifty ninth of his *Opuscula*.

In the Nineteenth, he gives a description of the Distempers, under which he labour'd; of the Patience wherewith he endur'd them; and of the extremity to which he was brought; which was such; That they administred the extreme Unction to him, and laid him upon Ashes and Hair-cloth, as the Custom then was. He takes notice that his Remedy was communicated to one of his Monks in a Vision, and procur'd by Alms, and that he had much ado to persuade himself to eat Flesh.

In the Twentieth, he advises a Monk not to engage himself upon every turn to expiate the Faults of others, and readily to perform those Penances with which he was engag'd. He moreover relates an Instance of another Monk, who had suffer'd great Punishments in the other World, for having not done Penance for another, according as he undertook.

The Twenty first is among his *Opuscula*, of which it makes the Forty seventh.

The Twenty second is to his Nephew Damien, whom he exhorts to be zealous in the Exercises of the Monastical Life, and reproves for having gon from an Hermitage to a Monastery, and exhorts to return thither again.

In the Twenty third, he reproves a Monk, who delay'd turning Hermit, upon the account that he had much ado to persuade himself not to drink Wine.

The Twenty fourth and Twenty sixth, are refer'd to the Forty eighth and ninth of his *Opuscula*.

In the Twenty fifth, he makes it appear, That it was upon some Grounds that he had a design of quitting his Church; he thereupon relates two extraordinary Events.

The Twenty seventh is directed to the Monk Cerebrus, who had with some sharpness blam'd the practice of Discipline. Peter Damien maintain'd it by the same Arguments which he had already alleg'd. He pretended that it was a sort of Martyrdom; that it was what was very well known to the Ancients; that it is founded upon the Canons; and that it was in use before his Time in the Religious Monasteries, wherein it was Customary to buy off a whole Year's Penance, by a Thousand Stripes of a Rod. That Monk did not find fault with the Discipline, which was us'd during the reading of a Chapter for light Faults; but he blam'd those severe and long Disciplines of so many Hundred Stripes. Peter Damien says, That if one approves the lesser Discipline, one ought not to condemn that which was more severe and mortifying.

In the Twenty eighth, he illustrates two Passages out of St. Gregory.

In the Twenty ninth, he advises a Monk, every day, to say the *Refary*, and to read the Holy Scriptures.

The Two next maketh the Fifty first and the Fifty third of his *Opuscula*.

In the Thirty second, he reproves the Hermits of a Monastery near his, for having neglected the Rule which he had given them, for being too much in love with Money, and too much given to Ease and Luxury. For their Instruction, he relates the Punishments of several Monks, who had not liv'd up to that strictness which they ought, and the Penance inflict-ed upon them for their Faults.

The Thirty third is amongst his *Opuscula*, of which it makes the Fifty fourth.

The Thirty fourth is likewise directed to several Hermits of his Congregation, whom he reprovd for being too severe and too long in the exercise of their Discipline. He would not have any one, every day, be Disciplin'd any longer than during the reading of Forty Psalms, and in *Advent* and *Lent*, only whilst Sixty Psalms were reading.

The Thirty fifth is amongst his *Opuscula*, of which it makes the Twenty fifth.

In the last, he exhorts his Monks to live peaceably after his Death, and requires that all the Possessions belonging to another Monastery, which he permitted them to enjoy during his Life-time, should be restored after his Decease.

The seventh Book contains the Letters written to Princes and Princesses, the Two first of which are directed to the Emperor Henry III. In one of them he desires that Count Giffre may be set at liberty, and in the other, he commends that Prince for having dispos'd of Wisly of the Arch-bishoprick of Ravenna, who had obtain'd it by sinister practices.

The Third is directed to the young Prince Henry, the Son of the former, whom he earnestly exhorts to defend the Church, and to oppose Caddalous's Schism.

The next are directed to the Empress Agnes, the Wife of Henry III. and write about different Affairs. In one of them, he gives that Princess to understand, that the Pope could not send the Pall to the Arch-bishop of Mentz, till he himself came to desire it, or till he were examin'd by his Legates. In the two others, he comforts and exhorts the same Princess to beg assistance of Jesus Christ, and in the last, he invites her to Italy.

The Ninth is written in the Name of Pope Nicolas II. to the Queen of France, whom he exhorts to continue her Bounty and pious Actions; advising her at the same time, to inspire the King her Husband with the same Principles, and to cause her Children to be educated in the same manner.

In the Tenth, directed to Godfrey Duke of Tuscany, he expresses himself how much he was concern'd, that that Prince, had given entertainment to Caddalous, and admonishes him to make amends for that Fault.

The Two next directed to the same Duke, are compris'd in the Fifty seventh *Opusculum*. In the Thirtieth, he treats that Prince to remit a certain Sum of Money to the Abby of St. John Baptist, to pay for a Library which he had bought.

In the Fourteenth, directed to Beatrice Dutches of Tuscany, he approves of the Resolution that she and her Husband had taken to live in perpetual Continency, and proposes many Examples of Vertue, for her imitation.

In the Fifteenth, he exhorts a certain Prince, to condemn all Worldly Possessions, and to seek after the Heavenly.

The Sixteenth, is comprehended in the eighteenth *Opusculum*.

In the Seventeenth, he exhorts the Marquess Renier, who had been enjoin'd, by way of Penance for his Offences, to go in pilgrimage to Rome; to set forward on his Journey, as soon as possible, and produces divers Examples, of the Protection that God has afforded to Pilgrims.

In the Eighteenth, he admonishes the Countess Gille, newly marry'd to the Marquess Renier, not to retain the Spoils of the Widows and Orphans, but to restore every thing that her Husband had got by rapine, and advises her in order to prevent him from committing

Peter Damian Arch-bishop of *Ravenna*, *Peter Damian* debates this Question, viz. Whether those who were ordain'd by Priests Simoniacally promoted, ought to be re-ordain'd or not? This Question was propos'd in a Council, where it was not judg'd expedient to resolve it, till it were farther discuss'd. *Peter Damian* maintains the Negative, by reason that tis not the Bishop, who is only the Minister, but God, that Consecrates: That the same thing may be said of Ordination, as of Baptism, viz. That it ought not to be reiterated, altho' it were administer'd by an unworthy Minister: That provided the Orders be conferr'd in the Catholic Church, and that both he who confers them, and he who takes them have Faith, the vicious Clerk is as effectually ordain'd by an unworthy Minister, as the virtuous Clerk by a worthy Minister: That there are three principal Sacraments in the Church, viz. Baptism, the Eucharist and Orders: That St. *Augustin* proves as to the First, and *Paulinus* with respect to the Second, that those Sacraments are not made more or less efficacious by the Order of unworthy Ministers: and altho' the Question was never as yet settled in respect to Ordinations, nevertheless the Case ought to be argu'd after the same manner, according to St. *Augustin's* Principles, on which *Peter Damian* enlarges in this Book, and adds many Examples to shew, that Ordinations conferred by unworthy Ministers are valid, and that those Persons who were once admitted into Orders, ought not to be re-ordain'd, which he applies in particular to Simonists, and commends the Conduct of Pope *Leo IX.* who only imposes a Penance of forty Daies on those that were ordain'd by Priests guilty of Simony, but did not lay out any Money upon that account. Helikewise commends the Emperour *Henry*, for opposing that Irregularity, and concludes with a Declaration against Simonists.

The Twelfth Treatise, call'd the *Gomorrean* is dedicated to Pope *Leo IX.* who approv'd of it in the Council, which is prefix'd at the beginning. In this Tract, *Peter Damian* proves, that Clergymen who have committed Sins of Uncleanness, which Modesty does not permit to be publish'd, should be depriv'd of the Functions of their Order for ever: He refers to the Penitential Books, which impose too light Penances for those sorts of Sins, and shews the Innominy: He inveighs against those Persons who are guilty of such notorious Offences, and exhorts them to a speedy Repentance, and to do severe

Penances. The Thirteenth is dedicated to *John* Bishop of *Cefena* and to the Arch-deacon of *Ravenna*, relating to the Degrees of Consanguinity in which it is forbidden to contract Marriage. He commends the Council of the *Lateys* who restrain'd them to the Fourth, and imagin'd that the Fifth, Sixth, and Grand Nieces might inter-marry. He reckons up the Degrees by Generation, and maintains, That as far as any Consanguinity or Affinity can be discern'd, Marriage is not to be contracted, which takes place at least to the seventh Degree. He shews, that in computing the Degrees, of Consanguinity, the number of Persons is not to be reckon'd, but that of the Generations by one; so that there are but five Generations to be reckon'd, and the Persons: But he retracts this Opinion in a Dissertation made by him, which is also annex'd to the same Treatise.

The Ninth he treats of Alms-giving, and shews the Usefulness of it, both for the Living and the Dead, in this World and in the future State.

The Twelfth, is about the Divine Service, in which he gives an account of the number of Canonical Hours, of the Prayers which make the Office, and of the difference between the Office of Clergymen and that of the Monks: He shews how beneficial 'tis to recite it, and even recommends it to Layicks, as well as the small Office of the Virgin *Mary*. In this Tract he likewise discourses of the seven Mortal Sins, amongst which he does not reckon Fornication, but Intemperance and Gluttony.

The Thirteenth he treats this Question, viz. Whether those who recite their Office alone should say *Dominus vobiscum, Sube Domine*, &c. He concludes in the Affirmative, and shews, that the Church is one in many; it may be said, that divers Persons are considered as one single Member of it, and by reason of that Unity, one single Person may speak for all, and as it is join'd in Prayer with many: That one single Person often speaks in the name of many, and many in that of a single Person: That if it were requisite to recite the Office, it seems to suppose the presence of many Persons; other parts of the Divine Office, which are of the same nature, ought likewise to be omitted: That the Sacrifice of the Mass is offer'd up for all the Faithful, tho' in a special manner by the Priest: In regard that he holds in his Hands, every Thing that the Faithful offer in their Mind: That altho' only one single Person assists at the celebration of Mass; yet he does not forbear to say *Dominus vobiscum*, and not *Dominus tecum*: That the Church has no regard to Numbers, Cases or Terms, but adheres only to that which tends to Edification: That that which one omits may be supplied by another; and lastly, that these Words may be refer'd as well to the Absent as to the Present. He concludes with a Commendation of the solitary Life, in favour of the Hermits, to whom he wrote, and leaves the Resolution of this Question

stion to his Judgment. It may also be observ'd in this Treatise, That at that time, the *Peter Damian* Bishops were wont to say, *Pax Vobis*, whereas the Priests only said *Dominus vobiscum*.

The Twelfth, is written against the disorderly Lives of the Monks of his Time, and he rebukes them chiefly for four irregular Practices, viz. 1. That they enjoy'd Effraies and hoarded up Money, contrary to the Vow of Poverty. 2. That they ran about continually, and kept Company with Lay-men, even with excommunicated Persons, or such as deserv'd to be so punish'd, according to the tenour of the ancient Canons. 3. That they kept rich Apparel and other Garments so sorry, that they wore them only to shew their affectation of Vain Glory. 4. That they were too much immers'd in Worldly Affairs, and that they did not lead a Life sufficiently retired. This Treatise is written with a great deal of Energy; so that the Author gives a very lively description of the Enormities of the Monks of those times, and endeavours to reform their Manners by Precepts and contrary Examples.

In the next Treatise that bears this Title, *Of the Perfection of Monks*, he instructs them in their Duty and in the Vertues they ought to practise.

The Fourteenth dedicated to his Hermits, contains an Abridgment of the Rule, and of the manner of living that they ought to observe.

He enlarges farther on the same Subject, in the Fifteenth Tract, which may be look'd upon as an entire System of the Rules of his Order.

The Sixteenth, is an Inveictive against a certain Bishop, who asserted, That a Person who had assum'd the Monastick Habit by reason of the Indisposition of his Body, or upon some other Motive without serving as a Novice for a considerable time, according to the Rule, might return to a secular course of Life. *Peter Damian* maintains the contrary Opinion, and establishes it on the Tenour of the Canons, which absolutely forbids all those, who have voluntarily embrac'd the Monastick Life, and even Children, whom their Parents have engag'd in that Station, to quit their Profession. He says, that the complete Probation specified in St. *Benedict's* Rule, does not prove that those who get admission without undergoing a Trial, may disengage themselves at pleasure: That it is a precaution requisite for the satisfaction of those who have a right to admit, rather than for the benefit of the Persons to be admitted; and that it is not so absolutely necessary, that it cannot be dispensed with, when there is assurance, that they who present themselves for that purpose, are endow'd with proper Qualities, and are really in a State of Grace.

The Seventeenth, is dedicated to Pope *Nicolas II.* whom he earnestly exhorts to put a stop to the enormities committed by unchaste and dissolute Clergymen and to make use of the severity of the Canons against them, in imitation of *Phineas's* Zeal.

The Eighteenth, is compos'd of three Letters against the incontinency of Clergymen, in which *Peter Damian* shews, that they are oblig'd to lead a single Life; inveighs against those who are marry'd or keep Concubines; vigorously opposes these Disorders and powerfully exhorts the Persons, to whom he writes, who are *Peter Cardinal of Rome*, the Bishop of *Turin* and the Dutchesse *Adelaide*, to interpose their Authority in order to prevent them for the future.

In the Nineteenth, he resigns his Bishoprick and two Abbies into the Hands of Pope *Nicolas*, and to induce him to approve of that Resignation, he represents the Examples of divers Prelates, who have in like manner quitted their Bishopricks, and gives an Account of certain Apparitions of Bishops or other Persons, condemn'd to endure the Torments of Hell, or of Purgatory, for neglecting to perform their Duty. Indeed one cannot but admire at the great number of Examples of that nature produced by him; but if any are desirous to be inform'd of the particulars, they need only peruse this Treatise; in which the Author, for his own part, alledges, as a motive to his Resignation, that at the time of his promotion to the Episcopal Dignity, he was not worthy of it; and that his Life and Conversation were culpable, which induc'd him to believe, that it was much safer to depose himself, than to have a Sentence of Deposition pass'd upon him at the Day of Judgment, accompanied with everlasting Damnation.

The next Tract dedicated to the same Pope *Nicolas*; is written on the same Subject, and full of Examples of the like Nature: He enlarges farther on the Reasons that oblig'd him to quit his Bishoprick, and more particularly on this, viz. that he was no longer in a condition to take care of the two Bishopricks, which the Holy See thought fit to commit to his Charge.

In the Twenty first, he commends an Abbot, for resigning his Office, to be discharg'd of the Cares, Troubles and multiplicity of Business that unavoidably attended that Dignity, and exhorts him to withstand, for the future, the Temptations, with which the Devil usually assails those, who have quitted Ecclesiastical Preferments, by inspiring them with a desire to resume them.

The Twenty second, is written against Clergymen who reside at Court, and put themselves into the Service of Princes or Potentates, to obtain Bishopricks or Abbies. He shews that they are not free from the imputation of Simony, although they disburse no

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Peter Damien Cardinal Bishop of Ostia

Money, but that on the contrary, they are blame-worthy; because they sell themselves as 'twere for Slaves, and part with their Liberty to get Ecclesiastical Livings: Besides, that their Services are of greater Value, than the Money that is paid by others: "For suppose (says he) that two Clergy-men are possess'd of an equal Hereditary Estate; that they both sell it, "and that one of them resorts to Court, where he spends his Stock by degrees in the Prince's "Service, whilst the other, on the contrary, keeps his entire. Afterwards a Benefice is be- "row'd on each of them, that is to say, on the former, as a recompence for his Service, "and on the other, for his Money; now the Question is, Which of the two bought the "Benefice at the dearest Rate? The Value of the Money is equal, since it was the Pro- "duct of both their Estates; but one obtain'd with a great deal of Pains and Fatigues, "that which the other got without any Trouble or Difficulty; and therefore the Purchase made by the former, cost much more than that by the latter.

The Twenty third, is dedicated to Pope Alexander II. upon his return from the Council of Mantua, and contains an Answer to a Question which he had formerly propos'd to Peter Damien, viz. Upon what account it happens that the Lives of the Popes are generally so short? The latter resolves it by a Moral Reflection, That God permits it so to fall out, to the end that the Frailty of Humane Life, may be most conspicuous in those, who are promoted to the Supreme Dignity; and that all Men who have regard to the Popes, may be struck with terror at their Death. This gives him an occasion to enlarge upon Providence and the Goodness of the Divine Majesty.

In the Twenty fourth, he writes against those Canons, who being maintain'd in common, by the Church-Revenues, affect to enjoy private Possessions. He exhorts Pope Alexander, to whom his Letter is directed, to make use of his Authority, to oblige them to quit that Claim.

In the Twenty fifth, he extols the Sacerdotal Dignity, and discourses on the Obligations that accompany it.

In the Twenty sixth, he declaims against the Ignorance, supine Negligence and Slothfulness of Clergy-men. He makes it appear to be the source of the principal Disorders in the Church, and exhorts the Bishops to inspect the Lives and Conversation of the inferior Clergy, and to take care that none be admitted into the Ecclesiastical State, but such as are capable of performing those Functions.

The Twenty seventh is directed to the Canons of the Church of Fano, who were at variance one with another, by reason that some of them were desirous to live separately, and the others in common. Peter Damien takes part with the latter, and maintains, that the Canons ought to live in Common, and to have no private Property, following the Examples of the Apostles and of the Christians of the primitive Church.

The Twenty eighth is compos'd in favour of the Monks, against the Secular Clerks and Canons. The latter insisted, that the Monks ought not to administer the Eucharist or other Sacraments. Peter Damien maintains on the contrary, that the Monks ought not to be excluded from those Functions; and to prove his Assertion, brings several Examples of Monks, who being made Bishops or Priests, have actually administer'd them. He extols the Monastic Order, deriving its original from the Prophets and Apostles; and in the close, cites a Decretal made by Pope Boniface IV. in which Monks are authorized to administer the Sacrament of Penance.

The Twenty ninth is directed to a certain Abbot, whom he reproves for wearing too sumptuous Apparel.

The Thirtieth is written to the Inhabitants of Florence, and more especially to the Monks of that City, who refus'd to communicate with their Bishop, and to receive the Sacraments from his Hands, because they suspected him to be guilty of Simony. Peter Damien makes it appear, that although the Information they brought against him were true, yet they ought not to withdraw themselves from his Communion, till he were legally convicted, nor to refuse to receive the Sacraments administer'd by him; by reason that unworthy Ministers are capable of administering them as well as the worthy.

In the Thirty first, he exhorts the Cardinals to oppose the Coverousness and Concealment of the Clergy, which was the source of the greatest part of the Disorders and Calamities that befel the Church.

The Thirty second, is a Moral and Mystical Treatise on Lent or the Forty days Fast, and on the Forty Stations of the Israelites in the Wilderness.

The Thirty third, is a letter directed to the Abbot of Mount Cassin, who had threaten'd that if he did not come to him, he should no longer partake of the Benefit of the Prayers put up in his Monastery. Peter Damien excuses himself, upon account that he was sensible that the time of his Dissolution drew near, and that he was afraid of going in quest after a Monastery, lest he should die without the precincts of a Monastery. He entreats that Abbot not to deprive him of the Advantages that might arise from the Supplications of those of his Order: He enlarges on the Devotions to be perform'd to the Virgin Mary, and produces a great number of Miracles wrought by her Intercession, in favour of those who had

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a particular Respect for her; and amongst others, he says, that she appear'd to his Brother Peter Damien a little before his Death. Afterwards he shews, that Alms distributed for the Dead, procure them Consolation, as well as Prayers and Sacrifices.

The Thirty fourth, is a Collection of a great number of Miracles, Visions, Apparitions and Historical Passages, relating to the Punishment of evil Actions, and the reward of good, the Torments of Hell, and the deliverance of Souls out of Purgatory.

In the Thirty fifth, after having alledged for a Reason, why the Image of St. Paul is usually plac'd on the right Hand and St. Peter's on the left; that the former was of the Tribe of Benjamin, which signifies the Son of the right Hand; he enlarges on the Commendation of that Apostle.

In the Thirty sixth, he treats of the Eternity, Immenity, Purity, and more especially of the Omnipotence of God.

In the Thirty seventh, he explains several Difficulties relating to the Holy Scripture, that were propos'd to him.

In the Thirty eighth, he confutes the Opinion of the Greeks, concerning the Procession of the Holy Ghost.

In the Thirty ninth, after having commended the Arch-bishop of Besançon, for the good Order he had established in his Church, and for having caus'd a Tomb to be prepar'd for himself, he finds fault with the Custom of his Church and of some other Churches of France, in which the Clerks and even the Monks, in some places, were permit'ted to sit, during the Celebration of Divine Service. He is of Opinion, that all those who assist at it, ought to continue standing, till it be perform'd.

In the Fortieth, after having congratulated a certain Bishop, upon the recovery of his Health, he exhorts him not to give way to Passion for the future, and to forgive his Enemies.

In the Forty first, he maintains, That those Persons who make Matrimonial Contracts within the time prohibited by the Church, that is to say, in Lent; three Weeks before the Festival of St. John Baptist; and from Advent to Epiphany; ought to be divorc'd, and their Marriage declar'd null: But so far as some, made no scruple to marry at those times, and imagin'd that it was sufficient to abstain from the use of Marriage, to avoid the Ecclesiastical Censures, he confutes that Opinion, by shewing, that it is not carnal Copulation, but the mutual Consent of the Parties that makes the Marriage.

The Forty second contains two Letters, in which he admonishes two several Persons, to perform the Vow that they had made, to enter into a Religious Order; shewing by divers Authorities and Examples, the Obligation they lie under, to fulfill their Vows, who have once made them.

In the Forty third, he exhorts the Monks of Mount Cassin, to discipline themselves every Friday.

In the Forty fourth, he gives Moral Explications of the ten Plagues of Egypt.

In the Forty fifth, to comfort a tender-conscienced Monk, who was troubled for his Ignorance; he shews that Learning often occasions many Vices, more especially when it is not accompanied with other Vertues, but that downright Integrity is always profitable to Salvation.

In the Forty sixth, he exhorts that Monk, patiently and cheerfully to bear Reprimands and Corrections.

In the Forty seventh, he recommends Chastity to his Nephew Damien, and persuades him to receive the Communion every day, to be in a condition to preserve that Vertue. Afterwards he gives him wholesome Instructions to withstand the Temptations of the Devil.

In the Forty eighth, he reproves a Monk, who had still some inclination for delicious Fare and costly Apparel, and admonishes him to fix all his Delight and Repose in God.

In the Forty ninth, he gives a great deal of wholesome Advice, concerning the Spiritual Life to a young Monk's Nephew.

The Fiftieth, is a Moral Instruction, dedicated to the Countess Blanche, who had taken a Nun's Habit.

The Fifty first, is directed to a Monk nam'd Tenzo, who having left his Monastery, retir'd to a Cell in the middle of the City, and refus'd to entertain Peter Damien as well as his Abbot, when they came to Visit him. He exhorts him with a great deal of Charity and Gentleness, to quit that particular way of living and to return to his Duty.

In the Fifty second, he makes divers Moral Reflections, on the Qualities of several sorts of Animals.

In the Fifty third, he shews the Advantages that arise from Afflictions and Adversity.

In the Fifty fourth, he exhorts certain Monks to fast on Saturdays in honour of our Saviour's Burial, and makes use of an Apparition to confirm that Custom.

Peter Damien Cardinal Bishop of Ostia

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In the Fifty fifth, he admonishes the Monks of his Order, to fast on the Vigils of the Festivals of the Assumption of the Virgin Mary, of *Christmase*, of the Epiphany, of Holy *Thurs- day*, of *Whitsunday*, of the Nativity of St. John Baptist, and of those of all the Festivals of the Apostles, as also to observe a Fast on all *Saturday*s throughout the Year.

In the Fifty sixth, he commends the Empress *Agnes*, upon account of the singular Modesty and Humility she had shewn in going to Visit the Sepulchre of St. Peter and St. Paul, and makes it appear, that Potentates ought not to take a pride in their Grandeur, nor in the Riches of this World.

In the Fifty seventh, he admonishes Prince *Godfrey*, that he did not use sufficient severity in the punishing of Criminals, and shews how necessary it is, that Princes should be very punctual in the Administration of Justice.

In the Fifty eighth, he demonstrates, That there is no perfect Felicity in this World, and that all profane Sciences are not capable of making us truly Wise or Happy. Therefore he warns *Boniface*, to whom he writes, that if he has not taken a resolution entirely to re- nounce worldly Wealth and Knowledge; at least, he ought to make use of them only as means for the attaining of the real Possessions and of the true Wisdom.

In the Fifty ninth, he treats of the last Judgment and Antichrist; and shews that it is difficult to discourse appositely on that Subject, but very profitable to meditate seriously upon it. He says, that Antichrist shall reign three Years and a half; that he shall be kill'd on the Mount of Olives; and that forty days shall pass from his Death, to the coming of JESUS CHRIST, during which the Persecution shall cease, and the Just, whose Faith has been shaken, shall perform Acts of Repentance: That afterwards the Earth and Air shall be involv'd in universal Flames, which shall purify the Elect. Then he produces ten Signs that ought to precede the Day of Judgment, according to St. *Jerom*.

The Sixtieth and last Tract, contains Allegorical Explications on divers Passages of the Book of *Genesis*.

We have given an account of the *Opuscula* after the Letters, because the greatest part of those Tracts, are in effect only of that nature, and it were more expedient to leave them among the Letters, (as in the first Edition) and to dispose them all according to the Order of time or the Subjects they treat of, than to distribute them in such a manner, as they appear at present. Let us now return to the second Tome that contains *Peter Damien's* Sermons, which are Seventy five in number, disposed according to the Order of the Festivals of the Year, but some of them do not belong to this Cardinal, particularly that of St. *Martin*. The second Sermon of St. *Andrew*; that of St. *Nicolas*; that on *Christmase-Eve*; and that of St. *Stephen the Protomartyr*; which are inserted among St. *Bernard's* Sermons, and which were publish'd by Father *Mabilion* in the Edition of the Works of that Saint, and under the Name of *Nicolas Abbot of Clairvaux*; as also, those on the Festivals of the Assumption of the Virgin Mary, and of *All-Saints*, the first on *Christmase-Day*, and that on the Dedication of a certain Church, appear to have been compos'd by the same Author.

The Sermons are follow'd by the Lives of St. *Odilo*, St. *Maurus* Bishop of *Cyrena*, St. *Romualdus*, St. *Rodolphus* Bishop of *Eugubio*, and the History of the Passions of St. *Flora* and St. *Lucilia*. As for the other Lives of the Saints, taken out of *Surius* by *Peter Damien*, they constitute part of the Sermons.

In the last Tome, are contain'd divers Prayers, Hymns and † Proses attributed to *Peter Damien*, to which are annexed certain Extracts taken out of the Works of that Father, by a nameless Writer who was one of his Pupils, and out of the Rule of the Canons, compos'd by *PETRUS* de HONESTIS, a Clerk of *Ravenna*, whom some have unadvisedly confound- ed with *Peter Damien*; since that Rule was dedicated to Pope *Paschal II.* who was not promoted to the Papal Dignity till A. D. 1099. after the death of the latter.

The Treatise of the Reformation of the Bishops and Popes, extant in *Goldastus*, is not a Work falsely ascribed to *Peter Damien*, as *Possessionius* imagin'd, but a Fragment of the twelfth Letter of the first Book.

The five Sermons, that Father *Luke Dachery* set forth under the Name of *Peter Damien*, in the seventh Tome of the *Spicilegium*, do not belong to this Author, but rather to St. *Petrus Chrysologus*, as it is own'd by that Father himself, in the end of his Preface to the eighth Tome.

Peter Damien wrote with a great deal of facility and clearness. His Style is Polite and Elegant, full of Figures and agreeable Varieties: He produces divers fine Notions, and gives an admirable turn to his Writings, inasmuch that some of his Letters are compos'd with all possible Art and Accuracy. He had a *Genius* proper for Negotiations; and was so dextrous in the Management of Affairs, that even those whom he condemn'd or reprov'd, were constrain'd to acknowledge, that he had reason to do it. He deliver'd his Mind with a great deal of freedom, to the Popes and other Persons of Eminency; nevertheless, without failing to shew all the Respect that was due to their Quality. He us'd his utmost endeavours to revive, at least a shadow of the ancient Discipline in that corrupted Age, and

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put a stop to the Career of the Enormities committed by the Clergy and Monks of his Time. He attain'd to a profound skill in Ecclesiastical Affairs, and more especially in those that relate to the Constitutions and Discipline of the Church. He was also well vers'd in the Knowledge of the Holy Scriptures, but insist'd on the Allegorical rather than the Literal Sense of them. He had perus'd the Works of the *Latin* Fathers, and chiefly those of St. *Augustin* and St. *Gregory*, whose Doctrine and Maxims he thoroughly imbib'd: He argues subtly about Theological Questions, and Controversial Matters. He shew'd a great deal of Devotion to the Virgin Mary, and was a punctual Observer of the Rites of the Church, and of Monastical Customs: But he produces a great number of Visions and Apparitions, which he very easily gives Credit to.

The Works of this Author were published by Father *Constantin Caietan*, a Monk of the Order of Mount *Cassin*, and printed at *Rome*, in three Volumes in the Years, 1606, 1608, and 1615. These three Tomes were re-printed with a fourth at *Lyons*, A. D. 1623, in one single Volume in *Folio*, and afterwards at *Paris* in 1663, not to mention an Edition of his Letters in *Quarto*, set forth by *Nivelle* at *Paris* in 1610.

CHAP. IX.

An Account of the Churches of England from King William the Conqueror, to Henry I. with the Life of St. Anselm Arch-bishop of Canterbury, and an Abridgment of his Works.

THE Churches and Kingdom of England, which were in a flourishing condition, and enjoy'd a profound Peace and Tranquility in St. *Dunstan's* time, were miserably distress'd after his Death, (according to his Prediction) with innumerable Troubles and Calamities. The Countries over-run by the Barbarians; the Churches were Pillag'd and set on Fire; the Monasteries were ruin'd; the City of *Canterbury* was Burnt; and *Alphegus* the Arch-bishop was carry'd away Prisoner with the Clergy of that Province. These Calamities were follow'd by the Diffensions and Civil Wars, between King *Edward* the Son of *Ethelred*, and *Godwin* Earl of *Kent* with his Son *Harold*, as well as by a general Bar- barity and Corruption of Manners; till at last the Death of *Edward* the Confessor, who left no Issue, completed the ruin of the Kingdom. Affairs being in this posture, *William* Duke of *Normandy* passing over the Sea, subdu'd it in the Year, 1066, having kill'd *Harold* in *Batel*, who had taken possession of the Throne after the decease of King *Edward*; and caus'd new Laws, as well Ecclesiastical as Civil, to be establish'd throughout his Dominions: He prohibited his Subjects to acknowledge any Pope without his leave, and to receive any Bulls from *Rome* till they were shewn to him: Neither would he suffer the Arch-bishop of *Canterbury*, tho' styl'd Pimate of all England, to make any Constitutions in his Councils, which were not conformable to his Inclination, and that were not before concerted with him: Lastly, he forbid that any of his Barons, Lords, Ministers of State, or Officers should be ex- communicated without his Order. In the fifth Year of his Reign, *Lanfranc*, Abbot of St. *Stephen* at *Caen*, was ordain'd Arch-bishop of *Canterbury*, and went a little while after to *Lanfranc* *Reme*, with *Thomas* Arch-bishop of *Tork*, and *Remigius* Bishop of *Lincoli*, to obtain the Pall Arch-bishop of Pope *Alexander II.* who receiv'd them with particular marks of his Esteem and Friend- ship. The next Day, *Lanfranc* accus'd both these Bishops, who accompany'd him, upon bury- account of their illegitimate Ordination; by reason that one was the Son of a Priest, and the other had given a certain Sum of Money to King *William* for his Bishoprick. The effect of this Accusation was, that the two Prelats resign'd their Pastoral Staves and Rings into the Hands of the Pope, who gave these Ornaments back again to them, upon *Lanfranc's* request. This Arch-bishop upon his return from *Rome* with the Pall, took much pains in re-establish-

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ing the Churches of England, and maintain'd their Rights and Revenues against the Secular Powers with so great efficacy, that neither King William I. nor his Son William II. thought fit to make any attempt upon them, as long as he liv'd; but after his Death, the latter caus'd all the Ecclesiastical Revenues belonging to his Dominions to be register'd, and having compar'd what was requisite for the maintenance of the Monks; re-united the rest to the Demerits of the Crown, letting them out to Farm every Year, to those who offer'd most; but in order to get an absolute Power over the Churches, when the Bishops dy'd, he left their Sees vacant, and enjoy'd their Revenues. That of Canterbury was vacant above five Years, till King William falling dangerously Sick, sent for the Abbot Anselm, and invest'd him with that Arch-bishop against his Will.

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This Saint was the Son of Gundulphus and Ermenberge, and was born at Asla on the Alps, A. D. 1033. After having completed his Studies, and having travell'd for some time in Burgundy and France, he embrac'd the Monastick Life (at the Age of 27 Years) in the Abbey of Bec, and put himself under the Tuition of Lanfranc Prior of that Monastery: when the latter was made Abbot of St. Stephen at Caen, about three Years after, he was substituted in his room, and in like manner succeeded Herluin Abbot of Bec, who died in 1078. St. Anselm took some Journeys into England whilst he had the Government of that Abbey; by which means having given special Proofs of his extraordinary Abilities in this Kingdom, he was chosen Arch-bishop of Canterbury, March 6. A. D. 1093. and was consecrated on the fourth Day of December following. Then he went to salute the King, and offer'd him the Sum of Five hundred Pounds towards carrying on the War which that Prince undertook against his Brother Richard, to recover the Dukedom of Normandy. The King at first seem'd to be well satisfy'd with this Present, but some of his Courtiers insisted that it was not sufficient, and that if his Majesty would signify his dissatisfaction never so little to the Arch-bishop, as much more might be got from him: Therefore the King sent him word, That he was unwilling to receive the Money which was proffer'd by him, as being too small a Sum: The Arch-bishop after having entreated him to accept of it, refus'd to give any more, and withdrew from the Court. However, some time after, he went to meet the King at Hastings just before his departure for Normandy, and deliver'd his mind freely to him, concerning the Reformation of the Churches of England, and the necessity of calling a Council for that purpose. The King was not well pleas'd with what he said, and made another demand of Money: but the Arch-bishop refusing even to disburse what he had proffer'd at first, incur'd his high displeasure, and was oblig'd to retire with Precipitation. Upon the return of this Prince, he begg'd leave to go to Rome, to receive the Pall from the Hands of Pope Urban II. but the King denying his Request, told him, that 'twas not customary in his Kingdom, to acknowledge any other Person as Pope, than him whom he and his Prelates should think fit to approve, and having afterwards held an Assembly of Bishops and Lords for that purpose, it was declar'd therein, that Urban II. should not be acknowledged. Whereupon St. Anselm having undertaken to vindicate that Pope, all the Prelates except the Bishop of Rochester relolv'd, as well as the King, no longer to own him as Primate or Arch-bishop: He prefer'd a Petition that he might have leave to depart out of England, but it was reject'd; nevertheless a delay was propos'd till Whitsontide, which being accepted of by him, he was left at liberty to return to Canterbury; yet he was no sooner arriv'd there, but his most faithful Friends and Servants were made Prisoners or Banish'd.

In the mean while, the King sent two Clergy-men to Rome, to endeavour to bring over Pope Urban to his Party, and to make himself Master of the Pall: The Pope sent back the Bishop of Albano with the two Clerks, who manag'd the business so well, that he perswad'd the King to cause Urban to be own'd; nevertheless this League could not be induc'd to consent to the deposing of Anselm. At last the King perceiving himself not to be able to accomplish his design, either to cause him to be depos'd, or to oblige him to do what he requir'd, was reconcil'd with him, by giving him the Pall which Urban's Legate had brought for his use. St. Anselm liv'd in quiet for some time, whilst the King pass'd over into Normandy, which Dutchy was resign'd to him by his Brother Richard; but at his return, a resolution was taken to exact a great Sum of Money of the Arch-bishop, who to avoid the Storm, was taken to a permission to go to Rome; but not being able to obtain it, notwithstanding his sued for a permission to go three several times, he departed without leave, and embark'd at reiterated solicitations at some several times, he departed without leave, and embark'd at Dover; from whence he pass'd into France, and afterwards taking a Journey to Italy, went directly to Rome in the Year, 1098. where he was joyfully entertain'd by Pope Urban, but his Residence in that City being inconvenient by reason of the excessive Heats, he retir'd to a Village near Capua, where the Pope soon gave him a Visit, upon his arrival at the Siege of Capua, which Place was invest'd by Roger Duke of Apulia. After the raising of the Siege, the Pope held a Council at Bari, in which St. Anselm assisting, disput'd earnestly against the Greeks, about the Procession of the Holy Ghost, and entreated the Pope and the Bishops, not to excommunicate the King of England. When the Council was concluded, he accompany'd the Pope to Rome, and some Days after, the King of England, to whom Urban

had written that he ought to re-establish St. Anselm in his Metropolitan See, sent thither an Ambassador, who obtain'd a Demurrer till the Festival of St. Michael. St. Anselm being inform'd of the matter, determin'd to go to Lyons; but the Pope oblig'd him to stay, in order to be present in a Council, which was to be held at Easter in the Year, 1099. Thus he remain'd during six Months at Rome, and was very highly esteem'd in that City. The Writer of his Life observes, that certain English Men, who came to visit him, being desirous to that the Pope admir'd his Humility in that particular: Lastly, St. Anselm having assist'd the Council of Rome, A. D. 1099. in which Laicks who took upon them to give Investitures, and those Clergy-men who receiv'd them from their Hands, were excommunicated, he took leave of the Pope, and retir'd to Lyons; where within a little while after, he was inform'd of the Death of Urban II. and afterward of that of William II. King of England, which happen'd in the Month of August A. D. 1100.

Henry I. his Successor immediately recall'd St. Anselm to England, where he was no sooner arriv'd, but he had new contests with that Prince about the Investitures and the Oaths of Allegiance and Supremacy, which he refus'd to take. Forasmuch as this Affair was regul'd at Rome, it was requisite that the King should make application to that Court, to endeavour to cause the Resolution which had been taken there, to be chang'd: However, St. Anselm refus'd to ordain the Bishops, who had receiv'd Investiture from the King, and nothing could be obtain'd from Rome. Afterward this Arch-bishop being perswad'd by the King to take a Journey to Rome to find out some Expedients for the adjusting of that Affair, A. D. 1105. in the presence of Pope Paschal II. to whom the Ambassador peremptorily declar'd, That the King his Master would sooner be prevail'd upon to part with his Kingdom, than suffer him to retain it. However, at last it was agreed upon, That the King of England should enjoy certain Privileges which were in his possession, but that he should lay no manner of claim to the Investitures: Therefore the Excommunication which he was suppos'd to have incur'd, by granting the Investiture of Benefices, was taken off; but it was ordain'd, That those Persons who had receiv'd them from his Hands, should remain excommunicated for some time, and that the giving them Absolution for that Offence should be reserv'd to St. Anselm. The Affair being thus determin'd, the Ambassador and St. Anselm set forward in their Journey, but when they were arriv'd near Lyons, the Ambassador declar'd to him in his Master's name, that he was forbidden to return to England, unless he would promise him to had been ordain'd to the contrary by the Pope. St. Anselm refusing to enter into such an Engagement, stay'd some time at Lyons, and having pass'd from thence into Normandy, at last came to an Accommodation with the King of England, on condition that the Churches at which King William II. had first made subject to the Payment of a certain Tax, should be exempted from it, and that his Majesty should restore what he had exacted of the Clergy, and every thing that was taken from the Church of Canterbury, during the exile of the Arch-bishop. After this Agreement, which was concluded, A. D. 1106. between the King and the bishoprick at Bee Abbey, St. Anselm return'd to England, was re-establish'd in his Arch-bishoprick, and enjoy'd it peaceably till his Death, which happen'd three Years after, in the 16th since his advancement to that Dignity, and the 76th of his Age, A. D. 1109.

St. Anselm is no less famous for his Learning, and the great number of his Writings, than for his Conduct and the Zeal he shew'd in maintaining the Rights of the Church. The largest Edition of his Works is the last, published by Father Gerberon, and it is that which we shall follow, being divided into three Parts: The First of these containing Dogmatical of his Attributes, and of the Holy Trinity: It is so call'd, by reason that it is compos'd of form of the Meditations of a Man, who reasons with himself to find out Divine Truths, and who explains them accordingly as they are discover'd by him. It is a very subtil Work, and contains a great Number of Metaphysical Arguments.

He continues to Treat of the same Subject, and observes the same method of Writing in the *Prologia*, where the Person who reason'd with himself in the first Work, making his Addresses to God, Discourses of his Existence, Justice, Wisdom, Immutability, Eternity, and of his being the *Summum Bonum* or Sovereign Good. A certain Monk nam'd *Gamilton*, of therein, to prove the Existence of God, taken from the Idea of a most perfect Being: *We have* (says he) *at least the Idea of a most perfect Being; therefore this Being of necessity exists.* Fallacy to those who are not endu'd with a sound and penetrating Judgment to discern the force of it) wrote a small Tract on purpose to refute it, in which he objects every thing that is most subtil and plausible, to overthrow this Ratiocination. St. Anselm return'd a very solid Answer, in which he enervates his Adversary's Objections, and makes it appear, that his Argument is Rational and Convincing.

St. Anselm
Arch-bishop
of Canter-
bury.

[illegible]

The Treatise of the Procession of the Holy Ghost against the *Greeks*, is no less Theological than the former: For the Arch-bishop proves therein, That the Holy Ghost proceeds from the Son as well as from the Father, and discusses the principal Questions relating to his Procession. The Treatise of the Devil is written in form of a Dialogue and the Subject

to his Profection. His Treatise of the Fall of the Devil, is written in form of a Dialogue and the Subject of it is left obscure. He shews, That altho' the Good Angels receiv'd from God, all the Good that was done by them, and even the Gift of Perseverance; yet it cannot be said That the Bad did not persevere, because God deny'd them that Gift, but because they would not persevere: That the Good Angels were in a capacity of Sinning as well as the Bad; but that having freely preferr'd Righteousness to Unrighteousness, they had as a recompence, the assurance of never (swerving from the former: And that the Bad on the contrary, having the assurance of never (swerving from the former: And that the Bad on the contrary, having voluntarily fallen from Righteousness, lost forever the Good which they had, and put themselves out of a Capacity of ever becoming Righteous. Afterward he treats of the nature of Evil, and proves that it consists only in a privation of Good, and debates some other subtil Questions.

The Treatise which shews, *Why God was made Man*? Discovers its Subject in the very Title, and is more particularly explain'd in the Preface. This Treatise (say he) is divided into two Books; the first of which contains the Objections rais'd by the Infidels, who imagine it to be contrary to Reason, That it is shewn therein, That 'tis impossible for any Man the Faithful to their Arguments; and it is shewn therein, That 'tis impossible for any Man to be Sav'd without the Mediation of a God Incarnate. In the second Book 'tis prov'd, That Humane Nature is design'd to enjoy everlasting Life, both in respect of the Soul and of the Body; and that this advantage cannot be obtain'd but by the means of a God-Man.

The Treatise of Original Sin, was compos'd immediately after the preceding, and in it are discuss'd many Questions about the nature of Sin, and the manner how it is communicated to all the Posterity of Adam.

The Treatise of Truth, of the Will, and of Liberty, contains variety of Metaphysical Principles concerning those Matters, to explain their Nature and Kinds. These Discourses are written, in form of Dialogues as well as the preceding.

In the following Treatise, he enquires into the means of reconciling Free-will with Fore-knowledge, Predestination and Grace. As for Fore-knowledge and Predestination, all his Discourse on those Matters is rambling, and in some places very obscure.

The Subject of the Three next Treatises is less intricate, and the first of them Dedicated to *Venerable* Bishop of *Naumburg*, is about the use of *Unleavened Bread*; in which the Author maintains against the *Greeks*, that altho' the *Eucharist* may be administred with *Unleavened* and *Leavened Bread*, yet tis most expedient to make use of the former. The second is a Letter written by the said *Venerable*, complaining of the great number of Ceremonies used in the administration of the Sacraments, and entreating *St. Anselm* to resolve this Question, viz. Why the sign of the Cross is made on the Bread, and on the Chalice; and why the Chalice is

St. Anselm begin to be instituted till St. Bernard's time. There is a certain Manuscript, in which this Treatise is attributed to *Hervey*, a Monk of the Monastery founded by *Elbo*, in the Village of *Dol* near *Bourges*, who liv'd in the XII. Century.

The Fifth is another Tract in the same Festival of the Conception of the Virgin *Mary*, which is more visibly spurious.

The Sixth is an History of the Passion of St. *Guigner* and his Companions, which is rather a Romance, than a pious and true Narration.

The Seventh is a small Tract on the Monastick Stability, of which St. *Anselm* may well be reputed to be the Author.

The Eighth is a Dialogue about Matters of Religion between a Christian and a Jew, compos'd by *Gislebert* a Monk of *Westminster*, and dedicated to St. *Anselm*.

The Ninth is another Dialogue of the same Nature, compos'd by the Abbot *Rupert*.

The Tenth is a Collection of certain useful Sentences, that are attributed to St. *Anselm* and which are very suitable to his Genius, as well as two other small Tracts that follow them.

The last is a Fabulous Relation of two Miracles falsely ascrib'd to St. *James* the Apostle. This Edition does not contain the Treatise of the Sacrament of the Altar, imputed in some Manuscripts to St. *Anselm*, which cannot be his, in regard that it comprehends certain Extracts of the Book of Divine Offices, by the Abbot *Rupert*; and which belongs to *William* of St. *Vithery*, according to the Manuscript of *Langport*, under whose Name it was Printed in the *Bibliotheca Ordinis Cisterciensis*. Neither do we find in the same Edition, the Treatise of the Paris and Actions attributed to God, which are extant among St. *Bonaventure's* Works, and among the supposititious Works of St. *Augustin* and St. *Jerom*; because it does not bear St. *Anselm's* Name in any Manuscript, no more than the Tracts of the Image of the *World*, that are inserted among the Works of *Honoratus* of *Autun*, and of which the Authors are unknown.

We do not meet with any Ecclesiastical Writers before St. *Anselm*, who wrote after so Scholastick a manner, nor who have started so many Metaphysical Questions, and argu'd so subtly, as he has done: He is also the First who compos'd long Prayers in form of Meditations: His Letters are written in a plainer Style, but they are less accurate: His Exhortations are simple Homilies, full of mythical Notions, in which there is not much Eloquence, and very little Morality. He does not seem to have been well vers'd in positive Divinity, nevertheless he had perus'd St. *Augustin's* Works, and took out of them many Principles, which he makes use of, in his Theological Ratiocinations.

There are two Gothic Editions of his Works, viz. one A. D. 1491. at *Nuremberg*, and the other at *Paris* in 1544 and 1549. They were also Publish'd at *Venice* in the last of these Years, and at *Colen* in 1573. Father *Picard* a Regular Canon of St. *Victor* at *Paris*, set forth an Edition much larger than the former, Printed at *Colen* in 1612. Some time after, Father *Theophilus Renaudus* a Jesuit caus'd one to be Printed at *Lyons* in 1630. And at last Father *Gerlemon* a *Benedictin* Monk of the Congregation of St. *Maur*, Publish'd a new Edition much finer and more correct than the preceding, Printed at *Paris* in 1675. which is a signal Proof of his accurate Industry and sound Judgment, whose Merit is well known in the Common-wealth of Learning.

To St. *Anselm's* Works are annex'd those of *Eadmer* a Monk of *Canterbury* and his Pupil; the First of which is the Life of his Tutor, written very largely, and in a very plain Style.

The Second is call'd, *The History of Novelties*, and divided into six Books, of which the first Four contain a Relation of the Contests which St. *Anselm* had with the Kings of *England* about the Affairs of the Investitures, and of the Persecutions he suffer'd upon that Account; and the Two last, the History of the Transactions in the Church of *Canterbury* under *Radulphus* his Successor, who was translated from the Bishoprick of *Rechefer* to the Arch-bishoprick of *Canterbury*, five Years after St. *Anselm's* Death, and govern'd that Church till A. D. 1122.

The Third is a Treatise of the excellent Qualities of the Virgin *Mary*, in which he exalts her Nativity, Annunciation, Assumption, the Love that she had for her Son, and the Advantages she procur'd for Men, and ends with a Prayer made to her.

The Fourth is a particular Tract of the four Cardinal Virtues observ'd in the Blessed Virgin.

The Fifth is a Discourse of Beatitude, or rather of the State of the Blessed in Heaven, which he had heard deliver'd by St. *Anselm*.

The Sixth is a Collection of divers Similitudes and Comparisons that were taken out of St. *Anselm's* Works, or which he had heard from his Mouth.

The Same Author likewise compos'd a Treatise of Ecclesiastical Liberty, and wrote the Lives of St. *Wilfrid* and St. *Dunstan*, and many Letters which are not as yet Published. He died A. D. 1121.

CHAP. X.

Of the Ecclesiastical Writers of the Eleventh Age, who compos'd Treatises of Church-discipline or Commentaries on the Holy Scripture.

BURCHARD a German by Nation, a Monk of *Lobes* and the Pupil of *Olbert* Abbot of *Gemblours*, succeeded *France* his Brother in the Bishoprick of *Worms* A. D. 996. He assist'd in the Council of *Selingenstadt* held by *Arlo* Arch-bishop of *Metz* in 1023. He compos'd by the help of *Olbert* a Collection of Canons, distributed according to the Matters, and divided into twenty Books, call'd *Decrees*; in which he has copy'd out and follow'd *Regino*, but he has added many things and even committed several Errors which *Regino* never fell into. This Work was Printed at *Colen* in 1548. and the next Year at *Paris*, and at the end of it are annex'd the Canons of the Council of *Selingenstadt*: 'Tis compos'd very Methodically, but without a due choice of Matters; being full of Quotations of the false Decretals of the Popes, according to the Custom of that Time.

GODEHARD Abbot of *Tergernsee*, and afterwards Bishop of *Hildesheim*, flourish'd in the beginning of the Century: Father *Mabilion* has Publish'd five Letters written by him, in the fourth Tome of his *Analesta*.

GOSBERT was in like manner Abbot of *Tergernsee*, and Contemporary with the former: Four of his Letters are Publish'd by Father *Mabilion* in the same Place.

GUY ARETIN, Abbot of *La Croix-St. Leufroy*, flourish'd from the Year, 1020. to *Tergernsee*, 1030. and compos'd a new Method for Learning the Art of Musick, call'd *Micrologus*. He likewise wrote a Treatise of the Body and Blood of *JESUS CHRIST* against *Beren-guer*, which is lost.

ARIBO, the nineteenth Arch-bishop of *Metz* is plac'd by *Sigebert* and *Trithemius* in the Class of the Ecclesiastical Writers: The former only attributes to him a certain Commentary on the Fifteen gradual Psalms, and the other adds a Letter to *Berno* Abbot of *Reichenaw* and some others. He says, That this Arch-bishop held in the Year, 1022. a Council at *Selingenstadt*, with *Burchard* Bishop of *Worms*, and the other Bishops and Abbots of his Province, in which were made very useful Constitutions, and that he died under the Emperor *Conrad*, A. D. 1031.

BERNO, a Monk of St. *Gall*, and afterward Abbot of *Reichenaw*, who was contemporary with, and the familiar Friend of *Aribo*, is likewise recommended by *Trithemius*, as a Person not inferior in Knowledge to any of the learned Men of his Time: He was more especially Skillful in the Art of Musick, which was much study'd in that Age, and compos'd many Works, as well in Prose as in Verse. We shall here mention those that *Trithemius* has taken notice of, viz. A very elegant and useful Treatise, Dedicated to *Pilgrin* Arch-bishop of *Colen*, but he does not declare the Subject of it; A Treatise of Musical Instruments; Another of the coming of our Lord, Dedicated to *Aribo*; A Book of the Office of the Mass; one of the Fast of the *Ember-weeks*; one of *Saturdays* Fast; another of the Time of the Monocord, and several Letters. But *Trithemius* has forgotten to make mention of the Life of St. *Ulric* Bishop of *Augsburg*, compos'd by that Author, and set forth by *Sirius*; as also of the Life of St. *Meginrad* Bishop and Martyr, which Father *Mabilion* Publish'd in the second Part of the fourth *Benedictin* Century. *Berno* flourish'd under the Emperor *Henry II.* from A. D. 1014. till 1048. when he died, after having been Abbot during forty Years.

His principal Work is the Treatise of the Office of the Mass, in which he inquires into the Authors of it, and the Original of the Prayers of which 'tis Compos'd. He supposes that in the beginning of the Church, the Mass was not said after the same manner as afterwards; that in the time of the Apostles, no other Prayers were recited but the Lord's Prayer; and that for that Reason St. *Gregory* Pope ordain'd, that the Lord's Prayer should be said over the Host after the Consecration: He adds, That the Canon was not made by a single Person, but that it was augmented from Time to Time; and that the other Parts of the Mass were Establish'd by Popes or by Holy Fathers: Lastly, he Treats in particular, of the *Gloria in Excelsis*, and of the times when it ought to be said; of the Solemnity of the Octaves, of Pentecost, of the Office for the *Sundays* in *Advent* and other *Sundays* of the Year; of that of the four *Ember-weeks*; and of other Rubricks of the Divine Office. But it ought to be observ'd, That in this Book, as in other Works of the same Nature, divers Matters of Fact are advanced, without sufficient Ground, and even contrary to the Truth of History.

BRUNO Duke of *Carinthia*, Uncle by the Father's side to the Emperor *Conrad II.* was ordain'd Bishop of *Wurtzburg*, A. D. 1033. He wrote a Commentary on the *Psalms*, taken out of the Works of the Fathers, with certain Annotations on the Songs of the *Old and New Testament*, on the Lord's Prayer, and on the Apostles Creed, as also on those of *St. Athanasius* and *St. Ambrose*. He died, A. D. 1045, being crush'd to Pieces under the Ruins of a House which fell upon him, as he accompany'd the Emperor *Henry III.* who was going to carry on the War in *Hungary*. His Works were Printed at *Colen* in 1494, and infered in the *Bibliotheca Patrum* of the *Colen* Edition, and in the last at *Lyon*.

Father *Mabilion*, Publish'd in the first Tome of his *Analeſta*, the Preface belonging to a Treatise of Prayers, taken out of the Fathers, and Dedicated (as he proves it) to the Empress *Agnes*, the Wife of the Emperor *Henry III.* with certain Extracts of these Prayers, Copied out of an ancient Manuscript of the Monastery of *St. Arnulphus* at *Metz*. The Preface bears the Name of *John Abbot*, and Father *Mabilion* shews that he is apparently *John firmanid Jeannelin* by reason of the lowness of his Stature, who was sometime Monk of *St. Benignus* at *Dijon*, afterwards Prior of *Fecamp* under *William* Abbot, and at last nominated Abbot of *Erbsenstein*, by the Emperor *Henry III.* A. D. 1052. This Author makes mention in that Preface, of four or five other Treatises which he had compos'd, viz. one of the Institution of a Widow; another of the Life and Manners of Virgins; a third of Alms; and a fourth of the Heavenly *Jerusalem* or of Contemplation; the greatest part of those Prayers are also contain'd in the Book of Meditations, attributed to *St. Augustin*.

There are likewise in the same Place, Letters of the same Abbot, written by him when Prior of *Fecamp*: In the Two first, he consents to the Proposal made him by *William I.* King of *England*, that *Vitalis* Abbot of *Bernay*, should be translated to *Westminster*, and that his Brother *Osben*, a Monk of *Tvoarn*, should be substituted in his room. By the Third, directed to *Warin* Abbot of *St. Arnulphus* at *Metz*, he requires a certain Monk, nam'd *Benedict*, to be sent back again, who was then in his Abbey.

WARIN returns him a large Answer, complaining of his rude Manner of treating him; and declares, That the Monk whom he demanded, did not belong to his Jurisdiction, by reason that after having taken upon him the Vows of Religion, under the Abbot *William*, he was plac'd by that Abbot in the Monastery of *Gorze*, which he left to go to that of *St. Arnulphus*, with the Permission of the Priors of *Gorze*, and even of the Abbot *William*.

Warin had for his Successor, in the Abbey of *St. Arnulphus* at *Metz*, *WILLIAM*, who was chosen by *Manasses* Arch-bishop of *Rheims*, to be also Abbot of *St. Remy*. *William* wrote to Pope *Gregory VII.* about the Affair, protesting that he did not accept of that Office without a great deal of Reluctancy and Trouble, and so much the rather, in regard that he had no prospect of discharging it with good success, by reason of the Irregularities that were then Predominant among the Monks of that Monastery. The Pope did not approve that this Abbot should have the Government of two Abbeys at once, yet left him at Liberty to retain both: However, *William* himself soon repented of having had any thing to do with the Abbey of *St. Remy*; for *Manasses*, who only nominated him, to the end that he might Pillage the Revenues of the Monastery, with greater impunity, perceiving that the Abbot would not suffer it, treated him so rudely, that at last he forc'd him to leave it; which *William* did, severely reprehending the Arch-bishop for his Tyrannical and Exorbitant Practices, as it appears from the two Letters which he wrote to him, publish'd by Father *Mabilion* in the first Tome of his *Analeſta*, with that Abbot's Letter to Pope *Gregory VII.* four other Letters, and a Prayer by the same Author.

At the same time liv'd *Robert de Tombalene*, a Monk of *St. Michael's* Mount, and afterwards Abbot of *St. Vigor* at *Bayeux*, who wrote a Commentary on the Canticles, the *Prolegomena*, to which was set forth by Father *Mabilion*, with an Extract of the Work it self, in the first Tome of his *Analeſta*. This Extract makes it appear, That the Commentary is not much different, from that which is attributed to *St. Gregory* the Great. There is a certain Manuscript without the Author's Name, in the Library of *St. Victor*, and it was publish'd under that of *Radulphus* Abbot of *Fontanelle*, by Father *Honey* of the Order of the Hermits of *St. Augustin*, and Printed by *Peter de Laune* at *Paris*, A. D. 1684. This good Frier apparently had no other Ground to ascribe it to *Radulphus* than the Letter R, which he found in his Manuscript, which denoted *Robert* and not *Radulphus*, as he imagin'd.

ANSEL M born at *Mantua*, of a noble Family, succeeded *Alexander II.* in the Bishoprick of *Lucca*: He receiv'd the Investiture from the Emperor *Henry IV.* and repenting of it some time after, retir'd to the Monastery of *Cluny*, from whence he was re-call'd by *Gregory VII.* to govern his Bishoprick in 1073. Afterwards he was always extremely wedded to the Interests of that Pope, and stiffly maintain'd them against the Emperor and *Guibert* the Antipope: He wrote two Letters against *Guibert*, in Vindication of *Gregory*; and made a Collection of certain Sentences, to shew, That Kings have no Right to be Masters of the Church-Revenues. These Works are refer'd to by *Censius*, in the sixth Tome of his Antiquities. To him likewise is attributed a large Collection of Canons, of which there are some Manuscript-Copies in divers Libraries; but although it bears his Name in a certain

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Manuscript of the *Barberine Library*, nevertheless 'tis not probable that it belongs to him; as *M. Baluzius* has prov'd, in his Preface to *Antonius Augustinus*: 1. Because the Author of the Life of *St. Anselm*, *Sigbert* and *Trithemius*, have not made any mention of it. And 2. By reason that it contains some Decrees of Popes of a later Date than the Year 1086, which was that of the Death of *Anselm* of *Lucca*. *Antonius Augustinus* ascribes this Collection to *Hildebert* Arch-bishop of *Mans*.

Some in like manner attribute to *DEUS-DE-DIT* Cardinal, with the Title of *St. Eusebius*, who liv'd under Pope *Victor III.* a Collection of Canons divided into four Books, call'd *Cardinal*, a Manuscript Copy of which is to be found in the *Vatican Library*. There is also a third Collection, bearing the same date, and call'd *Polyarp*; which was made by another Cardinal of the Church of *Rome*, nam'd *GREGORY*, and of which there are some Manuscript Copies in *M. Colbert's* Library.

BENNO, a German by Nation and Cardinal of the Church of *Rome*, was one of the greatest Adversaries of Pope *Gregory VII.* and wrote two Books against him, full of Re-proaches and Invectives, which are compris'd in the Collection made by *Orbinius Gratius*, under the Title of, *Fasciculus rerum Expensarum & Fugendarum*, Printed in 1535, and afterwards set forth by *Goldastus*, in a Collection of Pieces, compos'd in favour of the Emperor *Henry IV.* against Pope *Gregory VII.*

In this Collection, by *Goldastus*, is likewise contain'd a Treatise by *Conrad*, Tutor to *Conrad* *Henry* Bishop of *Utrecht*, call'd; *An Apology for preserving the Unity of the Church, and putting an end to the Schism between the Emperor Henry, and Pope Gregory VII.* which is also *Utrecht*. Printed among the Historians of Germany, publish'd by *Freherus*. Indeed some Persons attribute this last Treatise to *Waldramus* of *Naumberg*, and others to *Weneric* Bishop of *Vercell*, who flourish'd at the same time. *Trithemius* says, That the latter wrote a Letter in the Name of *Thierry* Bishop of *Verdun*, to Pope *Gregory VII.* in which he admonishes him, as a *Vercell*. Friend, of every Thing that (as it was reported) he had acted or alledg'd contrary to the Rules of Justice and Equity, and conjur'd him to put a stop to those Irregularities.

ULRIC, defendend of a Family of *Bavaria* at *Ratisbon*, a Monk of *Cluny*, made a Ulric a Collection of the ancient Customs of that Abbey, in three Books, at the request of *William* Monk of *Richenaw*. This Collection is contain'd in the fourth Tome of the *Spicilegium*, by Father *Luke D'Achery*.

BERNARD, a Monk of the same Monastery, was likewise employ'd about that time, Bernard in writing on the same Subject; but his Work being not so complete, Father *Dachery* did not think fit to publish it. But care must be taken, not to confound this Writer with another Bernard of the same Name, a Monk of *Corby* in *Saxony*, who flourish'd some time after, and wrote a Book in a very fine Style, but very Satyric against the Emperor *Henry IV.* which is mention'd by *Sigbert* and *Trithemius*.

There is also a third Author of the same Name, who was a Clerk of the Church of *Utrecht*, and wrote Commentaries on *Theodulph's* Eclogues, of which mention is made in *Sigbert's* *clerk of the Church of Utrecht*. To these Authors may be added, certain Writers, of whom *Trithemius* takes particular notice, and whose Works are not as yet come to our Hands.

EGILNOTHUS, Arch-bishop of *Canterbury*, famous for his extraordinary Charity, to whom he attributes a Piece in Commendation of the Virgin *Mary*, certain Letters and some other Works, flourish'd (according to his Account) under the Emperor *Conrad* the Young, A. D. 1030.

CAMPANUS OF LOMBARDY, a renown'd Philosopher and Astronomer, was a Man of a subtil Wit, an able School-Divine, well vers'd in the Holy Scriptures and very skilful in the Art of Arithmetick, more especially in the Calendar: For all these commendable Qualities are attributed to him by *Trithemius*, who adds, That he set forth many small dy. Tracts, the reading of which might be of very great use to Bishops, and among which he himself had pers'd the following, viz. a Treatise of Ecclesiastical Numbers; another of the manner of making Sun-dials; a Calendar; and some other Astronomical Works. This Author flourish'd, A. D. 1040.

Sigbert of *Gombouls*, makes mention of another Scholastick Philosopher of *Liege*, nam'd *FRANCO*, who liv'd in the Year 1060. He compos'd a Treatise of the Quadrature of a Circle; another of the Calendar; and certain Commentaries on the Holy Scriptures.

BERTHORIVS, Abbot of the Monastery of *Mount Cassin*, joyr'd (according to *Trithemius*) the Study of the Holy Scriptures, to that of the Profane Sciences; and after having written, before his Conversion, certain Works relating to Philosophy and Physics; he compos'd, when Abbot, divers Discourses for the Edification and Benefit of the Monks under his Tuition.

ERARD, a *Benedictin* Monk, spent his Time in Preaching and Explaining the Holy Eerard 4 Scriptures. *Trithemius* met with certain Commentaries on the whole Pentateuch, and divers Homilies written by this Author.

ADAM, Abbot of *Perfeme*, in the like manner apply'd himself to Preaching: He compos'd many Discourses for the use of his Monks, with several Homilies on the Festivals of the Saints, and on different Subjects, and some Commentaries on the Holy Scripture, of which *Tritheimius* makes mention, without having seen any of them. *M. Balufius* has publish'd in the first Tome of his Miscellaneous Works, five Moral Letters by this Author, directed to *Osmund* a Monk of *Mortemer* in *Normandy*.

CHAPTER XI.

Of the Authors who wrote Ecclesiastical History, or the Lives of the Saints in the Eleventh Century.

MEGENFROY, **MEGINFROY** or **MEGINFRED**, a Monk of *Fulda*, wrote in the Year 1010. the Life of *St. Emmeran* Bishop of *Ratisbon*, directed to *Arnulphus* Count of *Vogburg*, and afterwards a Monk of the Monastery of *St. Emmeran* at *Ratisbon*, and refer'd to by *Canisius* in the second Tome of his Antiquities. The same Author compos'd Twenty four Books of History, cited by *Tritheimius*, in the Life of *St. Maximus* Bishop of *Metz*, which is in *Surius's* sixth Tome, November 18.

SYRUS, a Monk of *Cluny*, and the Pupil of *St. Maiol*, wrote about the same time, the Life of his Tutor, dedicated to *Odito*; which was publish'd with great accuracy by *Father Mabillon*, in the fifth *Benedictin* Century, and with *Aldebrandus's* Addition by the *Bollandists*, in May 11.

OSBERN or **OSBERT**, a Monk and Chanter of *Canterbury*, wrote in the beginning of the Century, the Life of *St. Dunstan*, with those of *St. Odo* and *St. Alphegus*. The Life of *St. Dunstan*, was set forth by *Surius*, under the Name of *Osbert*; but that Narration belongs to a later Author, since it was written in *Lawfranc's* Time, and *Father Mabillon* has publish'd the genuine Life of that Arch-bishop by *Osbert*, as well as that of *Odo* of *Canterbury*, and the Life of *St. Alphegus*, refer'd to by *Bollandus* in April 19.

TANGMARUS, a Saxon, Dean of *Hildesheim*, compos'd a Relation of the Life of *St. Bernard* Bishop of that City and his Pupil, which was publish'd by *Browerus* and afterwards inserted in the last Edition of *Surius*. This Author wrote in the Year of our Lord, 1023.

ARNOLD, a Canon of *Herfeld*, wrote the Life of *St. Godehard* Abbot of that Monastery, who succeeded *St. Bernard* in the Bishoprick of *Hildesheim*, A. D. 993, and died in 1036. This Author was *Meginfroy's* Pupil, and had seen *Godehard* in his Youth, but he was inform'd of the Passages which he committed to Writing, by a certain old Man, who had spent his Life with that Saint. This Piece was set forth by *Browerus*, with the Life of *St. Bernard*; and these two Lives may well be reckon'd among the most accurate, that were written at that time.

EBERARD, made a Narrative of the Life of *St. Harvic* Bishop of *Salzburg*, who died in 1024. He was his Pupil, and wrote a little while after his Death. This Work is insert'd in the second Tome of *Canisius's* Collection.

ARNULPHUS, Count of *Vogburg*, and afterwards a Monk of *St. Emmeran* at *Ratisbon*, compos'd two Books in form of Dialogues, of the Life of *St. Emmeran*, which were publish'd by *Canisius*, in the second Tome of his Antiquities.

ERCHINFROY or **ERCHINFRED**, Abbot of *Melk* in *Austria*, wrote A. D. 1012, an Account of the Life and Miracles of *St. Colman* a Scotch Man, which is cited by *Lambecius*, in his *Bibliotheca*.

Tritheimius reckons among the Ecclesiastical Writers, of the beginning of this Century, **RUPERT**, Abbot of Mount *Cassin*, whom he much commends; and says, That he compos'd certain Sermons, and some other Works, but we have none of his Pieces in our Possession.

DITHMAR, the Son of Count *Siegefray* and of *Cunegonda*, born in *Saxony*, A. D. 956. became a Monk of *St. John* at *Magdeburg*, under the Abbot *Riddagius*; and afterwards made Provost of *Walbeck*, and at last Bishop of *Merzburg* after *Wigbert*, whom he succeeded in 1008. He compil'd seven Books of Historical Chronicles, containing the Occurrences and Transactions under five Emperors, viz. *Henry the Fowler*, the *Osbo's*, and *Henry II.* He intermixes in several places, a great deal of Ecclesiastical History, and enlarges in the Commendation of many reverend Bishops of his Time. He died A. D. 1018. and his Works were Printed at *Frankfort* in 1580. as also among those of the *German Historiographers*.

ADEMAR, or **AIMAR DE CHABANOIS**, a Monk of the Monastery of *Ademair* *St. Cibar* at *Angoulême*, compos'd a Chronicle of the History of *France*, which begins A. C. or *Aimar* 829. and ends in 1029. with a Catalogue of the Abbots of *St. Martial* at *Limoges*; publish'd by *Father Labbe* in his second Tome of his Library of Manuscripts: He took care to procure the Writing of the Treatise of Offices by *Amalarius*, and some attribute to him the Supplement to that Work, relating to *St. Benedict's* Rule, which *Father Mabillon* insert'd in the second Tome of his *Analekta*, tho' 'tis more probable, that it belongs to *Amalarius* himself. We have also *Ademar's* Acrostick Verses, taken out of an Extract that he made of the Lives of the Popes, attributed to *Damasus*, by the Order of *Robert* Bishop of *Angoulême*, which Verses were set forth by the same Father, in the first Tome of his *Analekta*. *M. Balufius* has in his Possession, a certain Manuscript Letter, (which he has thought fit to communicate to us) written by this Author, after the first Council of *Limoges*, held A. D. 1029. in which he assist'd, and directed to *Jourdain* Bishop of *Limoges*, and to the Abbots and other Clergy-men of that Diocese; as also, to *Arnulpus* Bishop of *Rodez*, to *Thierry* Bishop of *Metz*, to the Empress *Cunegonda* the Widow of the Emperor *Henry*, to *Conan*, to the Emperor *Conrad*, to *William* Duke of *Guienne*, and to Pope *Gelin*, who is branded therein, as a brutish, choleric and cruel Man. In this Letter, he relates many remarkable Passages that happen'd during the Contest about the Apostolical Dignity of *St. Martial* Bishop of *Limoges*, chiefly in reference to *Benedict*, Prior of the Abbey of *St. Michael* at *Cluse* in *Picquenois*, who a little while after the Session of that Council, being arriv'd at a certain Place call'd *La Buffere*, in the Province of *Limousin*, on the Festival of the Virgin *Mary*, publicly gave it out, with a great deal of Heat and Passion, That *St. Martial* ought not to be reckon'd among the Apostles, and that the Inhabitants of *Aquitaine*, who look'd upon him to be so, were Asses and ignorant Dorers.

This being reported in the Monastery of *St. Cibar*, by two Monks of that Convent, who were then present at *La Buffere*, made so great an impression on the Minds of the Friars, that all, except *Aimar* and *Gasbert*, embrac'd *Benedict's* Opinion; which gave occasion to this Letter, in which *Aimar* treats *Benedict's* very rudely, who nevertheless, (even according to *Aimar's* Report) was a judicious and learned Person, but extremely Passionate, if we may give Credit in that respect to *Aimar*, in his own Cause: For it appears, That the Prior inveigh'd against him most bitterly at *La Buffere*; accusing him as the Author of that Innovation, which he also term'd Heresie, and affirming that 'twas devis'd by him through Flattery, on purpose to gratify the Abbot and Monks of *Limoges*, who had corrupted him with Money. *Benedict* added, That having disput'd with *Aimar* upon that Point, he had baffl'd him, and had oblig'd him to hide himself. Now *Aimar* wrote this Letter to refute the Prior's Arguments, declaring what had pass'd at *Limoges*, between himself and *Benedict*, whom he censures as an Impostor and Profligate Wretch: He likewise gives an account of the Contest that he had at *Angoulême*, about the same Affair, with a certain Monk of *Ravenne*, being also an able Physician, nam'd *Bernard*, who came to *La Buffere* with *Benedict*, and had learnt of him all the Arguments against the Apostleship of *St. Martial*. But it ought to be observ'd, that this *Benedict* said, That the Dispute could not be determin'd, but by a general Council of *France* and *Italy*, held in the Pope's presence: *Quis ausus fuit Mariale predicare Apostolum, nisi prius grande generale Concilium omnium Episcoporum Gallie & Italie, una cum Papa Romano congregaretur, & ibi esset probatum, si esset aut non esset Apostolus?* And forasmuch as *Benedict* and a Monk of *St. John* d' *Angely*, who likewise maintain'd that *St. Martial* was not an Apostle, peremptorily declar'd, That 'twas requisite to make application to the Pope, and to cause the Monks of *St. Martial* to be forbidden to place him in the Rank of the Apostles, for the future; *Aimar* replies, "That if the Pope being surpris'd by the Insinuations of envious Persons, should publish such a Prohibition, it would be more expedient to obey God, rather than the Pope of *Rome*; by reason that no Pope has received Power to absolve or excommunicate the Holy Apostles, nor to hinder the Church of God from doing well and speaking well: *Si Papa supbiae consilio invicidum hoc prohibet, tamen obedi oportet Deo magis quam Pope Romano. Nulli etenim Pope data est potestas vel absolvendi, vel excommunicandi sanctos Apostolos Dei, vel prohibendi Ecclesiam Dei a benefaciendo, & recte loquendo.* *M. Balufius* has also divers Sermons made in the Council of *Limoges*, relating to the Apostolical Dignity of *St. Martial*, which he supposes to have been written by the same Author.

HUGH, Arch-deacon of *Tours*, compos'd a small Dialogue between him and *Fulbert* Hugh Bishop of *Chartres*, containing an Account of an Apparition of *St. Martin*, seen by *Hervey* Arch-deacon of *Tours*, in the beginning of this Century, which was Publish'd by *con* of *Tours*.

ODORAN, a Monk of *St. Peter Le Vif* at *Sens*, is the Author of a Chronicle, which *Odoran* begins at the Year of our Lord, 675. and ends in 1032. It was Printed in *M. Du Chesne's* *Monks of St. Peter* Collection of the Historians of *France*. Le Vie.

ANSELM
Dean of
Nimur.

Herman-
nus Con-
tractus,
Monk of
Riches-
naw.

4 A Post
of the Nisi.

Glaber
Radul-
phus Monk
of Cluny.

Guasto
Monk of
Corbie.
Drogo
Monk of
St. Wi-
nouch.

Helgaud
Monk of
Fleury.

Witpo
Chaplain
to the Em-
peror Hen-
ry III.

Eberwin
Abbot of
St. Mau-
rice at
Tolen.

Everhelm
Abbot of
Aumont.

Guibert
Arch-
deacon of
Toul.

Merellus
Abbot of
Tergene-
see.

Folkard
Monk of
St. Her-
thia.

Gerard
Abbot of
St. Vin-
cent at
Laon.

Willeran
Abbot of
St. Peter
at Merz-
burg.

Trifio Ab-
bot of Au-
mont.
Deflectus
Abbot of
Meane
Cassin.

ANSELM, a Canon of *Liege*, and afterwards Dean of *Namur*, wrote, upon the Re-quest of *Ida Abbess of St. Cecilia at Colen*, the History of the Bishops of *Liege*, from *St. Theodard*, who liv'd, *A. C. 666. to Wafin*, who succeeded *Richard* in 1041, and died in 1048. It was set forth by *Chapeauville*, in his Collection of the Historians of *Liege*.

HERMANNUS, surnam'd *CONTRACTUS*, by reason that his Limbs were thrunk, the Son of the Count of *Wieringen in Suevia*, who was Educated in the Monastery of *St. Gall*, and afterwards became a Monk of *Richenaw*, flourish'd in the middle of the Century, and acquir'd much Skill in divers Languages and liberal Sciences. He compos'd a Chronicle, from the Creation of the World, to *A. D. 1052*. continu'd by *Bertulphus of Constance*, to 1065, It was printed at *Frankfurt*, in 1583, in the Edition of the Historians of *Germany*, by *Pistorius*; in *Cassius's* Antiquities; and in the last *Bibliotheca Patrum*. To him are also attributed, certain Anthems in honour of the Virgin *Mary*; the *Veni Sancte Spiritus*; and some other Pious or Hymns. *Trithemius* likewise makes mention of the following Works of this Author, viz. a Treatise of the Science of Music; another of the Monochord; three Books of the manner of making the Altrolabe; one of its usefulness; one of the Eclipses; another of the Calendar; a Treatise of the Quadrangle of a Circle, one of the Discord of Sounds, one of Physiognomy; and the Lives of divers Saints.

GLABER RADULPHUS, a Monk of *St. German at Auxerre*, and afterwards of *Cluny*, compos'd in the Year, 1045, an Ecclesiastical History dedicated to *Odilo* Abbot of *Cluny*, which begins at *A. C. 900.* and ends in 1045. This History being very accurately and faithfully Written, was Printed at *Frankfurt* in 1596. and is contain'd in *M. Du Chesne's* Collection of the Historians of *France*. He likewise wrote the Life of *St. William* Abbot of *St. Benignus at Dijon*, who died in 1031; which is refer'd to by *Bollandus* in *January 1.*

GUALDO, a Monk of *Corbie*, wrote in Verse, the Life of *Ansharicus* Bishop of *Hamburg*, dedicated to *Adalbert* Arch-bishop of *Bremen*. It is compris'd in the second Tome of the fourth *Benedictine* Century by *Father Mabillon*.

DROGO, a Monk of *St. Winouch*, wrote the Lives of *St. Gonela*, of *St. Oswald* King of *Northumberland*, and of *St. Winouch*: The Two first of these are in *Surius*, and the Third is only to be found in Manuscript.

HELGAUD, a Monk of *Fleury*, wrote *A. D. 1050.* the Life of King *Robert*, which was publish'd from a Manuscript of *Petrus Pithensis* Library, and Printed at *Frankfurt* in 1596. also in *M. Du Chesne's* Collection of Historians.

WITPO or WIPPO, Chaplain to the Emperor *Henry III.* compos'd a Relation of the Life and Actions of *Conrad* the Father of that Emperor, which is extant in the Collection of the German Writers by *Pistorius*, and a Pansyrick on *Henry III.* which is Printed in *Cassius's* Antiquities.

EBERVIN or EVERVIN, Abbot of *St. Maurice at Tolen* in the Diocese of *Trier*, wrote the Life of *St. Simon* of *Syracuse* a Monk of *Trier*, who died in 1035, which was dedicated to *Poppo* Arch-bishop of that Diocese, and is refer'd to by *Surius* in *June 1.*

EVERSHELM, Abbot of *Aumont* in *Hainaut*, is the Author of a Life of *St. Poppo* Abbot of *Sevelto*, his Kinsman, cited by *Surius* and *Bollandus* in *January 25.* He was made Abbot of *St. Peter at Ghent* in 1038, and died in 1069.

GUIBERT, Arch-deacon of *Toul*, wrote the Life of Pope *Leo IX.* Publish'd by *Father Sirmond*, *A. D. 1615.* and afterwards by *Henschenius* and *Papebrochius* in *April 19.*

METELLUS, Abbot of *Tergene*, who flourish'd, *A. D. 1060.* left certain Eclogues call'd *Quirinales*, in commendation of *St. Quirinus* Martyr, which were set forth by *Cassius* in the first Tome of his Antiquities.

FOLCARD, a Monk of *St. Berthlin*, wrote the Life of that Saint, and that of *St. Omer*, both refer'd to by *Surius*, viz. one in *September 5.* and the other under the 15th Day of the same Month.

GERARD, a Sacrifain or Vextry-keeper in the Monastery of *Corbie* in *Saxony*, and afterwards Abbot of *St. Vincent at Laon*, is the Writer of the Life of *St. Adalard*, publish'd by *Surius* and *Bollandus* in *January 2.* and by *Father Mabillon* in the first Tome of the fourth *Benedictine* Century. He was afterwards made Abbot of *St. Medard at Soissons*, *A. D. 1077.* but being turn'd out thence, by Queen *Bertha*, he Founded the Monastery of *Sauvamejaur*, in the Diocese of *Bourdeaux*, where he died in 1095.

WILLERAN, a Monk of *Fulda*, and afterward Abbot of *St. Peter at Merzburg*, compos'd an Epithalamium on the Marriage between *JESUS CHRIST* and the Church, or a Commentary on the Canticles, contain'd in three Books in Prose, intermix'd with Verse: A certain Piece of that nature, was publish'd under his Name in *Latin*, and in the old *Gaulish* Language, Printed at *Lyden*, *A. D. 1598.*

URSIO, Abbot of *Aumont* in *Hainaut*, wrote an Historical Account of the Life of *St. Marcellus* Pope, *A. D. 1080.*

DESIDERIUS, Abbot of Mount *Cassin*, who was afterwards Pope, under the Name of *Vitor III.* being as yet Abbot, compos'd a Dialogue concerning the Miracles of *St. Benedict*.

PAUL,

PAUL, a Canon and Provost of *Benrieden*, wrote in the end of the Century a Treatise of the Actions of Pope *Gregory VII.* and the Life of *St. Herlucia* a Virgin, both publish'd by *Grezer*, Printed at *Ingolstadt*, and infer'd in the Collection of the *Bolland*. viced. 15th.

CONRAD, a Monk of the Monastery of *Brucvillers*, in the Diocese of *Colen*, wrote in the Year 1096, the Life of *St. Wolpelin* Abbot of that Abbey, deceased in 1091, which was publish'd by the *Bollandists*, in *April 22.*

GAUFROT or GEFREY DE MALETERRE, a Norman Monk, compos'd an History of the Conquests of the Normans, under the Dukes *Robert Guiscard* and *Roger*, in *Apulia, Calabria and Sicily*. It was Printed separately, and is also to be found among the *Historians of Hispania Illustrata* Printed at *Frankfurt*, *A. D. 1603.*

WILLIAM of APOLLIA, wrote in the end of this Century, at the request of Monk. Pope *Urban II.* a Poem on the same Subject, Printed separately at *Paris* in 1652. as also in *William* the Collection of the Historians of *Normandy*, by *Du Chesne*, and in that of the *Historiographi* of *Apulia*.

BERTULPHUS or BERNULPHUS, a Priest of *Constance*, besides a *Con-Bertulphus* continuation of *Hermannus Contractus's* Chronicle, and an History of his Time, from the Year, 1053. to the end of the Century, compos'd a Treatise, to shew that the Company of excommunicated Persons ought to be avoided, and some other small Treatises in favour of Pope *Gregory VII.* which were publish'd by *Grezer* in his *Apology for Cardinal Belarmin*, Printed at *Ingolstadt*, *A. D. 1612.*

NALGO, a Monk of *Cluny*, wrote in the end of the Century, the Lives of *St. Odilo* and *St. Mayol*, set forth by the *Bollandists*, and by *Father Mabillon*.

OTHLO, a Priest and Monk of the Monastery of *St. Basilace* in *Germany*, is the Writer of the Life of that Saint, sometime Arch-bishop of *Metz*, which was publish'd by *Cassius* in the fourth Tome of his Antiquities, and by *Father Mabillon* in the second Tome of *St. Benedict's* third *Benedictine* Century.

INGULPHUS, an English Man of the City of *London*, the Son of an Officer being long to King *Edward's* Court, apply'd himself to Study in his Youth, and acquir'd to great Reputation for his Learning, that *William* Duke of *Normandy* passing into *England*, brought him back with his Retinue, and made him his principal Minister. He undertook a Journey to the *Holy Land*, *A. D. 1064.* and returning from thence was admitted into the Monastery of *Fountains*, of which he was made Prior soon after, in 1076. *William I.* King of *England* invited him over into this Kingdom, and constituted him Abbot of *Croyland*, from whence he had turn'd out *Wulfstan*; but *Ingulphus* obtain'd leave to retire from that Abbey, the History of which he compos'd from *A. C. 664.* to 1091. It was publish'd by *Sir Henry Savile* in 1596, and among the *Historians of England*, Printed at *London* in 1684. This Author died in 1109.

THIERRY, a Monk of *St. Peter at Ghent*, and afterwards Abbot of *St. Trudo* in the *Thierry* Diocese of *Liege*, wrote the Lives of *St. Bavo*, *St. Trudo*, *St. Rumold* and *St. Landrada*, publish'd by *Surius*. *Trithemius* says, That he was likewise the Author of a Life of *St. Benedict* *St. Trudo*, and of an Account of the Translation of his Body, with certain Letters and some other Works in Prose and Verse: He flourish'd *A. D. 1050.*

ALPHANUS, a Monk of Mount *Cassin*, afterward Abbot of *St. Benedict at Salerno*, Alphanus and at last Bishop of that City, from *A. D. 1057.* to 1086. is reputed to be the Author of *Arch Bishop* several Hymns, in Honour of the Saints, and of some other Poetical Pieces, refer'd to by *Saler- no*, in the second Tome of *Italic Sacra*.

AMATUS, a Monk of Mount *Cassin* and Bishop in *Italy*, although 'tis not known of what Church, compos'd four Books in Verse, dedicated to Pope *Gregory VII.* on the Actions of the Apostles *St. Peter* and *St. Paul*, and eight Books of the History of the Normans, which (as they say) are kept in Manuscript in the Library of Mount *Cassin*. He likewise wrote certain Poems in commendation of *Gregory VII.* on the Twelve precious Stones of the Breast-plate of the High Priest; and on the Celestial Jerusalem.

HEPIDANNUS, a Monk of *St. Gall*, who flourish'd during a considerable part of this Century, is the Author of a Chronicle which begins at the Year, 709. and ends in 1044. It is infer'd in the Collection of the *Historians of Germany*, set forth by *Goldastus*, and of *St. Gall*. Printed at *Frankfurt* in 1606. He likewise compos'd two Books of the Life and Miracles of *St. Wilborad*, dedicated to *Ulric* Abbot of *St. Gall*, which are refer'd to in the same Place, as also by the *Bollandists*, and by *Father Mabillon*. They were written, *A. D. 1072.* and this Author might be Dead in 1080.

MARIANUS, a Scotch-man or Irish-man by Nation, related to Venerable *Bede*, (if *Marianus* we may give Credit to *Matthew of Westminster*) was born *A. D. 1028.* turn'd Monk in 1052. Scotus. pass'd over into *Germany* in 1058. was ten Years a Reculite in the Monastery of *Fulda*, and spent the rest of his Life at *Metz*, where he died in 1086. He compos'd a Chronicle from the Creation of the World, to *A. D. 1083.* in which he follow'd *Cassiodorus*. It was continu'd to the Year, 1200. by *Dodechin* Abbot of *St. Dyflund* in the Diocese of *Trier*, and was Printed in several Places, more especially among the *German* Historians.

LAM.

Lambert
Monk of
Hirsfeld.

LAMBERT of *ASCHAFFENBURG* assum'd the Monastick Habit, in the Convent of *Hirsfeld*, under the Abbot *Meginher*, A. D. 1058. was ordain'd Priest the same Year, by *Lupold* Arch-bishop of *Mentz*; and soon after undertook a Journey to *Jerusalem*, without the Knowledge of his Abbot, from whence he return'd the next Year. He compos'd an Historical Chronology from the Creation of the World, to the year 1077, which is only an Epitome of general History to the Year 1050. and a particular History of *Germany* of a competent largeness, from that Year to 1077. This Work is written with a great deal of Accuracy and Elegancy, and there are few German Authors, who have shew'd so much Politeness in their Writings. It was Printed separately at *Tubingen* in 1533. and also among the *Historians of Germany*.

Adam
Canon of
Bremen.

ADAM, a Canon of *Bremen*, in the Year, 1077. compos'd four Books of the Ecclesiastical History of his Church, in which he treats of the original and propagation of the Christian Religion in the Diocesses of *Bremen* and *Hamburg*, from the time of the Emperor *Charlemagne*, to that of *Henry IV.* He has annex'd at the end, a small Treatise of the situation of *Denmark* and other Northern Kingdoms; of the Nature of those Countries, and of the Religion and Manners of the Inhabitants. The whole Work was publish'd by *Lidembrocius* and Printed at *Hanaw*, A. D. 1579. at *Leyden* in 1595, and afterwards at *Helmstadt* in 1670.

Albert a
Benedi-
ctin Monk
of Metz.

Sigebert and **Trithemius** make mention of a *Benedictin* Monk of *Mers*, nam'd **ALBERT**, who wrote certain Works, and among others, an History of his Time, dedicated to the Bishop of that Diocess.

Anselm
a Monk
of Mers.

They likewise take notice of another *Benedictin* Monk of the City of *Rheims*, nam'd **ANSELM**, who compos'd an Historical Account of the Voyage of Pope *Leo IX.* to *France*; of the Synods he held there; and of other Affairs transacted by him in that Kingdom: This Piece was call'd Pope *Leo's* Itinerary.

Benedi-
ctin Monk
of Mers.

Lastly, **Sigebert** mentions a Monk of *St. Amand*, known by the name of **GONTHIER** or **GONTHRIUS**, who wrote in Verse a Relation of the Martyrdom of *St. Symon*.

An Addition of some other Authors who wrote in the Eleventh Century.

Warman
Bishop of
Con-

WARMAN, Count of *Dillingen*, afterwards Monk of *Richenaw*, and at last Bishop of *Constance*, wrote the Life of *St. Pymin*. He died A. D. 1034.

Britwol
Bishop of
Winton.

BRITWOL, a Monk of *Glaffenbury* and afterwards Bishop of *Winchester*, wrote the Life of *St. Ewinn*, sometime Bishop of the same Diocess, and died A. D. 1045.

Ingelran
Abbot of
St. Riquier.

INGELRAN, a Monk and afterwards Abbot of *St. Riquier*, compos'd a Poem, divided into Four Books, the First of which contains the Life of *St. Riquier*; the Second and Third a Narrative of the Miracles wrought by him; and the Fourth, an Account of the Translation of his Body to the Abbey that bears his Name. Some part of this Poem is inserted in the second Century of the Acts of *St. Benedict*. This Author likewise wrote certain Copies of Verses, in Honour of *St. Wilfrid* Arch-bishop of *Sens*, and died A. D. 1045.

Bertha a
Nun of
Willock.

BERTHA or **BERTRADA**, a Nun of *Willock* near *Bonne*, the Sister of *St. Wolphelmus* Abbot, wrote the Life of *St. Adalaid*, the first Abbess of her Monastery.

Gislebert
Monk of
St. Ger-

GISLEBERT, a Monk of *St. Germain* at *Auxerre*, under the Abbot *Winneman*, compos'd in the middle of the Century, two Books of the Life of *St. Romanus*, an Abbot near *Auxerre*, who is suppos'd to be the same that gave Food to *St. Benedict*, in the Grot of *Subiaco*, of which *St. Gregory* makes mention in his Dialogues. This Piece is contain'd in the first *Benedictin* Century by Father *Mabilion*.

Dodericus
Monk of
Hirsfeld.

DODERICUS, a Monk of *Hirsfeld*, compos'd in the beginning of this Century, a Treatise concerning the Translation of *St. Benedict*, which is inserted in the second Part of the fourth *Benedictin* Century. **Trithemius** falsely attributes to him the Book of the Translation of *St. Benedict*, which belongs to *Adalbert* a Monk, who died A. C. 853.

Andrew
Monk of
Fleury.

ANDREW, a Monk of *Fleury*, or of *St. Benedict* on the *Loire*, wrote in like manner, at the same time, a Treatise of the Miracles of *St. Benedict*.

Odo Monk
of St. Maur
des Fosses.

ODO, a Monk of *St. Maur des Fosses*, compleated a Relation of the Life of Count *Burchard*, A. D. 1058.

Bovo Ab-
bot of
St. Bert-

BOVO, Abbot of *St. Bertin*, compos'd a Narrative of the Canonization of that Saint, and dedicated it to *Guy* Arch-bishop of *Rheims*. He died A. D. 1069. four Years after having resign'd the Government of his Abbey.

Gislebert
Monk of
St. Amand.

GISLEBERT, a Monk of *St. Amand*, wrote four Books containing an Account of the Life of that Saint, and of the destruction of his Monastery. He died A. D. 1095.

St. WILL-

St. WILLIAM, Abbot of *Richenaw*, compos'd two Books concerning the Customs of *St. William* that Abbey, with some other Works, and died in 1091.

ALBERIC, Cardinal, is the Author of the Life of *St. Dominick* of *Sora*. See *Petrus Diaconus*, Cap. 12.

GOTSFALD, a Monk of *Cluny*, wrote the Life of *St. Odilo* his Abbot. Father *Mabilion* designs to publish it more entire, than it has been hitherto, in his Sixth *Benedictin* Century.

WOLFERUS, a Monk of *Altaich*, or rather Canon of *Hildesheim*, left a Relation of the Lives of *St. Gauthier* the Hermit, and of *St. Godehard* Bishop of *Hildesheim*. Some have attributed this Piece to *Albin*, by whom it was only Revis'd.

GOTZELIN, a Monk of *St. Bertin* and afterwards of *Canterbury*, compos'd an History of the Life and Miracles of *St. Augustin* the Monk, who converted the English Nation to Christianity, with an Account of the Translation of the same Saint, made in his Time. *William of Malmesbury* extols him as the most famous Writer in *England* after *Bede*; especially in reference to the History of the Saints of this Kingdom, many of whose Lives were written by him.

PETER, a Monk of *Maillezais*, wrote the History of his Monastery, and dedicated it *Peter* to *Godehard* Abbot of the same Convent, who flourish'd, A. D. 1070.

WILLIAM, a Monk of *Chiuffi* in *Tuscany*, wrote the Life of *St. Benedict* Abbot of that Monastery in the Eleventh Century.

RAIMOND, a Monk of *St. Andrew* at *Avignon*, compos'd a Relation of the Life of *William* *Pons* Abbot of the same Monastery, in the end of that Century.

HETMO, a Monk of *Richenaw*, is the Author of the Life of *St. William* of *Richenaw*, which is refer'd by *Trithemius* to the Year of our Lord 1091.

GERARD DE PENNA, a Monk of *La Chaife Dieu*, left a Relation of the Life of *St. An-* *Robert* Abbot and Founder of that Abbey. This Life not being well written, was revis'd drew at by *Marbodius* Bishop of *Reims*.

EGIRWARD, a Monk of *St. Burchard* at *Wurtzburg*, made some Additions to the Life of the same Saint.

GAUTIER or **GAUTERIUS**, wrote the Life of *St. Anasaphus* the Hermit, who liv'd in the end of this Century, in the Diocess of *Reims*.

GRIMALDUS, compos'd an Historical Account of the Translation of *St. Felix*, sometime Pupil to *St. Emilian* the Patron of *Spain*.

RUDOLF, a Monk of *La Chaife Dieu*, wrote the Life of *St. Adelelm* the third Abbot of that Monastery, and afterward Prior of *St. John* at *Burgos* in *Spain*, who died in the end of the Century.

NOTCHERUS, Abbot of *Hautvilliers* in the Diocess of *Rheims*, compos'd in the end of the Century, a Narrative of the Translation of *St. Helena*, made in his Monastery.

W. a Monk of *Walsor*, wrote in the middle of the Century, the Life of *St. Hiltrada* a Virgin, which is inserted in the second Part of the third *Benedictin* Century.

To these may be added the nameless Writers of the same Age, who compos'd the following works, viz.

THE Life of *St. Gildas*, firnam'd the Wife, Abbot of *Ruis* in *Bretagne*, written by a Nameless Author, who likewise makes mention of certain Saints of the same Monastery, who liv'd in his Time. This Piece is extant in the Library of *Fleury*, and in the first *Benedictin* Century.

A Relation of the Miracles of *St. Martin* at *Verton*, in the same *Benedictin* Century.

The Life of *St. Bertulf* Abbot of *Renty*, written by a Monk of *Blandin* at *Ghent*, in the first Part of the third *Benedictin* Century.

The Life of *St. Chasfer*, which is contain'd in the same Volume.

The Author of the Chronicle of *St. Vincent* at *Vitruvo* in *Italy*, in *M. Du Chesne's* third Tome.

The Life of *St. Odilia* Abbess of *Honburg* in *Alsatia*, which is to be found in the second Part of the third *Benedictin* Century.

An Account of the Miracles of *St. Hubert* Bishop of *Liege*, written by a certain Monk of *St. Hubert's* Abbey in *Ardenne*, which is in the first Part of the fourth *Benedictin* Century.

A Narrative of the Translation of *St. Cuthbert* Bishop, by a Monk of *Durham*, contain'd in the second Part of the same Volume.

Another of the Life and Translation of the Body of *St. Hugh* a Monk of *St. Martin* at *Aulun*, by a nameless Monk. This Piece is in the fifth *Benedictin* Century.

P

Another

Bodies and Souls of Men; and the other, of the manner of God's Omnipresence in all Places, and how his Light is dispers'd every where. The same Method of Writing, and the same Principles are observable in these Pieces: But *Simoen* was cast into Prison in the end of his Life, for reproving the Emperor too freely (as some say) or as others will have it, upon account of his Erroneous Doctrins. He is also reputed to have first broach'd the Error of those Greek Monks, who imagin'd, That the Light which appear'd on Mount *Tabor*, was the uncreated and eternal Light of the Divine Majesty; and that all Happiness consisted in the Contemplation of it.

JOHN, Arch-bishop of *Euchaita* in *Paphlagonia*, compos'd in the middle of this Century, certain Poetical Pieces in Iambick Verse, on the principal Histories of the Festivals of the Year, Printed at *Eton*, A. D. 1610. As also a Relation of the Lives of *St. Eusebius* and *St. Dorotheus* the Younger; some Extracts of which are produc'd by *Allatius*, in his Book of the Agreement of the Greek and Latin Churches, concerning Purgatory.

JOANNES THRACESIUS SCLITZES, † *Curopolata*, who flourish'd under *Alexis Comnenus*, wrote a Continuation of *Theophanes's* History, from the Year 813. to 1081. when *Alexis Comnenus* was advanc'd to the imperial Dignity. It was Printed at *Venice* in Latin, of *Gabius's* Translation; and *Peter Goar* publish'd it in Greek, at the end of *Calvetti's* Chronicle, part of the same History by *Solyerxes*, which begins at A. D. 1037. and ends in 1081.

GEORGIUS CEDRENU'S, a Monk, flourish'd in like manner in the end of the Century, and wrote Annals or an Epitome of History, from the beginning of the World to the Year 1057. It is only a Collection of divers Authors, more especially of *George the Synclerus*, whose Chronography he Copied out from the Creation of the World, to the Reign of *Diocletian*; of *Theophanes*, from *Diocletian* to *Michael Curopolata*; and of *Joannes Thracexius Solyerxes*, afterward *Curopolata*, to his time. In a word, his whole History is taken out of the Works of several Writers, the Extracts of which he has drawn up without much Judgment or Skill, in the Art of Critick. These Annals were Translated by *Xylander*, and Printed at *Basil*, A. D. 1566. and afterward at *Paris* in the Royal Printing-House, with the Notes of *Fabru* and *James Goar*, in 1647.

CONSTANTINUS LICHODES, who succeeded *Michael Cerularius*, A. D. 1058. in the Patriarchal See of *Constantinople*, compil'd certain Synodal Constitutions, which are contain'd in the Collection of the Greek and Roman Law, as well as a Synodal Decision of *Michael Cerularius* about Marriages, to the seventh Degree of Consanguinity; and some other Fragments of Constitutions by the same Patriarch, relating to forbidden Marriages.

JOHN XIPHILIN, of *Trebisond* or *Trapezus*, a Monk of Mount *Olympus*, succeed'd *Constantin Lichudes*, A. D. 1066. and died in 1078. We have still in our Possession his Homily on the Cross, or on the third Week of Lent, cited by *Gretzer*, and certain Decrees about Marriage infer'd in the Collection of the Greek and Roman Law. 'Tis also reported, That there are to be seen in some Libraries, certain Homilies by this Patriarch, on all the Sundays of the Year; and some have imagin'd him to be the Author of the Epitome of *Dion Cassius's* History, but the latter assures us himself, That he was his Nephew, and that he compos'd that Abridgment under the Emperor *Michael Ducas*.

SAMONAS, Arch-bishop of *Gaza*, flourish'd (as 'tis suppos'd) in the end of this Century, and wrote a small Tract in form of a Dialogue, between Himself and a *Saracen*; in which he proves, That the Bread and Wine in the Eucharist, are chang'd into the Body and Blood of *Jesus Christ*. This Piece is extant in the *Bibliotheca Patrum*; but 'tis more probable, that that Arch-bishop did not live till the Thirteenth Century.

NICOLAS, Bishop of *Metone*, is also refer'd to the Eleventh Century: He compos'd a Treatise of the Body and Blood of *Jesus Christ*, like that of *Samonas*, against those who doubted that the Consecrated Bread and Wine, were really his Body and Blood: But there is yet a much greater probability that this Author belongs to the Twelfth Century. He likewise compos'd three Treatises of the Procession of the Holy Ghost against the *Latins*, of which some Manuscript-Copies (as we are inform'd by *Allatius*) are preserv'd in the Vatican Library: His Treatise of the Eucharist is in the *Bibliotheca Patrum*.

THOPHYLLACT, Arch-Bishop of *Acris* in *Bulgaria*, flourish'd under the Emperors *Romanus Diogenes*, *Michael Ducas*, and *Nicephorus Botaniata*. He took a great deal of pains in explaining the Holy Scripture, by making an Abridgment of *St. Chrysostom's* Commentaries, and after that manner compos'd his Commentaries on the four Gospels, on the Acts of the Apostles, on *St. Paul's* Epistles, and on four of the lesser Prophets, viz. *Habakkuk*, *Jonas*, *Nabum* and *Hosea*.

These Commentaries were Printed in Latin at *Paris*, A. D. 1554. and at *Basil* in 1570. The Commentaries on the Gospels were Printed in Latin at *Antwerp* in 1564. in Greek at *Rome* in 1542. and 1563. and in Greek and Latin at *Paris* in 1562. The Commentaries on the Acts, were Printed in Greek and Latin at *Colen* in 1568. The Commentaries on *St. Paul's* Epistles, were Printed in Latin at *Rome* in 1469. at *Antwerp* in 1564. at *Colen* in 1531. and at *Paris* in 1552. as also in Greek and Latin at *London* in 1536. Lastly, The Commentaries on the

John
Arch-bishop
of Euchaita.

Joannes
Thracexius
Solyerxes,
Curopolata.

† The
Name of
one of the
principal
Authors
of the
State of the
Eastern Em-
perors.

Georgius
Cedrenus.
* A certain
Officer un-
der the Pa-
triarch of
Constanti-
nople.

Constantin
Lichudes,
Patriarch
of Constanti-
nople.
John Xi-
philin Pa-
triarch of
Constanti-
nople.
Samonas
Arch-bishop
of Gaza.

Nicolas
Bishop of
Metone.

Theophyl-
lact Bishop
of Acris.

the four lesser Prophets were Printed at *Paris* in 1549. and 'tis reported that there is extant an entire Manuscript Commentary on all the lesser Prophets, in the Library of *Augsburg*; *Mewsius* has publish'd 75 Letters by this Author in Greek, Printed at *Leyden* in 1617. which were afterward translated into Latin by *Marinerius*, and Printed at *Colen* in 1622. *Gretzer* likewise set forth under *Theophylact's* Name, a Discourse of the Cross, and *Father Paulin* another Treatise, which is an Institution dedicated to *Constantin Porphyrogeneta*. *Joannes Veevus* has cited certain Passages of the same Arch-bishop, relating to the Procession of the Holy Ghost, against the *Latins*; and 'tis reported that there is to be seen in the Library of the Duke of *Bavaria*, a Manuscript Treatise by him, concerning the Differences between the Greek and *Latins*, and a Discourse on the Emperor *Alexis Comnenus*. *Theophylact's* Commentaries are very useful for the Literal Explication of the Holy Scriptures.

NICETAS SERRON, a Deacon of the Church of *Constantinople*, and afterward Arch-bishop of *Heraclea*, Cotemporary with *Theophylact*, wrote a Commentary on *St. Gregory Nazianzen's* Homilies, which is infer'd in Latin among the Works of that Father: To him likewise is attributed a *Catena* on the Book of *Job*, Printed in Latin at *Venice* in 1587. and at *London* in 1637. which nevertheless may be rather appropriated to *Osymiodorus*, than to this Author; but 'tis probable that the Commentary on the Poems of *St. Gregory Nazianzen*, Printed at *Venice* in 1563, under the name of *Nicetas* the *Paphlagonian*, belongs to this *Nicetas* of *Heraclea*.

NICOLAS, Sinaim'd the *Grammariar*, chosen Patriarch of *Constantinople*, in the Nicolas Year 1084. wrote a large Letter to the Emperor *Alexis Comnenus* to prove, That 'tis not the *Gram-* lawful to take away Bishops from the Metropolitans. He likewise made certain Confi- rations about Marriage, which are to be found with this Letter, in the Collection of the Greek and Roman Law.

PETER, Deacon and *Chartophylax* or Keeper of the Records of the Church of *Constantinople*, made, A. D. 1090. his brief Answers to certain Cases that were propos'd to him: They are in like manner compris'd in the Collection of the Greek and Roman Law.

Among all these Authors may be reckon'd, a certain Jew of *Africa*, nam'd *Samuel of Morocco*, converted to the Christian Religion; who compos'd a small Tract to prove, That the Messiah was come in which he gives us to understand, that he wrote a thousand Years after the Destruction of the Temple of *Jerusalem*: This Piece was Printed at several times *Constantinople*, separately, and is extant in some Collections of Authors.

Nicetas
Serroon,
Arch-bishop
Heraclea.

Constantino-
ple.
Peter
Charto-
phylax,
of the
Church of
Constanti-
nople.
Samuel of
Morocco,
a convert-
ed Jew.

CHAP. XIII.

Of the COUNCILS held in the Eleventh Century.

HAVING already given an Historical Account of divers Councils, treating of other Ecclesiastical Affairs translated in this Century, we shall now proceed to do the same thing, in reference to those of which we have not hitherto had occasion to make mention.

The Councils of France.

IN the Year of our Lord, 1017. certain concealed Hereticks were discover'd, who spread the Coun- abroad detestable Doctrins and committed no less infamous Actions; and this Discovery of it was first made by a Norman Lord nam'd *Arefastus*: He had a Clergy-man in his House, Orleans, who going to Orleans to hold Conferences with the Learned of that City, met two other Clerks, one nam'd *Stephen*, Professor of School-Divinity in *St. Peter's* Monastery, and the other *Lisim*, Clerk of the Convent of *St. Croix*, who were then in great repute for their Learning and Piety. He convers'd with them for some time, till they communicated their Errors to him, and afterward returning to *Normandy*, acquainted his Patron with their Tenets, who disclos'd the matter to Duke *Richard*. Whereupon the Duke gave notice of it to King *Robert*, and at the same time sent *Arefastus* with his Chaplain in order to discover and convict the Hereticks. *Arefastus* pass'd through *Chartres*, to know of *Fulbert* what Measures were most expedient to be taken in this Case; but not meeting with him, he consult'd *Evarad*, a Doctor of Divinity and Prebend of the Church of *Chartres*, who advis'd him to give himself up to Prayer, to receive the Holy Communion, and to fortify himself every Day with the sign of the Cross, before he enter'd into Conference with those Hereticks; nor to contradict what he heard them say, and feigning to be their Disciple, to make a Discovery of all their Errors. He follow'd this Advice, and having associated himself with them several

several times, was inform'd by them, " That they did not believe that JESUS CHRIST " was born of the Virgin Mary, nor that he died for the Salvation of Mankind, nor that " he was bury'd and rose again: And that they maintain'd, That Baptism did not procure " the remission of Sins; that the Consecration by the Priest did not constitute the Sacra- " ment of the Body and Blood of our Lord; and that it was unprofitable to make Prayers " to the Holy Martyrs and Confessors. Afterward *Arefastus* having interrogated them about the Salvation which they hop'd to be partakers of, they inform'd him, That at certain Hours of the Night, they were wont to meet together in a particular Place, every one be- " ing furnish'd with a Lamp, where after having invoc'd the *Demon*, they perpetrated infam- " ous Villanies, and even burnt the Children born of their incestuous Copulations, whose " Ashes they reserv'd to be given to sick Persons as a kind of Viaticum.

King *Robert* being arriv'd at *Orleans* with some Bishops, caus'd this Herd of Miscreants to be apprehended and *Arefastus* among them, by whose Testimony they were Convicted, and their Errors were refuted by the Bishops: But upon their refusal to abjure their Heresy, they were depriv'd of their Ecclesiastical Habits and all burnt in a House, except one single Clerk and a Nun, who were Converted. These Circumstances are thus related in an an- " cient History of the Council of *Orleans*, refer'd to by Father *Luke Dachery*, in the second Tome of his *Spicilegium*; and *Glaber* a Contemporary Historian, relates them almost after the same manner as to the matter of Fact, except that he makes no mention of *Arefastus*; but he attributes to them some other Errors, viz. " That they deny'd the Holy Trinity, " affirm'd the World to be Eternal, and believ'd that sensual Pleasures are not to be punish'd " in the future State, and that good Works are unprofitable. This Author adds, That the Persons burnt upon that Account, were thirteen in Number.

The Synod of Arras, held in the Year, 1025.

The Synod of Arras, in 1025.

SOME time after there appear'd in *Flanders* another Sect of Hereticks, which was like- " wise Condemn'd in a Synod held at *Arras*, A. D. 1025. on the Festival of *Christmas*, by *Gerard* Bishop of *Cambray* and *Arras*; for both these Cities had then but one Bishop. *Gerard* residing some Days in the latter, News was brought him, that certain Persons were arriv'd from *Italy*, who introduc'd a new sort of Heresy, which ruin'd the Gospel Ordinances, and the Discipline of the Church; and that these Miscreants making profession of perfect Righteousness, gave it out, That that alone was sufficient for the Justification of a Person, and that there was no other Sacrament in the Church for the attaining of Salvation.

Upon this Report, *Gerard* caus'd a strict search to be made after those, who were suspected to be maintainers of this Heresy; inasmuch, that they were apprehended by the Govern- " or's Order, and even brought before the Bishop, who being taken up at that instant with other Affairs, after he had examin'd them for some time concerning their Doctrin, and perceiv'd them to be in an Error, caus'd them to be confin'd during three Days, and order'd a Fast to be kept the next Day, by the Clerks and Monks who were there present, that Al- " mighty God might be implor'd to give Grace to those Miscreants to acknowledge their Er- " rors. On the third Day, being *Sunday*, he held a Synod compos'd of the Abbots, Arch- " deacons, Monks and other Clergy, and caus'd the Prisoners to be brought forth in the pre- " sence of the People: Then, after having made a Speech to the Assembly, he demand'd of the Prisoners, what their Doctrin was, and who were their Teachers: They reply'd, That they were the Disciples of an *Italian* nam'd *Gaudulfus*, who had instructed them in the Commandments of the Gospel, and of the Apostles; that they receiv'd no other Scripture, but that they observ'd that very strictly. The Bishop having heard it reported, That they abhor'd Baptism; that they rejected the Sacrament of the Body and Blood of JESUS CHRIST; that they gave it out, that Penance was altogether unprofitable; that they despis'd the Churches; that they condemn'd lawful Marriages; that they did not acknow- " ledge any Eminency in the Confessors; and that they affirm'd, That none ought to be hon- " our'd except the Apostles and Martyrs; he thought fit to interrogate them, and to give them Instructions about those Points. As to the first, they own'd, " That their Master " had Taught them, That provided that they practis'd the Precepts of the Gospel; that they renounced the Vanities of the World; that they did not follow their Passions; that they got their Livelihood by the Labour of their Hands; that they did no injury to any; and that they exercis'd Charity toward those, who were animated with the same Zeal; it was not necessary to receive Baptism; that if the performance of these Duties were neglected Baptism would be unprofitable, and that altho' 'twere granted that it had some efficacy; yet it was now become altogether useless, and of none effect for these three Reasons, viz. 1. Upon account of the irregular Practices and Conversation of the Mini- " sters. 2. Because the Sins which might have been remitted by Baptism, are committed again by Professours during the whole Course of their Lives. 3. In regard that Infants " are Baptis'd, who have neither Faith nor free Will; who cannot desire Baptism, nor " know

" know what is meant by Faith or Free Will; neither can the Profession of others avail them any thing.

The Bishop reply'd upon that Article, " That altho' JESUS CHRIST was perfectly " Righteous, yet he condescended to receive Baptism from St. *John*; That he instituted it " for the regeneration and the remission of Sins; That in this Sacrament the Holy Ghost op- " erates invisibly in the Soul, what is done outwardly by the Water, on the Body: That " altho' it be administer'd by worthy or unworthy Ministers, nevertheless it is always effectual; " because it is the Holy Ghost who Sanctifies, and the Iniquity of a Man cannot hinder the " effect of the operation of God: That whilst the Minister outwardly sprinkles the Body, " the Soul is inwardly purify'd by the operation of the Holy Ghost: That afterward Holy " Undction is administer'd to the Infant, for its farther Sanctification after Baptism; by reason " that as Sin is remitted by Baptism, so Undction sanctifies the Person after Baptism: That " the Imposition of Hands was also added, to procure the Descent of the Holy Ghost: That " the necessity of Baptism is prov'd by the Doctrin of the Gospel and of the Apostles: That " how Holy or Innocent soever, the Life of a Man may be, yet he cannot be Sav'd without " receiving this Sacrament: That Baptism takes away both original and actual Sins, and re- " establishes Man in the same State of Uprightness, in which he was created, altho' it does " not render him immortal: That the Example of the Man Sick of the Palsy, whom our " Saviour cur'd, having regard to the Faith of those Persons, who brought him into his Pre- " sence; and to that of the *Canaanitish* Woman, who by Faith obtain'd a Cure for her Daughter, give us to understand, that the Faith of those who present an Infant to be Baptis'd, may " stand it in some stead. Lastly, he demand'd of them, for what reason, they express'd to great contempt of the Sacraments of the Church, who were so punctual in observing the Ceremony of washing their Feet? Neither does he insist less on the second Article, concern- " ing the Mystery of the Eucharist, of which he explains the Effects, proving the real Pre- " sence of the Body and Blood of JESUS CHRIST, and answering the Objections that was made about the impossibility, that the same Body should be present in divers Places, to which purpose he relates a great number of Miracles.

These Hereticks being convinc'd by his Discourse, acknowledg'd their Error, and sued for a Pardon: The Bishop gave them some hopes of obtaining their Request, and proceeded to the other Points of Discipline, to which they had no regard, viz. those that related to the Churches, Altars, Sacred Orders, Undction, Exorcisms, Bells and Funeral Rites. After having vindicated the Customs of the Church as to these Matters, he endeavour'd to prove against them, the usefulness of Penance for the Living, and that of Prayer, good Works and Sacrifices for the Dead. He shews, " That lawful Marriages is not forbidden by the Or- " dinances of the Gospel: That the Confessors ought to be honour'd as well as the Mar- " tyrs: That the singing of Psalms is not only allow'd of, but also commendable: That a " due Veneration ought to be had for the Cross, by referring that Worship to JESUS CHRIST: That the use and adoration of the Images of our Saviour, and of the " Saints is profitable; because the sight of them represents their Actions, and puts in mind " of their Vertues. He concludes with discouraging of the usefulness and distinctions of Sa- " cred Orders, and about the necessity of the Grace of JESUS CHRIST.

Upon the conclusion of this Discourse, the Hereticks, who were present, declar'd, That they acknowledg'd the Truths, which the Bishop of *Arras* had explain'd to them; inasmuch that a Form of a Confession of Faith contrary to the Errors which were refuted by that Pre- " late, was immediately drawn up and recited by him and the rest of the Clergy: Afterward they caus'd it to be explain'd in the Vulgar Tongue, by an Interpreter in favour of these Hereticks, who did not well understand the *Latin*: Then they approv'd and sign'd it, and were dismiss'd in Peace after having receiv'd Benediction from the Bishop. The said *Gerard* himself compil'd the Acts of this Synod, and Dedicated them to one of his neighbouring Bishops whose name is mark'd by the Letter *R* prefix'd at the beginning of the Epistle which he wrote to him, and who is apparently *Reginald* of *Liege*. These Acts were publish'd by Father *Luke Dachery*, in the thirteenth Tome of his *Spicilegium*, and may well be esteem'd as one of the finest Monuments of those times.

The Council of Bourges, held in the Year, 1031.

AIMO, Arch-bishop of *Bourges*, held a Council on the first day of November, A. D. 1031. The Council in that City, in which assisted the Bishops of *Puy en Velay*, *Clermont*, *Ally*, *Cahors* and of *Bourges* Mandé, with the Abbot of *Micy* and several others. Pope *John*'s 18th Letter was read concern- " ing the Affair of St. *Martial*'s Apostleship; proper means were sought for, to put a stop to the Civil Wars and to establish Peace in the Kingdom, and the following Constitutions were rectify'd.

The First ordains, That the Commemoration of St. *Martial* shall be made among the Apo- " stles, and not among the Confessors.

A New Ecclesiastical History

The Second, That the Priest shall not keep the Body of Jesus Christ, consecrated under the same Hosts longer, than from one Sunday to another.

The Third imports, That the Bishops shall not receive any Presents upon account of Ordinations, nor even their Officers, who were wont to take somewhat for Registering the Names of those Persons, who were propos'd for Ordination.

The Fourth, That none shall obtain an Arch-deaconry, who is not a Deacon.

The Fifth, That Priests, who cohabit with their Wives, shall only be Readers or Chanters for the future; and that Deacons and Sub-deacons shall not be suffer'd to keep either Wives or Concubines.

The Sixth, That the Bishops shall oblige them to take an Oath to that purpose, at their Ordination.

The Seventh enjoyns, That all those who are employ'd in the Ministerial Functions, shall have Ecclesiastical Tonsure; that is to say, their Beards shav'd, and the Crown made on their Heads.

The Eighth, That the Sons of Deacons and Sub-deacons, shall not be admitted into the Clergy.

The Ninth, That Slaves shall not be ordain'd Clerks, till they have obtain'd Freedom of their Masters.

The Tenth, That such Persons shall not be look'd upon as the Sons of Clergy-men, as were born after their Fathers quitted the Ecclesiastical State, and return'd to that of Laicks.

The Eleventh, That the Bishops shall declare at the time of Ordination, that they excommunicate those who shall presume to present to them any Sons of Clergy-men or Slaves to be ordain'd, and that Persons under such Circumstances, who have got their Ordination by surprise, shall be depos'd.

The Twelfth, That nothing shall be exacted for the Administration of Baptism and Penance, nor for burying the Dead; nevertheless that it shall be permitted to receive whatever the Faithful shall think fit to bestow Voluntarily upon those Occasions.

The Thirteenth orders, That the Priests shall have the Offerings, and the Funeral Torches, which are presented to them, but that the Paschal-Taper shall remain to give Light to the Altar.

The Fourteenth, That Linnen Cloths which have serv'd to cover dead Bodies, shall not be laid on the Altar.

The Fifteenth, That no publick Meetings shall be held on Sundays for the Management of Secular Affairs, unless they be call'd to perform Works of Charity, to oppose the Insults of Enemies, in case of danger, or to transact Business upon some other emergent Occasion.

The Sixteenth ordains, That those Persons who leave their Wives, except upon account of Adultery, shall not marry others as long as the former are living, nor the Women other Husbands in the like Cases.

The Seventeenth, That no Man shall take to Wife a Relation to the sixth or seventh Degree of Consanguinity.

The Eighteenth, That none in like manner shall be permitted to Marry his Kinsman's Wife.

The Nineteenth, That no Man shall give his Daughter in Marriage to any Priest, Deacon or Sub-deacon, nor to their Sons.

The Twentieth, That none shall Marry their Daughters.

The Twenty first imports, That Lay-men shall not enjoy Ecclesiastical Benefices.

The Twenty second, That Laicks shall not put Priests in their Churches without the approbation of the Bishop.

The Twenty third, That those Ecclesiastical Persons, who renounce their Clerkship or Ministerial Functions, shall be separated from the rest of the Clergy.

The Twenty fourth, That Monks, who quit their Habit, shall be depriv'd of the Communion of the Church, till they have resum'd it; and if the Abbots or Monks refuse to readmit them, they shall reside with the Clerks in Churches or in other Monasteries, wearing the Habit of Monks and observing the Monastick Rule.

The Twenty fifth, That neither the Canons nor Monks shall pass from one Church or from one Monastery to another, without a License from the Bishop or Abbot.

After the Session of this Synod, *Aimo* made a Declaration, That *St. Martial* should be stil'd an Apostle in all the Church-Offices.

The Council of Limoges held in the Year, 1031.

The Council of Limoges in 1031.

THE same Question was debated at large in the Council of *Limoges*, assembled eighteen days after in the Church of that City, where the greatest part of the Prelates who had assisted in the Council of *Bourges*, were present, with *Fourthain* Bishop of *Limoges*, *Isambert* of *Perigueux*, *Arnold* of *Perigueux*, *Robon* of *Angouleme* and some others. There were only two Sessions, viz. the first on the 18th day of *November*, and the other on the 19th. In the former after many Debates, the Apostolical Dignity was confirm'd to *St. Martial*.

In

of the Eleventh Century of Christianity.

In the second, after having observ'd, that different Customs might be in use in several Churches, the Constitutions made in the Council of *Bourges* were read; and the second concerning the renewing of the Host every Sunday was alter'd, because 'twas judg'd sufficient that they should be renew'd Twelve times a Year. Afterward the Affair of the Abbey of *Beaulieu* was propos'd, which was possess'd by a secular Abbot: He was Summon'd to the Synod, and after he had consented that it should be reform'd according to the Rule, 'twas ordain'd that the Bishop of *Limoges* should place a regular Abbot therein, before the Festival of *Christmas*. This gave occasion to treat of the Monastick Regularity in the Council: The Bishop of *Limoges* was very well satisfied with the Conduct of the Abbots and Monks of his Diocels, and only complain'd of one Abbot, who had suffer'd a certain Vicount, excommunicated by the Bishop and deceased without Absolution, to be interr'd in his Church: The Abbot vindicated himself; alleging, That it was done without his Knowledge by the Souldiers of that Vicount, who bury'd him themselves; but that as soon as he was inform'd of the Matter of Fact, he caus'd his Corps to be dug up, and to be laid without the consecrated Ground. The Bishop of *Cahors* related an Accident of the like nature, which happen'd in his Diocels. Then the Prelates of the Council proceeded to find out Means to oblige the great Lords and Noblemen to make Peace one with another, and Excommunication and Suspension from Divine Service were propos'd to that end. The Monks of *St. Martial* had their Custom confirm'd of Administ'ring Baptism on the Festivals of *Easter* and *Whitsunday*; and the Abbots had a Privilege granted them to have a Chaplain and three Deacons assisting at their Celebration of Mass, on the solemn Festivals: The Canons against incontinent Clergy-men and Simoniackal Practices were reviv'd; and the time of Ordination was fix'd on the four *Ember-Weeks*. Upon a Remonstrance, that divers Persons excommunicated by their Bishops for notorious Crimes, went to *Rome* and receiv'd Absolution from the Pope; the Bishop of *Puy en Velay* reported, that some Years ago, the Count of *Clermont* being excommunicated by the Bishop, for leaving his lawful Wife to Marry another, made a Journey to the Court of *Rome*, where he obtain'd Absolution of the Pope, who had no notice of the Sentence of Excommunication pass'd against him: That the Bishop having made a Complaint, the Pope return'd for Answer, That he ought to blame himself for what had happen'd, by reason that he never gave him any Information that the Count was excommunicated; the Pope added, That if he had known it, he would have confirm'd the Bishop's Sentence, because he makes Profession to assist his Brethren in every thing, and not to oppose them; that he should be very sorry, to hear of any Schism or Mis-understanding between him and them; and that therefore he abrogated and made void the Penance and Absolution, which he had granted to that excommunicated Person, by whom he was surpriz'd, and who ought to expect nothing but a Curse, till he has made Satisfaction and has been duly absolv'd by his Diocelan.

This Narrative makes it appear, That these sorts of Absolutions were often surreptitiously got of the Popes, as it may be further evinc'd from another Passage of the like nature, which happen'd at *Angouleme*; where a certain excommunicated Person, who could not obtain Absolution, by reason that he was unwilling to make Satisfaction, presented to his Bishop a Letter from the Pope, in which he intreated him to admit the said Person to the Penance which he had enjoy'd: The Bishop, without being surpriz'd, reply'd, That he did not believe that that Order came from the Pope, and that it should not be servicable to the Offender, who should remain under the Sentence of Excommunication, till he had accepted of and done the Penance, that should be impos'd on him by himself or by his Arch-deacon by his Order. Upon these considerations, the Bishops unanimously declar'd, That the Pope had indeed a Right to confirm, augment or diminish the Penance enjoy'd an Offender by his Diocelan, or even to impose it on those, whom the Bishops should nominate for that purpose; but that he had no Power either to impose Penance or to grant Absolution, in respect of an excommunicated Person, without consulting the Diocelan. And that it was his Office, rather to confirm than to disannul the Sentences of the other Bishops; in regard that if the Members ought to follow their Head, the Head also ought to take care not to oppress the Members: The Acts of this Council are very large, and contain a great number of Matters of Fact, Authorities and Arguments, relating to the Affair of *St. Martial*, which are of no very great Moment.

Divers Councils held in France, A. D. 1040.

MANY other Councils were conven'd at the same time in divers Provinces of France, particularly in *Aquitaine*, *Burgundy* and *Lyonnais* for the re-establishing of Peace and Church-Discipline. Effectual Means were chiefly sought for therein, to put a stop to the Civil Wars, publick Robberies and Outrages that were committed, more especially in reference to the Church-Revenues and Clergy. It was ordain'd in all these Councils, that the People should abstain from eating Flesh on *Fridays* and *Saturdays*, and from drinking Wine on *Fridays*; that those who were desirous to be exempted, for some lawful Cause, should be oblig'd to maintain their indigent Persons on those days; and that in consideration of this Abstinence, Offenders

Divers Councils held in France, in 1040.

Roscelin der Reynold Arch-bishop of Rheims, and confuted by St. Anselm, by Ives of Chartres, and even by Abelard, who is reputed to have been his Pupil. Roscelin was oblig'd to make an abjuration of his Error in that Council, but afterward he did not forbear to maintain it obstinately, and for that reason was banish'd from France and England. THEOBALD, a Clerk of the Church of Etmepes likewise wrote a Letter against him, on another Subject, viz. to shew, That the Sons of Priests may be admitted into the Clergy.

Divers Councils held in Normandy.

The Council of Rouen, conven'd, A. D. 1050.

MAUGIER, Arch-bishop of Rouen, held a Council in that City, A. D. 1050. with Hugh Bishop of Bureaux and Robert of Coutances, in which he drew up a Letter directed to the Bishops and Faithful of his Province, containing the following Constitutions, viz.

1. That the Articles of Faith, compris'd in the Creed of the Catholick and Apostolick Church, ought to be firmly adher'd to.
2. That no Presents shall be made to Princes, nor to their Officers for the obtaining of Bishopricks.
3. That the Bishops shall not cover to be translated from one See to another, out of a Principle of Ambition.
4. That the Monks shall not cause themselves to be made Abbots for Money.
5. That one Bishop shall not dispose of another, nor one Abbot another.
6. That the Bishops shall not exact any thing for Ordinations.
7. That their Officers, that is to say, their Arch-deacons or Secretaries shall not in like manner demand any thing upon that account.
8. That no Person shall be ordain'd who is not of a competent Age, and who has not made a sufficient progress in Learning.
9. That a Bishop shall not ordain a Clerk of another Diocese without the permission of his Diocesan.
10. That the Bishops shall not bestow the Revenues, Lands and Benefices of the Clergy on Laicks.
- 11, 12 and 13. That Clergy-men shall not endeavour to supplant one another.
- 14, 15 and 16. That nothing shall be exacted for the Holy Chrism, nor for the Consecration of Churches, nor for the Administration of Baptism.
17. That on the eight days, during which new Baptized Persons wear the *† Albe*, they shall be oblig'd only to offer their Wax-Tapers and the Linnen with which their Heads were cover'd, by reason of the Holy Chrism.
18. That the Penance impos'd on Offenders, shall neither be augmented nor diminish'd for Money.
19. That the new Baptized Persons shall spend eight days in wearing the *Albe*, and holding lighted Tapers in the Church, where they were baptized.

The Council of Lisieux, held A. D. 1055. and that of Rouen in 1063.

THE Arch-bishop of Rouen, under whom the preceding Council was held, was depos'd, A. D. 1055. in another Council conven'd at Lisieux, in the presence of Stephen Bishop of Lion in Switzerland, the Pope's Legat, which consisted of the Bishops of that Province. He was accus'd of having robb'd his Church, of consuming its Revenues in unprofitable Expenses, and of dissipating part of them to Largefies only to satiate his Ambition: He was also suspected to be guilty of infamous Crimes, and was censur'd for not shewing a due Respect to the See of Rome: He was apparently culpable, but that which chiefly brought upon him this Condemnation, was the Displeasure of Duke William his Nephew, who was incens'd against him, because he had excommunicated that Prince upon account of his Marriage with the Princess Mathilde his Kinswoman, the Daughter of Baldwin Count of Flanders, and favour'd the Party of Duke Arques his Brother: Therefore the Duke banish'd him immediately after his Condemnation, to the Isle of Guernsey, and caus'd Maurillus, a Monk of Fecamp, to be substituted in his room. The latter was zealous in endeavouring to re-establish the Church-Discipline and to reform the Corruption of Manners: To which purpose he call'd divers Synods, and made some Constitutions. In that which was held by him at Rouen, A. D. 1063. for the Dedication of the Cathedral Church, the building of which was compleated at that time, he publish'd a Confession of Faith against Berenger's erroneous Opinion, of which we have made mention elsewhere.

The Council of Rouen held, A. D. 1072.

MAURILLUS, dying A. D. 1069. Duke William caus'd John de Bayeux, Bishop of Avranches, to be chosen to supply his Place, and sent Lanfranc on purpose to Rome, to get that Election confirm'd by the Pope. This Arch-bishop held a Council at Rouen in 1072. The Council with his Suffragans; in which after having reviv'd the Creeds of the Councils of Nice, Constantinople, Ephesus and Chalcedon, they set forth Twenty four Canons, relating to Church-Discipline.

The First imports, That the Bishop shall perform the Consecration of the Holy Chrism and of the Oils, after the Hour of *† Nine*, having at least twelve Priests for his Assistants.

The Second, That the Arch-deacons shall not content themselves, only with receiving some few Drops of the Chrism and consecrated Oil, to be mixt with the other Oil; as it is commonly practis'd in some Places by an Abuse, but that they shall present all their Chrism and Oil to the Bishop to be consecrated by him.

The Third, That the Deans, being clothed with *Albes*, shall distribute the Chrism and consecrated Oil with Reverence, and keep them in well stop'd Vessels.

The Fourth orders, That none shall celebrate Mass without the Communion.

The Fifth, That the Priests shall remain Fasting and Cloath'd with the *Albe* and Stole, when they go about to administer Baptism, unless in Case of necessity.

The Sixth, That the *Vitium* or Holy Water, shall not be kept above eight days; and that Hosts already consecrated, shall not be consecrated a second time.

The Seventh, That to confer Confirmation, 'tis requisite that the Bishop and those Persons who receive it should be Fasting, and that Tapers be lighted.

The Eighth, That sacred Orders shall be conferr'd in the Evening on *Saturdays* or Sunday Morning, if *Saturday's* Fast were not broken.

The Ninth, That the Fasts shall be exactly observ'd during the *Ember-Weeks*.

The Tenth, That Clerks who have caus'd themselves to be ordain'd by surprize, shall be depos'd.

The Eleventh, That those who have receiv'd Crowns with Benediction, and presume to quit them, shall be excommunicated, till they have made Satisfaction; and that Clerks who are desirous to be ordain'd, shall repair to the Bishop on *Fridays* for that purpose.

The Twelfth enjoyns, That vagabond Monks, or such as have been turn'd out of their Monastery for some Misdemeanour, shall be constrain'd by the Bishop's Authority to return to them; but if the Abbots refuse to re-admit those whom they have expell'd, they shall be oblig'd to give them Alms, and to maintain them.

The Thirteenth, That no Merchandise shall be made of Spiritual Livings.

The Fourteenth, That no Marriages shall be solemniz'd privately, nor after Meals; but that the Bride-groom and Bride being Fasting, shall be bless'd by a Priest in like manner Fasting; and that before he proceed to marry them, enquiry shall be made, whether the Parties be not Relations in the seventh Degree of Consanguinity.

The Fifteenth declares, That Priests, Deacons and Sub-deacons, who are marry'd, cannot enjoy any Church-Revenues, nor dispose of them themselves, or by others.

The Sixteenth, That a Man cannot marry a Widow, with whom he is suspected to have convers'd scandalously, in her Husband's Life-time.

The Seventeenth, That a Man, whose Wife is vail'd a Nun, cannot take another, as long as she is living.

The Eighteenth, That a Woman cannot marry again, till she be certainly assur'd of her Husband's Death.

The Nineteenth orders, That Clerks who have committed enormous and publick Sins, shall not be restor'd to their Dignities, till after a long course of Penance.

The Twentieth, That if any Clergy-man be guilty of a Crime, for which he ought to be depos'd, his Diocesan shall summon such a number of his Colleagues, as is requir'd by the Canons; that is to say, six for the deposing of a Priest, and three for that of a Deacon; and that those who cannot assist in Person, shall be permitted to send their Deputies to supply their Place.

The Twenty first, That during the time of Lent, none shall take any Repast before the * Hour of *None*.

The Twenty second, That on *Saturday's* the Vigil of *Easter-Festival*, the Office shall not be begun before the Hour of *None*, by reason that it is the Nocturnal Office, which belongs to *cal. Easter-Sunday*, and that no Mass ought to be said during the two preceding days.

The Twenty third, That if any Festival happens to fall on a day, when it cannot be celebrated, it shall be transfer'd to another within the Octave.

The Twenty fourth, That the solemn and general Baptism of adult Persons, shall be admittit only at *Easter* and *Whitsonide*, and not even on the Festival of the *Epiphany*, unless in Case of necessity; but as for Infants, they may be Baptiz'd at all times.

The Council of Rouen, in 1050.

† A sort of Vestments worn by Popish Priests.

The Council of Lisieux in 1055.

The Council of Rouen, in 1063.

A Quarrel
between
the Arch-
bishop of
Rouen,
and the
Monks of
St. Owen.

In the following Year, there happen'd a notable Quarrel between *John de Bayeux* the Arch-bishop, and the Monks of the Abbey of *St. Owen* at *Reuen*: It was a Customary thing for the Metropolitan of that City, to celebrate a solemn Mass in their Church on the Patron's Festival: Arch-bishop *John* having made them stay somewhat longer than ordinary, they began the Office without him; but he arriv'd when the Hymn call'd *Gloria in excelsis* was ended; and being incens'd, because they did not wait for him, he excommunicated all the Monks, caus'd the divine Service to cease, and the Abbot of *Sees*, who was officiating, to depart from the Altar. By this means a great Tumult was rais'd, during which one of the Monks or one of their Servants got up into the Steeple, rung the Alarm-bell, and cry'd out from the top of the Tower. That the Arch-bishop was come to take away the Relicks of *St. Owen*: Whereupon the People were gather'd together; some with Hatches, and others with Staves; ran in crowds to the Church; and broke in furiously; whilst others climb'd upon the Vaults: The Arch-bishop terrify'd with the danger, retir'd toward the Church-doors, caus'd them to be shut, and made a Rampart of Seats and Benches against those who were in the Church. In the mean while his Attendants fell foul upon the Monks with Candelsticks and Staves, and the Monks on the other side, defended themselves as resolutely; till at last the Sheriff of the City being inform'd of this Tumult and of the danger, to which the Arch-bishop was expos'd, came with his Guards and rescu'd him out of the Hands of the Rabbie: The latter immediately wrote to King *William* about the Affair, and the Monks did the like on their side. This Prince order'd, that the Arch-bishop should reconcile the Church, and upon his refusal, caus'd it to be done by the Bishop of *Avanches*; nevertheless, to give Satisfaction to the Arch-bishop, some of the Monks were put into Prison, and others were dispers'd in divers Monasteries.

The Council of Rouen, held, A. D. 1074.

IN the Year 1074, the same Arch-bishop *John*, held another Council at *Reuen* with his Suffragans, in which he publish'd Fourteen Canons.

The First imports, That to extirpate Simony, 'tis forbidden to buy or sell any sort of Benefice, whether it be an Abbey, Arch-deaconry, Deanery or Cure of Souls, and to exact any thing for admission into Orders.

The Second, That Abbeyes shall only be bestow'd on those who are well vers'd in Matters of Church-Discipline, by the means of a continu'd practice of it for several Years.

The Third, That the ancient Constitution shall be observ'd, which prohibits to entertain any Clerk, without a Letter of recommendation from his Diocesan.

The Fourth, That several Orders shall not be receiv'd on the same day.

The Fifth, That the Sub-deacons, Deacons and Priests, shall not be ordain'd but upon making a solemn Profession, according to the Injunctions of the Council of *Toledo*.

The Sixth, That Monks or Nuns, who have fallen into any publick notorious Enormity, shall be excluded for ever from the exercise of their Functions.

The Seventh enjoyns, That the Monks and Nuns take care exactly to observe *St. Benedict's* Rule.

The Eighth, That Clergy-men who are ordain'd, shall be instructed in those things which are express'd in the Eighth Canon of the Eighth Council of *Toledo*.

The Ninth, That Christian Burial shall not be deny'd those Persons who die suddenly, if they do not actually lie under the guilt of some notorious Crime: nor to Women with Child, or newly brought to Bed.

The Tenth, That no Creditor shall be given to the Depositions of those Persons, who under a colour of a scruple of Conscience, declare that they have had to do with the Sisters or Relations of their Wives, to have a pretence to leave them, unless they bring sufficient Proof of the Matter of Fact.

The Eleventh, That they shall likewise be oblig'd to the same thing, who give it out that they did not receive all the inferior Orders, when they were ordain'd Priests, on purpose to get an opportunity to quit the Sacramental Functions.

The Twelfth, That Clergy-men degraded for their Misdemeanours, shall not have the liberty to lead a secular Life, as Laicks.

The Thirteenth, That those Persons whose Marriage is declar'd Null, because it was contracted with near Relations, shall live continently till they be married to others.

The Fourteenth, That the Christians shall not have any *Jews* for their Slaves, nor any *Jewish* Women for their Nurles.

Some time after, this Arch-bishop of *Reuen* falling Sick of a Palsy, King *William* the Conqueror demanded a License of *Gregory VII.* to substitute another Clerk in his room. This Pope gave orders to *Hubert* Sub-deacon of the Church of *Rome* his Legat, with the Bishops and Abbots of the Province, and the Clergy of the City of *Reuen*, to enquire whether *John de Bayeux* their Metropolitan were really capable any longer to perform the Episcopal Functions, and in case it appear'd so, that they should exhort him to consent to the Election of another

Arch-

Arch-bishop; but if his Dislemper hinder'd him from giving such Consent, they might proceed to the Choice of a Person worthy of being advanc'd to that Dignity. Upon mature deliberation, *John* being found incapable was oblig'd to make a Resignation in due form, and retir'd to one of his Country-Houses: The King caus'd *William* Abbot of *St. Stephen* at *Caen*, the Son of *Radbodus* Bishop of *Sees* to be chosen to supply his place. Pope *Gregory* disapprov'd this Election, because he was the Son of a Priest; but notwithstanding his Prohibition, *William* was ordain'd, A. D. 1079. whilst *John* was as yet living, who died some time after.

The Council of Lillebonne, held, A. D. 1080.

WILLIAM I. firman'd the Conquerour, King of *England* and Duke of *Normandy*, caus'd the Council of the Prelats of *Normandy* to be held at *Lillebonne* in his presence, A. D. 1080. At *Lillebonne* Arch-bishop of *Reuen* presid'd in this Synod, and divers Constitutions were made therein, against those who married their Relations; against Clergy-men, who had Wives; in 1080. to prohibit Simonical Practices and Exactions for the performance of Ecclesiastical Functions; concerning the restitution of Revenues usurp'd from the Churches; the Rights of Bishops and Arch-deacons; the maintenance of Priests to serve the Churches that belong to Monks; and about the Punishments to be inflicted on Criminals and the Infringers of the Ecclesiastical and Civil Laws.

The Councils of the Province of Aquitaine.

The Council of Narbonne, held in the Year, 1054.

GEFFREY, Arch-bishop of *Narbonne* held in that City, A. D. 1054, a Council consisting of ten Bishops, and made a large Ordinance concerning the Laws of Peace and Truce; in which he marks the Days on which it is forbidden to make War, as also the bonne in Persons and Goods that ought to be free from Insults, even in the time of War, who are more especially Clergy-men, Husband-men and Merchants; with the Effects belonging to their respective Qualities.

The Council of Toulouse, held, A. D. 1056.

POPE Victor II. having given Orders to *Rambaldus* Arch-bishop of *Arles*, and to *Pontius* Arch-bishop of *Aix*, his Vicars, to call a Council for the extirpation of *Simony*, and the reformation of Ecclesiastical Discipline: They met together, A. D. 1054, at *Toulouse*, with leave in the Arch-bishop of *Narbonne*, and divers other Bishops of *France*, and drew up thirteen 1056. Canons.

In the First it is Decreed, That those Persons who receive Ordination for Money, shall be degraded from their Dignity, as well as they who ordain'd them.

In the Second, That a Bishop, Abbot or Priest shall not be ordain'd till the Age of thirty Years, nor a Deacon till he has attain'd to that of Twenty five.

In the Third, That nothing shall be taken for the Dedication of Churches.

In the Fourth, That nothing shall be given to obtain Ecclesiastical Benefices.

In the Fifth, That they who turn Monks with a design to get the Government of an Abbey, shall never be promoted to that Dignity.

In the Sixth, That the Abbots shall govern their Monks according to *St. Benedict's* Rule, and that they shall not suffer them to enjoy any private Estate, nor to hold a Provostship or Superiority without their consent.

The Seventh enjoyns Priests and Deacons to lead a single Life.

The Eighth, That Lay-men shall not have any Spiritual Livings.

The Ninth, That the Estates and Goods of deceased Persons shall not be pillag'd, but that they shall be dispos'd of, according to their last Will and Testament.

The Tenth ordains, That the Churches shall be oblig'd to pay the accustomed Duties to the Episcopal See, and that those that do not pay any, shall allot the third part of their Tithes and the Oblations, for the use of the Bishops and Clerks.

The Eleventh, That in the Churches which belong to the Jurisdiction of Noble-men, the third part of the Tithes, and the Offerings shall be reserv'd for the Priests and Clerks, who officiate therein.

The Twelfth denounces a Sentence of Excommunication against Adulterers and incestuous Persons, as also against those who are found guilty of Perjury.

The Thirteenth orders the like Sentence to pass upon those who hold Correspondence or Converse with excommunicated Persons, unless to reprove or admonish them.

The

The Councils of Germany.

The Council of Dortmund, held in the Year, 1005.

THE COUNCIL OF DORTMUND in 1005. IT is related by *Dithmar* the Historian, that a great Council was held at *Dortmund* in *Westphalia* July 7. A. D. 1005, in which the Emperor *Henry II.* complaining of the Irregularities in reference to Church-Discipline, induc'd the Bishops to revive the Ecclesiastical Laws, and to endeavour to reform the Exorbitances and corrupt Manners of the Clergy and Laity, by making divers useful Canons: But the Acts and Constitutions of this Council are lost.

The Council of Selingenstadt, held, A. D. 1023.

THE COUNCIL OF SELINGENSTADT in 1023. *ARIO*, Arch-bishop of *Mentz*, held in the Year, 1023, a Council at *Selingenstadt*, compos'd of *Burchard* Bishop of *Worms*, *Vernarius* Bishop of *Straßburg*, *Bruno* of *Angsburg*, *Eberhard* of *Bamberg* and *Meginhard* of *Wurtzburg*, in which these Bishops made the following Constitutions, viz.

The First ordains, That Abstinence from eating Flesh shall be observ'd fourteen Days before the Festival of *St. John*, as many before that of *Christmas*, and on the Vigils of the *Epiphany*, of the Festivals of the Apostles, of the Assumption of the *Virgin Mary*, of *St. Laurence* and of all the Saints.

The Second fixes the *Ember-Weeks*.

The Third denotes the time, when the solemnization of Marriages is forbidden, viz. from *Advent* till after the *Epiphany*, and from *Septuagesima* till after *Easter*, as also on the above specified Days of Abstinence, as well as the Vigils of the solemn Festivals.

The Fourth imports, That a Priest who has drunk plentifully after the Cock-crowing in the Summer, or even in Winter, shall not be allow'd to say Mass the next Day, unless in case of necessity.

The Fifth prohibits Priests to celebrate above three Masses in one Day.

The Sixth forbids under pain of an *Anathema* that *Corporals* should be thrown into the Fire to put a stop to the Conflagration.

The Seventh ordains, That if two Persons suspected to have committed Adultery together, one confesses the Crime, and the other denies it, the Party who owns it shall be put to Penitence, and the other shall clear himself by taking his Trial.

The Eighth forbids the carrying of Swords into the Church, except the Sword of State.

The Ninth prohibits Meetings in the Church-yards.

The Tenth condemns the Custom of some Laicks, and more especially of certain Ladies, who contented themselves only to hear every Day the Gospel *In principio*, or to cause the Masses of the Trinity and of *St. Michael* to be said in their presence; and ordains, That this shall not be done for the future, but in the proper time: Otherwise if any Persons be desirous to hear a particular Mass, being mov'd by a singular Veneration for the Holy Trinity, and not by any superstitious Conceit; they shall hear a Mass for the Day, or one for the consolation and safety of the Living, or one for the Dead.

The Eleventh imports, That the first degree of Consanguinity shall be reckon'd from the Cousins German.

The Twelfth, That the Houses of Laicks which are contiguous to Churches shall be pull'd down, and that none shall be built in the Courts belonging to them, except those of Priests.

In the Thirteenth, Lay-men are forbidden to assign their Churches to Priests, without the consent and approbation of the Bishop or of his Grand Vicar.

The Fourteenth imports, That two Persons being accus'd of having committed Adultery together, which they deny; if either of the Parties desire that they may both undergo a Trial, and if one be cast, they shall both be reputed guilty.

The Fifteenth enjoins, That the publick Fasts appointed by the Bishops shall be observ'd, or else that they shall be redeem'd by allotting a certain Largess for the sustenance of poor People.

The Sixteenth, That none shall take a Journey to *Rome*, without a Licence from the Bishop or his Grand Vicar.

The Seventeenth, That no Priest shall retrench any thing from the Forty Days Fast imposed on Penitents.

The Eighteenth is against those who being guilty of enormous Crimes, refuse to receive Penance from their Diocesan, upon a presumption, that going to *Rome*, the Pope will forgive all their Sins: The Council declares, That this Indulgence shall stand them in no stead, and

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and that they ought at first to receive a Penance proportioned to the heinousness of their Offences, after which they may go to *Rome* with the permission and recommendatory Letters of their Diocesan.

In the Nineteenth, Penitents are prohibited to Travel during the forty Days of their Fast.

The Twentieth forbids Priests to admit into the Church, such Persons as are not allow'd to enter therein, by reason of their Crimes, without having receiv'd an Order from the Bishop.

These Canons are follow'd with a Form of Ceremonies to be observ'd, and Prayers to be said during the Session of a Synod.

The Council of Mentz, held, A. D. 1069.

SIGEFROY or *SIGEFRIÐ* Arch-bishop of *Mentz* succeeded *Luithold*, A. D. 1059. and the *Cow-* govern'd that Church till 1084. He held a Council in 1069, at *Mentz*, in which the *oil* of Emperor *Henry IV.* made a Proposal to divorce his Wife, by reason that he could not have *Mentz* in any Issue of her Body. *Sigefrid* inclin'd to his Opinion; but *Peter Damien* the Pope's Legat 1069, being arriv'd, and having prevented the Divorce, the Arch-bishop wrote to *Alexander II.* that he had prohibited the Emperor from divorcing his Wife, under pain of Excommunication; but that this Prince having alledg'd, that he could not have carnal Copulation with her, and the Empress having own'd her impotency, he found himself oblig'd to consult the Holy See, about so extraordinary a Case; that he was unwilling to pass Judgment on the Affair in a Council, which was call'd upon that occasion, till he had receiv'd his Answer; and that he entreated him to send his Legats to examine and decide the matter in *Germany*.

The Council of Mentz, A. D. 1071.

THE same Arch-bishop held another Council at *Mentz*, A. D. 1071, to enquire into the *The Coun-* Ordination of *Charles* nominated to the Bishoprick of *Constance*: He was accus'd of *Si-* all of money, and the Pope forbid *Sigefrid* to ordain him Bishop; nevertheless the Emperor premp- *Mentz* in torily requir'd it, and wrote to the Pope about the Affair, who refer'd the examination of 1071, it to the Arch-bishops of *Colen* and *Mentz*. Whereupon they summon'd a Council, but the Emperor would not suffer it to be held, and took a resolution to send *Charles* to *Rome*, to the end that the Pope might take cognizance of the matter and ordain him Bishop. *Sigefrid* prevented the Pope, and entreated him not to consecrate *Charles*, but if he found him Innocent, to send him back to him and to his Colleagues, to receive Ordination from them. The Pope refusing to determine this Affair at *Rome*, sent him back to be examin'd in his own Country, and it was refer'd to the Council which *Sigefrid* held at *Mentz* in the Month of *August*, A. D. 1071. The Arch-bishops of *Salzburg* and *Trier* with nine Bishops of *Germany* assisted in this Synod, in which, Matters were debated during four Days between *Charles* and his Adversaries, till at last *Charles* fearing left he should not be able to carry the Point, declar'd that he would not be Bishop contrary to the Inclination of those whom he was to govern, and deliver'd up his Ring and Crozier into the Emperor's Hands. The Acts of this Council, which were sent to the Pope and *Sigefrid*'s Letters are still extant.

The Council of Erford, A. D. 1073.

IN the Year, 1073, there happen'd a difference between *Sigefrid* and the Clergy of *Thur-* The Coun- *ingen*, about the Tithes of that Province, which this Arch-bishop claim'd as his Right, *oil* of and which were contested with him by the said Clergy, more especially by the Abbots of *Erford* in *Fulda* and *Herfeld*. The matter was debated in an Assembly held at *Erford* in the same 1073, Year, and determin'd by the Emperor to the advantage as *Sigefrid*, who wrote about it to *Hiltebrand*, and to Pope *Alexander*. The History of this Council is written by *Lambert*, and we still have *Sigefrid*'s two Letters, in the last of which, he makes mention of the Outrages committed against the Arch-bishop of *Trier*, declaring that he was taken away by force, extremely abus'd, and at last shamefully put to Death.

The Councils of England.

The Council of Aenham, held in the Year, 1010.

KING Ethelred call'd a Council about the Year, 1010, in which *Eilphegus* Arch-bishop *The Coun-* of *Canterbury* and *Ethelred* Arch-bishop of *York* assisted, and made a great number of *oil* of *Aen-* Constitutions concerning the Reformation of Manners and Church Discipline; Rules *ham* that

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that ought to be follow'd by the Clerks and Monks; the Celebrity of Priests and other Clergy-men; against superstitious Practices and Incontinency; about the Rights of Churches, particularly *St. Peter's Pence*, the Tribute of funeral Torches, which was paid thrice a Year, that of Burials, &c. concerning the Festivals and Fasts that ought to be observ'd, viz. the great Festival of the Virgin *Mary*, preceded by a Fast; and the Festivals of the Apostles in like manner preceded by their respective Vigils, except that of *St. James* and *St. Philip*, when a Fast is not to be kept, by reason of the Paschal Solemnity; the Fast of the four *Ember-Weeks*, and that on all *Fridays*: Concerning the time, in which Marriages are forbidden to be solemniz'd, that is to say, the solemn Festivals; the *Ember-Weeks*; from *Advent* to the Octave of the *Epiphany*, and from *Septuagesima*, to the end of the Fortnight after *Easter*: About the Interval that ought to be observ'd by Widows before they marry again, which is the space of a Year: Lastly, concerning frequent Confessions; the receiving of the Communion; and divers other Points of Morality. For the Ordinances of this Council contain many excellent Instructions and very prudent Exhortations: Forasmuch as it was held under *Eiphegus* Archbishop of *Canterbury*, it must needs be between the Year of our Lord, 1006, and 1013. There are two different Editions of the Acts of the Council of *Canterbury*.

The Laws of the Kings Ethelred and Canut.

King
Ethelred
and King
Canut's
Laws.

THE same King *Ethelred* publish'd A. D. 1012. certain Laws, among which are some relating to Ecclesiastical Affairs; particularly, about the payment of *Peter's Pence*; to oblige all the Faithful to Fast three Days before the Festival of *St. Michael*; concerning the Prayers which ought to be said in the Churches for the State, and about Alms-giving. King *Canut* in like manner in the Year, 1022. caus'd divers Laws to be proclaim'd which relate to Church-Affairs, viz. concerning the exterior Religious Worship; the Peace of the Churches; the respect due to Clergy-men; unlawful Marriages; the payment of Tithes, *Peter's Pence* and other Tributes; the observation of Festivals, Sundays and Days of Abstinence; the Functions and Manners of the Clergy and of the Faithful; and against Irregularities, Abuses and Misdemeanours. These Laws are full of moral Maxims and pious Exhortations: There are also some others of the like nature enacted by King *Edward III.*

The Council of London, held in the Year, 1075.

The Council of London in 1075.

TWAS a long time since any Councils were held, or any Constitutions made relating to Church-discipline in *England*, when *Laufance* was ordain'd Arch-bishop of *Canterbury*, neither could such an Assembly be summon'd for some time after, because the King would not suffer any to be conven'd without his permission. At last he held a National Synod at *London*, A. D. 1075. in which *Thomas* Arch-bishop of *Tork* assisted and eleven Bishops of *England*, with the Bishop of *Contances*, who was admitted to the Council, because he had a considerable Estate in this Kingdom: There were also present 21 Abbots in this Council, in which it was first ordain'd, That all the Bishops should take their Places according to the antiquity of their Ordination, except those who had a peculiar Privilege upon account of the Dignity of their Sees; and after having fought for those who might lay claim to such a Privilege in *England*, it was determin'd that the Arch-bishop of *Tork* should be plac'd on the right Hand of the Metropolitan of *Canterbury*; the Bishop of *London* on the left, and the Bishop of *Winchester* next the Arch-bishop of *Tork*; and that in the absence of the latter, the Bishop of *London* should sit on the right Hand of the Arch-bishop of *Canterbury*, and the Bishop of *Winchester* on the left. Afterward it was decreed, That all the Monks should live according to *St. Benedict's* Rule; that they should take care to instruct the Youth, and that they should not have any private possessions: Then three Episcopal Sees which were erected in Towns, were translated to Cities, according to the Tenor of the third Constitution, and the ancient Injunctions were reviv'd, which prohibited to receive a Clerk who was subject to the Jurisdiction of another Bishop, without Letters of recommendation from his Diocesan, and to marry a near Kinswoman. Simoniacal Practices, Witchcraft and Pagan Superstitions were likewise forbidden, and the Celebrity of the Clergy was strictly enjoin'd.

The Council of Winchester, held, A. D. 1076.

The Council of Winchester in 1075.

IN a Council held the next Year at *Winchester*, *Laufance* caus'd divers Canons to be drawn up against Persons guilty of Simony; for the celebration of Provincial Councils; the subjection of Clerks to their Bishops, and the payment of Tithes; concerning the administration of the Sacraments and divers other Points of Discipline, among which the following are more especially remarkable, viz.

That

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That the Altars ought to be made of Stone: That the Mass cannot be celebrated with Beer or Water: That Divine Service shall not be perform'd in Churches till they be Consecrated by the Bishops: That none shall be bury'd in the Churches: That the Bells shall not be rung during the Canon of the Mass: And that the Chalice shall not be made of Wax nor Wood. Constitutions were also made about the time of Penance for divers Crimes.

The Council of London, held, A. D. 1102.

Arch-bishop *Laufance* continu'd to celebrate divers other Councils in *England* in his Lifetime, the Canons of which are not as yet come to our Hands; but after his Death, some time pass'd ere any could be conven'd; and *St. Anselm* his Successor in vain importun'd the Kings of *England* to that purpose, till at last he held a solemn Synod at *London*, The Council A. D. 1102. the Constitutions of which were transcribed to us by *Eadmer*: The Arch-bishop of *Tork* and twelve Bishops of *England* assisted in this Council, and made the following Constitutions.

By the first, they condemn'd Simony, and depos'd several Abbots, who were convicted of that Crime.

The Second forbids Bishops to exercise the Functions of Civil Magistrates, and enjoins them to wear Habits suitable to their Profession.

In the Third, it is prohibited to let our Arch-deaconries to Farm, or to confer them on any other Persons than Deacons.

The Fourth revives the Constitutions about Celibacy.

In the Fifth, Clergy-men are forbidden to undertake the Management of secular Affairs, or to sit as Judges in Criminal Causes, and to drink in Victualling Houses or Places of publick Resort: They are also enjoin'd to wear Habits of one single Colour, and to have their Crowns shav'd.

The Seventh declares, That Tithes ought only to be paid to the Churches.

The Eighth is a Prohibition to build new Chappels without the consent of the Bishops, and without raising a sufficient Fund for the Maintenance of the Priest and Church.

In the Ninth, Abbots are prohibited to bear Arms, and enjoin'd to reside in their Monasteries, with their Monks.

The Tenth prohibits that Monks should administer Penance without the consent of their Abbot, and that Abbots should impose it on other Persons than those, who are under their Tuition.

In the Eleventh, Monks are forbidden to hold Farms; to stand as God-fathers; to get Churches into their Possession without the consent of the Bishops; or to take the Revenues of those that are granted to them, without allowing a competent Maintenance for the Priests who serve in them, and a sufficient Fund for the keeping them in repair.

The Twelfth declares the Promises of Marriage, made without Witnesses, to be Null, if it be deny'd by one of the Parties.

The Thirteenth enjoins the Cutting of the Hair short, so that part of the Ears and the Eyes may be discover'd.

The Fourteenth prohibits Marriages, to the seventh Degree of Consanguinity.

The Fifteenth forbids to bury the Dead without the Bounds of their Parish, unless the accustomed Duties be paid to the Curate; and to honour their Memory, without the Bishop's Authority.

In the Sixteenth, it is prohibited to make Merchandize of Men, by selling them for Slaves as it was often practis'd. Lastly, Sodomy is forbidden under very severe Penalties, and this Case is reserv'd to the Cognizance of the Bishops. These Constitutions were confirm'd by the Authority of the See of *Rome*.

In the Year 1108. *St. Anselm* held another Council at *London*, in which he made Ten very rigid Canons against Priests and Deacons, who were marry'd or liv'd incontinently.

The Council of London, in 1108.

The Councils of Spain.

The Council of Leon, held in the Year, 1012.

FEW Councils were call'd in *Spain* in this Century, by reason that part of that Kingdom was then under the Dominion of the *Moor*s. However, King *Alphonfus* held a notable Assembly at *Leon*, A. D. 1012. in which the Bishops drew up Seven Canons. The First imports, That Ecclesiastical Affairs shall be first treated of, at the opening of the Synods.

The Council of Leon, in 1012.

The Second, That the Churches shall peaceably enjoy such Revenues as are left them by last Wills and Testaments, and that the Clergy-men shall pass Judgment as to their validity.

The Third, That Abbots, Abbesses, Monks and Nuns, shall be subject to the Jurisdiction of their Diocesan Bishop.

The Fourth ordains, That none shall seize on the Church-Revenues.

The Fifth, That the King's Officers shall Prosecute those who have kill'd a Clergy-man.

The Sixth, That after having dispatch'd Ecclesiastical Affairs, the Bishops shall proceed to the Examination of those of the Kingdom.

The Seventh, That none shall buy the Estate of a Vassal of the Church, and he who has done it, shall lose the Money he gave for the Purchase.

These Decrees are follow'd with Forty others for the advantage of the State, some of which nevertheless have reference to the Preservation of Ecclesiastical Revenues.

The Council of Coyaco, held, A. D. 1050.

The Council of Coyaco, in 1050. SINCE the time of King *Alfonfus*, we do not find that any Ecclesiastical Constitutions were made in *Spain*, till the Reign of *Ferdinand I.* King of *Castile*, who being desirous to revive the ancient Church-Discipline, which was for so long time disus'd, call'd a Council in the Year 1050. at *Coyaco*, a Castle in the Diocels of *Oviedo*, where the Bishop of that City assisted, together with Eight other Bishops of *Spain*; and the following Constitutions were ratify'd by them.

The First ordains, That the Bishops shall govern their Diocesses, and perform their Ecclesiastical Functions with their Clerks, according to the Order of the Church.

The Second, That the Abbots and Abbesses shall likewise govern their Monasteries according to St. *Benedict's* Rule, and shall be subject to the Bishops; and that they shall not admit any Religious Persons of another Monastery, without the permission of their Abbot or Abbess.

The Third, That the Churches and Clergy shall be under the Jurisdiction of the Bishops, and not under that of Laicks: That the Churches shall not be divided, but that they shall be supply'd with Priests and Deacons, and furnish'd with Service-Books and Ornaments; so that there may be no need of Wooden or Earthen Chalices: That the Habits of the Priests during the Celebration of the Mass, be the *Amitt*, the *Albe*, the *Cincture*, the *Stole*, the *Chasuble* and the *Maniple*; and those of a Deacon, the *Amitt*, the *Albe*, the *Cincture*, the *Stole*, the *Dalmatich* and the *Maniple*: That the Altar be intirely made of Stone, and consecrated by the Bishop: That the Host be altogether of pure Wheat and without any Defect: That the Wine be likewise Pure, and the Water Clean; the Altar decently adorn'd and cover'd with a white Linnen Cloth, with a *Corporal* above and below the Chalice: That the Priests and Deacons shall not bear Arms; but that they shall always have the Crown of their Head and Beards shav'd: That they shall not keep any Women in their Houses; unless their Mother, Sister, Aunt or Mother-in-Law: And that they shall teach Children the Creed and the Lord's Prayer.

The Fourth imports, That Persons guilty of Murder, Adultery, or any other sort of Uncleannefs, shall be oblig'd to do Penance; and if they refuse to submit to it, they shall be separated from the Church and the Communion.

The Fifth, that those whom the Arch-deacon presents for Ordination, in the *Ember-Weeks*, shall be well vers'd in the Psalter, the Hymns, the Canticles, the Epistles, the Gospels, and the Prayers: That the Priests shall not be present at Weddings to eat among the Guests, but only to give the Benediction: That the Clerks and Lay-men, who partake of the Funeral Banquets, eating the Bread of the Deceased, shall do some good Work for their Souls, and that they shall invite the Poor and the Sick to these Banquets.

The Sixth, That all the Christians shall go to Church, on *Saturday* Evening and on *Sunday* Morning; that they shall assist on that day at the Masses and the whole divine Service; that they shall do no servile Work, nor undertake any Journeys except for Devotion sake, or to bury the Dead and visit the Sick, or to put in Execution some private Order receiv'd from the Prince, or to defend themselves against the *Saracens*: And that the Christians shall not keep any Correspondence with the *Jews*.

The Seventh, That the Counts or chief Magistrates shall govern the People with Justice; shall admit upon a Tryal, only the Evidence of Eyewitneses; and shall severely punish false Witneses.

The Eighth, That Justices shall be administer'd in the Kingdoms of *Leon*, *Gallicia*, *Asturia* and *Portugal*, according to *Alphonfus's* Law, and in *Castile*, according to those of *Sanchez*.

The Ninth declares, That the Triennial Prescription shall not take place, in reference to the Churches.

The Tenth, That he who has manur'd Land or cultivated a Vineyard, shall gather the Fruits with a Privilejo, till the Point be debated by the Parties concern'd about the Property.

The

The Eleventh imports, That all the Christians shall Fast on *Fridays*.

The Twelfth, That those who have taken Sanctuary in the Churches; nay, even within thirty Paces of the Church, cannot be taken away from thence by Force.

The Thirteenth, That the Subjects of the Kingdom shall be obedient to their Prince, as they were to *Alphonfus* and *Sanchez*. These Constitutions were made in the Presence, and by the Authority of King *Ferdinand* and Queen *Sanchia*.

The Council of Elna in Roussillon, held, A. D. 1065.

TO these Councils may be join'd an Assembly of Bishops and Counts, held in the Year 1065. at *Elna* in the County of *Roussillon*, where the Episcopal See of *Perpignan* was formerly sit: Divers Constitutions were made in this Council, for the Preservation of Church-Revenues, and more especially that which was call'd, *The Truce of God*.

CHAP. XIV.

Observations on the Ecclesiastical Affairs of the Eleventh Century.

THE Study of Divinity, which was neglected in the preceeding Age, was reviv'd in this Century; and many Persons made publick Lectures of it in the Schools of the Cathedral Churches or of the Monasteries. In the beginning, they contented themselves (according to the ancient Method) to relate the Explications of the Fathers on the Holy Scriptures, and Points of Doctrin were only treated of by the way, and when some remarkable Occasion induc'd them to do it. But in the end of this Century, they began to make Divinity-Lectures on the Doctrinal Points of Religion; to propose divers Questions about the sacred Myteries; and to resolve them by the Principles of Ratiocination and according to the Logical Method. This was the Original of Scholastick Divinity, which became in a little after, the principal and almost only Employment of those, who studied Matters of Religion.

Some of those, who follow'd this Method, relying too much on their nice Ratiocinations, and departing from the plain manner of Discouraging us'd by the ancient Fathers of the Church, advanc'd some erroneous Propositions. In this Century, *Roscelin*, who was Professor of Divinity at *Compiègne*, started a Proposition about the Holy Trinity, which gave offence to every Body; viz. That the three Divine Persons were three Things; nevertheless 'tis not probable, that he design'd to maintain the Error of the *Tritheists*, or to admit three different Substances in God; and one may reasonably suppose, that by those three Things, he understood only three subsisting and distinct Persons, altho' of the same Nature.

But altho' no new Heretic sprung up in this Age about the Myteries of the Trinity and the Incarnation, yet there were divers in respect of the Sacraments and Church-Discipline. We have shewn that in the beginning of the Century, certain Heretics were discover'd at *Orleans* in *Flanders*, and at *Toulouse*, who deny'd the real Presence of the Body of *Jesus Christ* in the Eucharist; the necessity of Baptism, and the efficacy of the Sacraments; who reject'd the Worship of Saints and Crosses, and the Use of Images; who condemn'd lawful Marriages, and censur'd the most part of the Ceremonies of the Church. Some time after, *Beregnarius* divulg'd his Opinions about the Sacrament of the Eucharist, which were condemn'd in divers Councils. The Controversies that were debated in this Century, between the *Greek* and *Latin* Churches, have regard only to Points of Discipline, and particularly to the use of Unleaven'd Bread in the Communion. *Lutheric* Archbishop of *Sens*, is wrongfully accus'd of having deny'd the real Presence of the Body of *Jesus Christ* in the same Sacrament, in the beginning of this Century; and 'tis falsely suppos'd that he was reprovd by King *Robert* upon that account: For *Helinand* does not say, that he embrac'd that Opinion, but only that he was wont to make use of the Eucharist, to try whether Persons were unworthy or not, by saying to those to whom he was ready to administer that Sacrament, *If you are worthy to receive it, draw near and take it*: And that King *Robert* found great Fault with this Expression, and reprovd him very sharply for it; but that *Lutheric* turn'd the Reprimand to his own Advantage.

The

Of the
Rights of
the Popes
and of the
Church of
Rome.

The Quarrels that broke forth between the Popes and the Emperors, caus'd very great Confusions and Disorders in the Church and the Western Empire. During these Commotions, the Popes took an occasion to establish their Temporal Sovereignty in *Rome*, and endeavour'd to make themselves independent of the Emperors. *Gregory VII.* extended his Pretensions yet farther, and us'd his utmost Efforts to persuade the World, that he was rightful Sovereign of the whole Universe, as well in Civil as in Ecclesiastical Affairs: He was the first of the Popes, who attempted directly to dispossess the Emperor and the Kings of their Dominions, and imagin'd that he had a right to dispose of them in favour of whomsoever he should think fit to advance to that Dignity. As for the Spiritual Supremacy, he carry'd it beyond its due Bounds, and abrogated almost the whole Authority of the Bishops, and the Liberties of particular Churches. The great number of Legats of the See of *Rome* sent abroad on all sides, and the Power which they assum'd to themselves, did not a little contribute to ruin the Authority of the Ordinaries, and was extremely chargeable to the respective Churches: The Dignity of the Cardinals was augmented to the detriment of that of the Bishops, and they began to have the greatest share in the Election of Popes, and in the Management of the Affairs of the Church: The Arch-bishops were oblig'd to receive the Pall, before they were permitted to exercise the Functions of their Order; and to conclude, the Court of *Rome*, under divers Pretences, got the Cognizance and Determination of all manner of Ecclesiastical Affairs.

Divers
Points of
Discipline
concerning
the Clergy.

The Simonical Practices, Marriage and Concubinage of Clergy-men were express'd, and their Career at last quite stop'd by the means of a vast number of Decrees: Some to palliate Simony, thought fit to distinguish the Temporal Revenue of Benefices from the Spiritual; and maintain'd, That in giving Money for a Benefice, they did not commit Simony, because they purchas'd only the Temporalities. This gave occasion to determine, That it was Simony, to buy the Revenues annexed to Church Livings, the Functions of which were Spiritual: The famous distinction of three sorts of Simony, *ab officio, a manu, a lingua* was in vogue at that time: *St. Gregory* was the first who made the Remark, and it was reviv'd by *Gregory VII.* The Laicks who had Tithes in their Possession, were mov'd by a scruple of Conscience to restore them; but they often bestow'd them on Monks, and apply'd them to the Founding of Monasteries: The Bishops oppos'd this Practice, and ordain'd that they cannot be given to Monasteries without the permission of the Diocesan and of the Pope: However, the Monks did not forbear to retain those that they had in their Possession, nor even to accept of others, when offer'd to them. The Elections of Bishops were still in use; but the Princes often nominated them, or caus'd those to be chosen whom they thought fit to promote, and sometimes the Popes took care to provide them, or ordain'd those who were elected, when the Metropolitan refus'd to do it.

The Emperors and Kings still had the Power of granting the Investiture of Bishopricks and Abbeys; and this Right was not contested with them till about the end of the Eleventh Century: The Plurality of Benefices began to be in use, and was condemn'd by divers Constitutions: A great number of Monks were promoted to the Episcopal Dignity, and some Bishops left their Bishopricks to retire to Monasteries, after having obtain'd a Licence from the Pope. Many Bishopricks were made Metropolitan Sees, and many others were newly erected. The Arch-bishop of *Lyons* was instituted Primat of *France*: In the end of the Century, the Bishopricks of *Arras* and *Cambray* were separated, and the Episcopal Sees of *Cahagne*, which had lain for a long time vacant, were fill'd up again. The Sons of the Clergy were declar'd unworthy to be admitted into Holy Orders; but this Decree was not generally receiv'd, nor without opposition: For in many Places, the admission into the Monastic State, or into the Order of Regular Canons, remov'd that Obstacle. A great number of Churches, Abbeys and Monasteries were then founded, and almost all the old Churches were demolish'd, to build new ones.

The Discipline of the Church, relating to Penance, was not so strict nor so severe as in the preceding Century; for the Pilgrimages, the Absolutions fetch'd from *Rome*, the Redemptions, the Disciplining Whip and the Crusades, contributed much to the Abolishing of that Injunction: Private Confession was more especially recommended. The Sentences of Excommunication were so frequent, that they became contemptible; and they were extend'd not only to Persons actually excommunicated, but also to those who convers'd or kept correspondence with them, even to the third Generation; a Practice which can scarce be met with in any other Age of the Church. The ancient severity of the Canons, which ordain, That Clergy-men guilty of notorious Offences, more especially of Simony, should be suspended from their Office for ever, was no longer observ'd; but they were generally re-establish'd in the Functions of their Orders, and restor'd to their former Rights, by the means of certain particular Ceremonies.

The use of the Disciplining Whip, unknown to all Antiquity, began in the end of this Century, having had its Opposers and Maintainers; the Custom of doing Penance for another, was likewise introduc'd at that time. The Fasts on the four Ember-Weeks were strictly observ'd; but the Ember-Week of the Summer-Quarter, was not as yet fix'd; for some took it to be the second Week of the Month of *June*, and others refer'd it to the Week immediately

mediately following *Whit-Sunday*. Divers Councils ordain'd abstinence from Flesh on *Saturdays*, and from Flesh and Wine on *Fridays*: In the former Ages of the Church, 'twas customary to fast on *Fridays* and *Saturdays*, till the Hour of Nine: The Church of *Rome* was at One of wont to keep a Fast on *Saturdays* instead of *Wednesdays*: The Churches of *France* for a long the Canon-time, observ'd the Fasts of *Wednesday* and *Friday*, but that Custom was abolish'd; neither was *all Hours*, any regard had even to abstinence on those days. A Constitution was made to that purpose in this Century, for *Friday* and *Saturday*, although it met with some Opposition.

The Priests were forbidden to celebrate above on *Mass* in a day, unless in case of necessity, *Obsequies* or when 'twas requisite that one should be said for a deceased Person; for then they were at liberty to follow to say such a *Mass*, and that of the day: Some sorts of Penance were impos'd on *Mass*. Priests who let fall an Host through Carelessness: In some Churches, 'twas customary to give a consecrated Host to the Priests on the day of their Ordination, with which they communicated during forty days. This Question was debated at that time, viz. Whether it were lawful for a Priest to celebrate *Mass*, without being attended with divers Assistants, and when he officiated in that manner, whether he ought to say, *Dominus vobiscum*: All the Faithful were obliged to receive the Holy Communion at *Easter*, and it was usual usually administer'd in all the Churches, under both Kinds: However, in some, the consecrated Bread was receiv'd in the Wine; and perhaps the Canon of the Council of *Clermont*, which ordains, That both the Species should be receiv'd separately, was made against that Custom.

The general Commemoration of all the Dead, the next day after the Festival of all Saints, was instituted in the end of this Century: *Odilo Abbot of Cluny*, enjoy'd it to his whole Order; and this Custom was introduc'd into the Church a little while after. It was ordain'd in the Council of *Clermont*, That the Office of the Virgin *Mary* should be said every *Saturday*, and there arose Disputes about the Festival of her Annunciation, viz. whether it ought to be celebrated on *March 25*, or on *December 18*, but it was usually refer'd to the former: Some other Questions of less importance, attributed to *St. Martial*. The *Benedictines* of the Abbey of *Fleury*, and those of *Mount Cassin*, had a long Contest for the Body of *St. Benedict*, the Founder of their Order, and the Monks of *St. Dennis* and of *St. Emmeran* at *Reichenau*, in like manner contend'd for that of *St. Dionysius* or *Dennis* the *Areopagite*.

The Monastic State, receiv'd very considerable Accessions and advantages in the Eleventh Century. The Congregation of *Cluny* was much augmented by a vast number of Monasteries newly founded, and by the great Revenues, with which it was endow'd; but the en-Monastic create of Riches occasion'd Reminiscences of Discipline; caus'd Ambition to be predominant, and Life-inners of the Monks in Secular Affairs. A serious reflection on these Irregularities induc'd many Persons to embrace a more austere sort of Monastic Life, and more conformable to that which is enjoy'd in *St. Benedict's* Rule, and gave occasion to the founding of several new Orders, who all made profession to follow the same Rule made by *St. Benedict*; altho' they had their peculiar Customs. Thus *St. Romuald* found'd that of the *Camaldolites* in *Italy*, in the beginning of the Century. He became a Monk, A. C. 971, at the Age of 20 Years in the Abbey of *Classe* in the Diocese of *Regenna*, but perceiving the Disorders in which his Monastery was involv'd, and considering that the engagement of the Monks in Secular Affairs, was the cause of their Irregularity, he put himself under the tuition of a certain Reverend Hermit nam'd *Marinus*, who resided in the Territories of *Venice*, and embrac'd the Hermetic Life, which he re-establish'd in the Western Countries. Their Institution was not to live alone, as the ancient Hermits, but to dwell together in the same place separated from other Men, and in distinct Cells, under the Government of the same Superior, and observing the same Rule: These sorts of Monasteries were anciently call'd *Laur*, and *St. Romuald* found'd a very great number of them in *Italy*: One of the most famous, was that which was built on *Mount Apennin* near *Arezzo*, in a Place which was given them by a certain Person nam'd *Mandol*, from whence the Order took the name of *Camaldoli*: *St. Romuald* liv'd 100 Years after he had taken upon him the Vows of Religion, and saw his Order in a flourishing Condition. *Peter Damian* in like manner instituted a Congregation of Hermits of the same kind: These Hermits practis'd great Austerities, and are reputed to have done very extraordinary things. *John Gualther* of *Florence* having likewise quitted his Monastery to lead a more regular course of Life, retir'd to *Vall'Ombrosa*, and their laid the Foundation of a new Religious Society.

The Order of the *Carthusians* was instituted, A. D. 1086, by *Bruno*, a Native of *Colen*, The Order and Canon of *Reims*, who repair'd, with Six of his Companions to the Solitude of *Char-* of *Carthus* *treffe*, which was assign'd to them by *Hugh Bishop of Grenoble*. Some time after, two Gentlemen of *Vienne* nam'd *Gaston* and *Giordano*, having devoted their Persons and Estates to the relief of those who being seiz'd with the Dittemper commonly call'd *St. Antony's Fire*, came to implore the Intercession of *St. Antony* at *Vienne*, where the Body of that Saint was translated from *Consueville* by *Jaquesin D'Albon*, in the time of King *Lathaire* the Son of *Lewis D'Orleans*, gave occasion to the Institution of the Order of *St. Antony*, which was the Order compos'd at first of certain Lay-men, and afterward of Monks, who made Profession of *St. An-* *St. An-tony*.

Remarks on
the Strang-
ing, Disci-
pline and
Fasts.

The Cistercian Order. St. *Augustin's* Rule. In the Year, 1098. *Robert* Abbot of *Molsme* retired to *Cisteaux* in the Diocesis of *Chalon sur Saone*, with 21 Monks of his Convent, to practise *St. Benedict's* Rule with greater strictness: His design being approv'd by *Gautier* Bishop of *Chalon*, and by *Hugh* Arch-bishop of *Lyon*, he built a Monastery in that Place, which was endow'd by *Eudes* Duke of *Burgundy*; but he had not long the Government of it, for Pope *Paschal II.* enjoin'd him, the next Year, to return to *Molsme*. The other Monks continu'd at *Cisteaux*, under the tuition of *Alberic*, and this Reform was approv'd by the Pope, A. D. 1100. *Stephen Harding*, who succeeded *Alberic* in 1109. brought this Order to its full perfection, inasmuch that it became very numerous and obtain'd great Reputation. About the same time *Robert D'Aroiselles* Arch-deacon of *Rennes*, having receiv'd a Mission from Pope *Urban II.* to Preach to the People, by that means gather'd together a great multitude of Persons of both Sexes, and caus'd many Cells to be built for them in the Forest of *Frontevault*, at the distance of three Leagues from *Saumur*. Afterward he shut up the Nuns in a separate Apartment, and in the Year of our Lord, 1100. made a great Monastery, which was govern'd by him till the end of his Life; but before he died, he caus'd *Petrinilla de Chemille* to be chosen Abbess, A. D. 1115. and conferr'd on her, both the Government of the Nuns, and of the Monks of that Order.

Of the regular Canons. The regular manner of living in common, peculiar to the Canons, which was instituted in the Ninth Century, was now almost every where abolish'd; nevertheless some Bishops reviv'd it in their Chapters, and it was re-establish'd in the end of the Century in another form: For then certain Religious Houses were founded, in which Clergy-men, who were desirous to lead a more regular course of Life, retir'd thither, to live in common, without having any manner of private Property. These last Canons were different from those of the Ninth Century. 1. In regard that the former had Benefices annex'd to Churches, and were oblig'd to officiate in them; whereas there were many among these who had not any peculiar Church-Living. 2. Because the former were wont to live in common, of the Church-Revenues, but they might also retain those of their private Patrimony; whereas these were oblig'd to renounce them, as well as the Monks. 3. Upon account that the others were at liberty to quit that course of Life; whereas these last profess'd to live always after the same manner, and they were positively forbidden to do otherwise. The latter Canons liv'd in common, under an Abbot, Superiour or Provost, and made profession, as the Monks, of Poverty, Constancy and Obedience; altho' they were not as yet bound by an express Vow; neither were they only employ'd in serving the Church or Monastery, where they resided, but they were also taken sometimes out of their House, to receive a Cure, and to exercise other Ecclesiastical Functions. *Ives* afterwards Bishop of *Chartres*, establish'd this strict Reform in the Monastery of *St. Quentin*, A. D. 1078. Afterward that Religious House supply'd France, with many other Convents of regular Canons, and in the beginning of the following Century, the Congregations of *St. Rufus* and *St. Norbert* were instituted; inasmuch, that the Order of regular Canons, became very numerous, and extended very far within a short space of Time.

Chronological

Chronological TABLES,

And other Necessary INDEXES and TABLES.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1001	Silvester II.	III. Basil and VI. Constantine.	XXVI.	The Revolt of the Romans against Otto who retires to Rome.		St. Fulbert becomes Professor of Divinity in the School of the Church of Chartres.
1002	IV.	Otto dies in the Month of Jan. Henry I. Duke of Bavaria is put in his place by the Princes of Germany, and crown'd at Menz by the Archbishop.	XXVII.			Burchard Bishop of Worms.
1003	V. Sylvester II. dies May 12. John XVI. firmam'd the Lean, who is chosen in his place possesses the See of Rome only during 5 Months, and John XVII. succeeds him.	II.	XXVIII.	Almost all the old Churches are demolish'd to build new ones.		
1004	I.	III.	XXIX.	Leutheric Archbishop of Sens is reprovd by King Robert for making use of the Eucharist as a Trial.		
1005	II.	IV.	XXX.			A Council at Dortmund in Westphalia.
1006	III.	V.	XXXI.	Alphegus Archbisch. of Canterbury goes to Rome to fetch the Pall. The erecting of the Bishoprick of Bamberg in the Council of Francfurt.	A Council at Francfurt on the Mayn.	

A Chronological Table.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1007	IV.	VI.	XXXII.	St. Fulbert succeeds Rodulph in the Bishoprick of Chartres.		
1008	V.	VII.	XXXIII.	Wigbert Bishop of Merzburg dying, Dietmar is chosen to succeed him in that Bishoprick.		
1009	VI.	VIII.	XXXIV.	The Eastern and West. Churches still maintain'd a kind of mutual Communion one with another. The Church of Jerusalem is destroy'd by the Prince of Babylon, and afterward re-establish'd. Adelbold is chosen Bishop of Utrecht.		
1010	I.	IX.	XXXV.	The Tryal of the Archbishop of Hamburg at Rome, about a certain ham in England in this Year.	A Council held at Rem-Dijon.	William Abbot of St. Benignus at Dijon. Godhard Bp. of Hildesheim. Gosbert Abbot of Tengen. Meginfrey Monk of Fulda. Erchingrey Abbot of Meleke. Syrus Monk of Cluny. Osbert or Osborn Chanter of Canter. Adelbold Bp. of Utrecht. Rupert Abbot of Mount Cassin. Dietmar Bp. of Merzburg.
1011	II.	X.	XXXVI.			
1012	III.	XI.	XXXVII.	Sergius IV dies May 13. A Schism after his death between Benedict VIII. and Gregory, during which the former retired to the Emperor Henry I.	A Council at Leon in Spain. The Laws of Ethelred King of England.	
1013	Henry marches to Rome, re-establishes Benedict, and is crown'd Emp. the next year in the month of May.	XII.	XXXVIII.		Leo the Grammarian.	

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A Chronological Table.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1014	III.	XIII.	XXXIX.		A Council held at Pavia after that year.	
1015	IV.	XIV.	XL.			
1016	V.	XV.	XLI.			
1017	VI.	XVI.	XLII.	The Heresy of the Manichees reviv'd in France, and suppress'd by King Robert. A Shower of Blood in the Province of Aquitaine.	A Council against the Hereticks.	Guarlin or Gaustin Archbishop of Bourges.
1018	VII.	XVII.	XLIII.			The Death of Dietmar Bishop of Merzburg.
1019	VIII.	XVIII.	XLIV.	Sergius Patriarch of Constantinople, who succeeded John, dies, and Eustachius is substituted in his room.		
1020	IX.	XIX.	XLV.			Tangmarus Dean of Hildesheim.
1021	X.	XX.	XLVI.			
1022	XI.	XXI.	XLVII.	The Emperor Henry arrives in Italy.		Guy Aretin Abbot of Croix-Saint Leufroy.
1023	XII.	XXII.	XLVIII.	Henry returns to Germany.	A Council at Seligenstadt.	Briot Archbishop of Metz.
1024	Benedict dies in the Month of Feb. and John xviii. succeeds him.	XXIII.	XLIX.	The death of Henry. end of the Month of chosen Emperor in his stead.		William Abbot of St. Benignus at Dijon.
1025	I.	II.	L.	Alexius is advanc'd to the Patriarchal See of Constantinople.	A Council at Arras.	
1026	III.	III.	I.	Basil dies and Constantine reigns alone.		The death of Burchard Bp. of Worms.

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A Chronological Table.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1027	IV.	IV. Conrad is crown'd Emperor at Rome.	II.			The death of Adelbold Bishop of Utrecht.
1028	V.	V.	III.			The death of St. Fulbert Bishop of Chartres.
1029	VI.	VI. Constantin dies, and Romanus is chosen to supply his place. I.		Robert King of France holds an Assembly of Bishops at Orleans, for the Dedication of the Church of St. Aignan, which he had built.	A Council held at Bourges, Nov. 1. A Council held at Limoges the Emperor, and obtains certain on the 18th day of the same Month.	
1030	VII.	VII.	II.			Berno Abbot of Richman. Admar, or Aimar de Chabanais Monk of S. Cihar. Hugh Arch-deacon of Tours. Arnulphus Monk of Emmeran.
1031	VIII.	VIII.	III.	Hugh Monk of Cluny is made Bishop of Langres. Canus King of England takes a Journey to Rome, where he is honourably receiv'd by the Pope and the Emperor, and obtains certain Privileges for his Subjects. The Pope's Letter, which attributes the Quality of an Apostle to St. Martial. St. Martial is plac'd among the Apostles in the Councils of Bourges and Limoges. The Abbey of Beaulieu usurp'd by a Secular Abbot, is reform'd by the Council of Limoges.	A Council held at Bourges, Nov. 1. A Council held at Limoges the Emperor, and obtains certain on the 18th day of the same Month.	Odoran a Monk of St. Peter le Vir. Agelnothus Archbishop of Canterbury. Eberard St. Harvic's Pupil. The death of Arilo Archbishop of Metz.
1032	IX.	IX.	IV.			The Laws of Canus King of England.
1033	X.	X. Pope John dies Nov. 7. rives in Italy, and Benedix IX. a establishes young Pope John Child, the who was Son of Al-beric Count of Frefcati is subiti-	V.	The death of Burchard Archbishop of Lyons. Odilo Abbot of Cluny refuses to accept that Archbishoprick, and the Pope blames him for it in a Letter. Bruno, Uncle by the Father's side to the Emperor Conrad, is ordain'd Bishop of Wurzburg.		

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A Chronological Table.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		tured in his room.	France, Ju-ly 20. Henry I. his Son succeeds him.			
1034	I.	XI. Romanus dies April 11. being poison'd and afterward strangl'd, by the Order of Zoe his Wife, who causes Michael the Paphlagonian her Favourite, to be plac'd on the Throne. I.				
1035	II.	XII.	II.	The death of Simeon of Syracuse a Monk of Trier.		
1036	III.	XIII. Conrad marches into Italy.	III.	Dragon is made Bishop of Treuane.		The death of Godshard Bishop of Hildesheim.
1037	IV.	XIV.	IV.			
1038	V.	XV.	V.	Pandolphus Duke of Capua is oblig'd to submit to the Emperor Conrad.		
1039	VI.	Conraddies June 5. and Henry III. his Son succeeds him.	VI.			Eugestippus. Bruno Bishop of Wurzburg.
1040	VII.	I.	VII.		Divers held this year in France.	Glaber Radulphus a Monk of Cluny. Arnold Canon of Herfeld. Campanus of Lombardy.
1041	VIII.	II.	VIII. Michael dies in the Month of Decemb. and Zoe causes Michael Calephas to be put in his place.	Lanfranc receives the Monastick Habit from the hands of the Abbot Herluin, in the Abbey of Bec.		
1042	IX.	III.	I. Michael			

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A. D.	Pope.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				<i>Calephas</i> is expelled, and <i>Constantin Monachus</i> being substituted in his room, marries <i>Zoe</i> .		
1043	X.		IV.	I.		<i>Alexius</i> Patriarch of <i>Constantinople</i> dying, <i>Michael Cerularius</i> is chosen in his stead.
1044	The Roman expel <i>Benedict</i> accused of divers Crimes, and put <i>Sylvester III.</i> Bp. of <i>St. Savine</i> in his place. <i>Benedict</i> acknowledging himself unworthy of the Papal Dignity, resigns it in favour of <i>Gregory VI.</i> on condition that he should enjoy the Revenues which the See of <i>Rome</i> receiv'd from <i>England</i> .	V.	II.			
1045	II.		VI.	III.		
1046	<i>Henry</i> Emperor of <i>Germany</i> depose's <i>Gregory</i> 6th by Pope and causes <i>Clement II.</i> <i>Suidger</i> Bp. of <i>Bamberg</i> to be chosen Pope on <i>Christmas-Eve</i> , who takes the name of <i>Clement II.</i> <i>Gregory VI.</i> voluntarily abdicates the Popedom in a Synod, and is banish'd. <i>Sylvester III.</i> is sent back to his Bishoprick of <i>St. Sabina</i> .	VII.	IV.			Councils held at <i>Rome</i> for deposing the Pope <i>Benedict IX.</i> <i>Sylvester III.</i> and <i>Gregory VI.</i>
1047	I. <i>Clement II.</i> dying Oct. 2. <i>Benedict IX.</i> got Possession of <i>St. Peter's</i>	VIII.	V.			<i>Hildebrand</i> accompanies <i>Gregory VI.</i> in his Exile, and retires to at <i>Rome</i> a- <i>Cluny</i> . <i>Eusebius Bruno</i> made Bishop of <i>Angers</i> . A Letter written by Pope <i>Clement II.</i> to <i>John</i> nominated Archbishop of

Chair

A. D.	Pope.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				Chair a 3d time, and kept it 8 months longer.		
				<i>Salerno</i> , in which he approves his Translation to the Bishoprick of <i>Pesst</i> , as also to that Archbishoprick, and grants him the Pall.		
1048	The Emperor sends from <i>Germany</i> <i>Poppo</i> Bishop of <i>Brescia</i> , who is made Pope under the name of <i>Damasus II.</i> but he dies 23 Days after his Consecration.	XI.	VI.			<i>Theoduin</i> is ordain'd Bishop of <i>Liege</i> . <i>Geffrey</i> Count of <i>Anjou</i> and <i>Agnes</i> his Wife, give the Church of all Saints in the Suburbs of <i>Angers</i> , to the Abbey of <i>Vendome</i> . <i>Hildebrand</i> leaves the Abbey of <i>Cluny</i> , of which he was Prior, and accompanies <i>Bruno</i> Bishop of <i>Toul</i> to <i>Rome</i> .
1049	<i>Bruno</i> Bp. of <i>Toul</i> , who assum'd the name of <i>Leo IX.</i> was chosen Febr. 13. 5 months after the death of <i>Damasus</i> .	X.	VII.			Pope <i>Leo</i> confirms by a Bull the Privileges of <i>Cluny</i> Abbey. He caules the Body of <i>St. Remy</i> gainst <i>Simons</i> of <i>Rheims</i> to be translated to the Church of that Abbey, which was also dedicated by him. He approves, in a Letter, the Translation of <i>John</i> from the Bishoprick of <i>Porto</i> . <i>Arnold</i> Abbot of <i>Poitiers</i> , accused of Incontinency by the Bishop of <i>Langres</i> , was depos'd in the cil of <i>Rheims</i> . <i>Hugh</i> Bishop of <i>Langres</i> charged with divers Crimes, was likewise depos'd and excommunicated in that Council; but having attended the Pope to <i>Rome</i> , and having done Penance, he was restor'd to his former Dignity some time after. <i>Rudicus</i> Bishop of <i>Nantes</i> , was also degraded for succeeding his Father in his Bishoprick, by the means of Simoniacal Practices. The Contest between the Archbp. of <i>Rheims</i> and the Bp. of <i>Toul</i> , about the Abbey of <i>Monfrier-Rendy</i> , was determin'd in favour of the former, in the same Council.
1050	II.	XI.	VIII.			<i>Berengarius</i> or <i>Borenger</i> is accus'd and condemn'd in divers Councils held this Year. He and his Followers are constrain'd to retract their Opinions under pain of death in the Council of <i>Paris</i> . <i>Lanfranc</i> is oblig'd to give an account of his Doctrin, in the Council of <i>Rome</i> , and he there makes a Confession of Faith. His Doctrin is approv'd in the Council of <i>Vercell</i> . A Confirmation of the Privileges of <i>Corbey</i> Abby by the Pope.
						<i>Anselm</i> Dean of <i>Namur</i> . <i>Hermannus Contractus</i> a Monk of <i>Richenau</i> . <i>Theophanes</i> the <i>Ceramean</i> . <i>Nilus Doxopatrius</i> . <i>Gualdo</i> Monk of <i>Corbey</i> . <i>Drogo</i> Bishop of <i>Trovanca</i> . <i>Helgand</i> Monk of

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1051	III.	XII.	IX.	Pope Leo's Letter, confirming to John Archbishop of Salerno, the Right of a Metropolitan.	at Rouen. A Council at Siponto.	<p><i>Fleury.</i> <i>Wippo</i> the Emperor's Chaplain. <i>Eberoin</i> Abbot of St. Maurice. <i>Eversheim</i> Abbot of Aupont. <i>Guibert</i> Archdeacon of Toul. <i>Anselm</i> a Benedictin Monk.</p> <p><i>Berenger's</i> Letter to <i>Lanfranc</i>, and his Treatise against him. <i>Theoduin</i> Bp. of Liège's Letter against <i>Berenger</i>. <i>Adelman</i> a Clerk of Liège, and afterward Bishop of Bressia, writes to <i>Berenger</i> about his Opinion. Reciprocal Letters between <i>Ascelin</i> and <i>Berenger</i>. <i>John</i> Archbishop of <i>Euchaita</i>.</p>
1052	IV.	XIII.	X.	The Pope confirms the Privileges of the Abbey of St. <i>Sophia</i> at Benevento. <i>John</i> , Grand'd <i>Jeannelin</i> , is nominated Abbot of <i>Erbrestin</i> by the Emperor <i>Henry</i> III. <i>Marianus Scotus</i> turns Monk.	at Mantua, disturbed by a popular Tumult.	<p><i>John Jeannelin</i> Abbot of <i>Erbrestin</i>. <i>Hepidannus</i> a Monk of St. Gall. The death of <i>Hugh</i> Bishop of <i>Langres</i>.</p>
1053	V. Leo IX. makes war with the Normans of Apulia, who take him Prisoner, and convey him to Benevento.	XIV.	XI.	A Letter written by <i>Michael Cerularius</i> Patriarch of <i>Constantinople</i> in at Rome, his own Name, and under that of Leo Archbishop of <i>Acrid</i> , against the Latin Church. This Patriarch causes the Churches of the <i>Latins</i> in <i>Constantinople</i> to be shut up, and takes away from all the Latin Abbots and Monks, who refus'd to renounce the Ceremonies of the Church of <i>Rome</i> , the Monasteries which they had in that City. The Pope being set at liberty by the Normans of <i>Apulia</i> , grants them all the Territories which they had subdu'd, and those that they might obtain by Conquest, from the <i>Greeks</i> and <i>Saracens</i> . A Contest between the Churches of <i>Grado</i> and <i>Aquila</i> for the Metropolitan Right, determin'd in the Council of <i>Rome</i> , in favour of <i>Grado</i> . The Pope's Letter to the Bishops of <i>Venice</i> and <i>Istria</i> , confirming that Right.	A Council	

Leo

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1054	Leo IX. dies Apr. 15. and the Papal See continues vacant during a whole year.		XV.	<p><i>Constantin Monomachus</i> dies, and <i>Theodora Porphyrogeneta</i> governs the Empire.</p> <p>Pope Leo's Letters, which confirm the Metropolitan Right of the Church of Carthage, over all those of Africa. The Pope sends Legats to <i>Constantinople</i> to treat about the Reunion of the Greek and Latin Churches. Pope Leo's Letters on that Subject to the Emperor <i>Constantin</i>, and to <i>Michael Cerularius</i> Patriarch of <i>Constantinople</i>. A Contest between the Legats and that Patriarch. An Answer by Cardinal <i>Humbert</i> the Pope's Legat, to the Letter of <i>Michael Cerularius</i> and Leo of <i>Acrid</i>. <i>Nicetas Pefforatus</i>, a Monk of <i>Senda</i>, composes a Tract against the Latin Church. Cardinal <i>Humbert's</i> Answer to that Piece. <i>Nicetas</i> makes a Recantation, and burns his Writings. A Sentence of Excommunication denounc'd by the Legats against <i>Michael Cerularius</i>. The Patriarch in like manner excommunicates the Legats by a publick Edict, and raises a Sedition which obliges the Emperor to deliver up their Interpreters, who are misus'd and put in Prison.</p>	A Council at Narbonne.	<p><i>Humbert</i> Cardinal. <i>Nicetas Pefforatus</i> a Monk of <i>Senda</i>. <i>Dominick</i> Patriarch of <i>Grado</i>. <i>Peter</i> Patriarch of <i>Antioch</i>.</p>
1055	II.	XVI.	II.	<p><i>Berenger</i> abjures his Opinions in the Council of <i>Tours</i>, in the presence of <i>Hildebrand</i>. <i>Maugier</i> Archbishop of <i>Reuen</i> is at <i>Lyons</i>. depos'd in the Council of <i>Lisieux</i>, a Council and <i>Marrillus</i> a Monk of <i>Fecamp</i> put in his place.</p>	A Council at Florence. A Council at <i>Lisieux</i> . A Council at <i>Lisieux</i> .	
1056	II. Pope Victor goes to Germany, where he was invited by the Emperor <i>Henry</i> III.		XVII.	<p>The Emperor <i>Henry</i> dies Oct. 3. end of the year, and his Son, <i>Michael</i>, aged only 3 years, had made succeeds Emperor him, and is a little before put alone. Tuition of his Mother, who obtains the Administration of the Government.</p>	III. The Emperor <i>Theodora</i> dies in the end of the year, and <i>Michael</i> , whom she had made Emperor, reigns alone.	

U

Victor

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1057	Viktor dies at Florence July 28. and Frederick Abbot of Mount Cassin is chosen in his place, on the Festival of S. Stephen, whence he took the Name of Stephen IX.	I.	Michael abdicates the Imperial Throne and leaves it to Isaac Comnenus.	Pope Viktor's Letter, which confirms and augments the Privileges granted to the Church of Seleucia. Frederick is made Abbot of Mount Cassin; a little after, Cardinal; and at last Pope.	A Council at Rome.	Peter Damian Alphanus.
			I.	Alphonfus Abbot of St. Benedict at Salerno, is ordain'd Archbishop of that City.		
				A Letter by which Pope Stephen IX. re-unites the Bishoprick of Marli, which was sometime divided.		
				Peter Damian is made Cardinal and Bishop of Ostia by that Pope.		
1058	Stephen dies at Florence, March 29. The Count of Frescati and Gregory of Lateran, cause Mincius Bishop of Veletri to be chosen Pope, who assumes the name of Benedict.	II.	II.	Pope Stephen sends Legats to Constantinople, who return without pursuing their Journey, having receiv'd Information of his death.		
				Michael Cerularius is turn'd out of the Patriarchal See of Constantinople, and Constantin Liehudes is substituted in his room.		
				Evershelm is made Abbot of St. Peter at Ghent.		
				Marianus Scotus an English Monk passes into Germany, where he continues ten years a Recluse, in the Monastery of Fulda.		
				Lambert of Aschaffenburg assumes the Monastick Habit at Hirsfeldt under the Abbot Meginber; in a little while after is ordain'd Priest by Lupold Archbishop of Metz, and undertakes a Journey to the Holy Land without the knowledge of his Abbot, from whence he returns the next year.		
1059	II. Gerard is ordain'd Bp. of Rome in the beginning of Jan. and takes the name of Nicolas II.	III.	III.	A Privilege granted to the Nun-nery of St. Felicitas near Florence.	A Council at Rome.	
				The Election of Popes refer'd to the Cardinals in the Council of Rome.	A Council.	
				Berenger abjures his Opinions in that Council, and makes a Confession of Faith.	A Council.	
				Peter Damian is sent Legat to the Month Milan to reform the Clergy, who of August.		
			I.	The Bishop of Trani is depos'd in the Council of Melfi.		
				Sigefroy or Sigifred succeeds Luitbold in the Arch-bishoprick of Metz.		
1060	II.	IV. Henry I. King of France, causes his	II.	St. Anselm embraces the Monastick Life in the Abbey of Bec.	A Council at Tours.	Guilmund Archbishop of Aversa. Durand Abbot of Troarn. Franco a Philosopher.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				Son Philip to be crown'd at Rheims, May 22. dies in the end of this year.		pher of Liege. Warin Abbot of St. Arnulphi at Metz.
1061	III. The death of Nicolas II. in the Month of July.	V.	III.	Anselm Bishop of Lucca is elected three Months after, and ordain'd Pope under the name of Alexander II.		Michael Pselus. Alberic a Monk of Mount Cassin. Merellus Abbot of Tergejee.
				The Emperor Henry, incens'd by reason that he was chosen without his knowledge, causes Cadalous Bishop of Parma to be proclaim'd Pope, who endeavours to make himself Master of the City of Rome; but being repuls'd, was oblig'd to return to Parma the next year.		
1062	I.	VI.	IV.			
1063	II.	VII.	V.			
				A Contest between Peter Archbishop of Florence and his Monks. The Pope sends the Pall to Peter Archbishop of Dalmatia.	A Council at Rome. A Council at Rouen.	
				Lanfranc is made Abbot of the Abbey of St. Stephen at Caen, newly founded, and St. Anselm succeeds him in the Office of Prior of Bee Abbey.	A Council at Chalon.	
				Maurillus Archbishop of Rouen holds a Synod for the Dedication of the Cathedral Church of that City, which was newly built.		
				A Confession of Faith publish'd in that Synod against Berenger's Opinions.		
				A Privilege granted by the Pope to the Abbey of Vendome.		
				Peter Damian the Pope's Legat in France, determines in the Council of Chalon, the Differences between the Bishop of that City, and the Abbey of Cluny, about the Privileges of the same Abbey, which are confirm'd in the Council.		
1064	III. Cadalous causes some Disturbances.	VIII.	VI.	Guibert, Grand Lord of Parma and Chancellor to Henry Emperor of Germany, is ordain'd Archbishop of Ravenna.	A Council at Mantua.	

A Chronological Table.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		in the Council of Mantua, and pardons Cadalus, who dies a little while after				
1065	IV.	IX.	VII.	The Heresy of the Nicolaitans condemn'd in two Councils held at Rome.	A Council at Lanfranc. Another Council at Rome. A Council at Elva in Roussillon.	Lanfranc.
1066	V.	X.	VIII.	John Xiphylin is chosen Patriarch of Constantinople, instead of Constantine Licbudes.		
				The Charters of Edward King of England for authorizing the Confirmation of the Privileges of the Church of Westminster, which was granted by the Popes Leo IX. and Nicolas II.		
				William Duke of Normandy passes over into England, and defeats Harald who had taken Possession of the Throne, after the death of King Edward.		
1067	VI.	XI.	IX.	Constantin Ducas dies, leaving 3 Children and his Wife Eudoxia, who takes upon her the Administration of the Government.		
1068	VII.	XII.	II.	Peter Damian is sent Legat into Germany, to hinder the Emperor Henry from divorcing Bertha his Wife.		
				Marianus Scotus, who liv'd as a Recluse in the Monastery of Fulda, goes to Mentz to end his Life there in the same Quality.		
1069	VIII.	XIII.	II.	The death of Maurillus Archbishop of Rouen.	A Council at Mentz.	The death of Everhelm Abbot of Aumout.
				Lanfranc refuses to accept of that Archbishoprick, which is obtain'd by John de Bayeux Bishop of Avranches. Lanfranc goes to Rome, to cause that Translation to be ratify'd, and to get the Pall for the same Archbishop.		
				The Emperor Henry endeavours to get himself divorc'd from Bertha in the Council of Mentz, but is oppos'd by Peter Damian the Pope's Legat.		

Lanfranc

A Chronological Table.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1070	IX.	XIV.	III.	Lanfranc is oblig'd to accept of the Archbishoprick of Canterbury. The Pope gives leave to Gebhard Archbishop of Salzburg, to erect a Bishoprick in his Province.	A Council at Windsfor.	Benno Cardinal.
1071	X.	XV.	IV.	Charles, nominated by the Emperor Henry to the Bishoprick of Constance, not being able to get Ordination by reason of Simoniacal Practices, resigns his Ring and Crozier, which he had given to the Emperor, in the Council year.	A Council at Mentz.	Theophylact.
				Romanus Digenes is taken Prisoner by the Turks, and Michael the Son of Constantin Ducas is proclaim'd Emperor. Digenes being deliver'd, has his Eyes put out by Michael's Order, and dies a little while after.		
1072	XI.	XVI.	II.	Peter Damian is sent by the Pope to Ravenna, to take off the Excommunication denounc'd against that City, by reason of the Contests which the Bishop of that Diocess had with the See of Rome.	A Council at Rouen.	Hepidamnus writes two Books of the Life and Miracles of St. Wiburada.
1073	XII.	XVII.	III.	William Archbishop of Auche, and Pontius Bishop of Beziers, are depos'd at Eversford. Gerald Cardinal of Ostia, the Pope's Legat, for having voluntarily communicated with certain Persons, who lay under a Sentence of Excommunication.	A Council at Mentz.	The death of Peter Damian on Febr. 23.
				Pope Alexander confirms the Settlement of a Convent of Regular Canons, made by Altman Bishop of Pessam.		Robert de Tombalene Abbot of St. Vigor.
				Dominic Patriarch of Venice is deputed by Pope Gregory to negotiate at Constantinople, about the Re-union of the Greek and Latin Churches.		William Abbot of St. Arn'phus at Metz.
				Pope Gregory's Decree against Persons guilty of Simony, and against Clerks who marry or keep Concubines.		Hugh Bp. of Die.
				Letters written by the same Pope to the Bishops and Princes, about putting that Decree in execution.		Anselm Bishop of Lucca.
				Other Letters by Gregory against Godfrey Archbishop of Milan and the Bishops of Lombardy, who were excommunicated for their Simoniacal Practices. But they were protected by Henry Emperor of Germany, which gave occasion to the Dissentions that afterward broke forth between that Prince and the Pope.		Manasses Archbishop of Rheims.

X

Anselm

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1073

Anselm, who succeeded Pope *Alexander II.* in the Bishoprick of *Lucca*, but repenting that he had received the Investiture of that Bishoprick from the Emperor *Henry IV.* retir'd to the Monastery of *Cluny*; from whence he was recall'd by the Pope to govern his Bishoprick.

Landrie Arch-deacon of *Autun* is chosen Bishop of *Macon*, and consecrated the next Year by the Pope, the Bishops of *France* not daring to ordain him.

The Pope's Complaints and Menaces against *Philip I.* King of *France*.

Pope *Gregory* lays claim to *Spain*, and by virtue of it gives to *Ebol* Count of *Roccy*, all the Countries that he could wrest out of the Hands of the *Saracens*, on condition that he should hold them of the Holy See, and should pay him a certain Tribute.

He exacts an Oath of Allegiance of *Lendalpus* Duke of *Benevento*, and of *Richard* Duke of *Capua*.

He promises the Pall to *Bruno* Bishop of *Vercora*, provided he come to *Rome* to receive it there in Person.

He confirms all the Privileges granted by *Alexander II.* to *Wladislaus* Duke of *Bohemia*.

Jeremir Bishop of *Prague* is suspended, and deprived of the Revenues of his Church, by the Pope's Legats, for opposing their reception in *Bohemia*.

A Contest between the same Bishop of *Prague* and the Bishop of *Moravia*, for the possession of certain Territories.

The Pope's Remonstrance to the Inhabitants of *Carthage*, some of whom had deliver'd up *Cyriacus* their Bishop, into the Hands of the *Saracens*.

1074

II.

XVIII.

IV.

Garnier Bishop of *Strasburg*, ex-communicated for Simoniack Pra- at *Rouen*.
tices, is absolv'd in the Council of A Council
at *Rome*.

Hugh is ordain'd Bishop of *Die* by Another at
the Pope in that Council. *Poitiers*.

A Decree against Investitures A Council
made by the Pope in the same held at *Er-*
Council, according to the Relation ford in the
of some Authors. Month of

Robert Count of *Apulia* is excommunicated in the same
Council of *Rome*.

The Agreement between the Bishops of *Prague* and *Moravia*, confirmed by the Pope's Bull, dated *March 2*.

William Archbishop of *Auche*, and *Pontius* Bishop of *Bergers*, restor'd to their respective Sees.

The Pope reproves the Inhabitants of *Ragusa*, for imprisoning *Vitalis* their Bishop, and substituting another in his room. He summons both the Bishops to *Rome*, if the

Matter

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1074

Matter cannot be determin'd by his Legat in that City.

The Pope's Legats sent to the Emperor *Henry*, about the Affair of the Bishops of *Lombardy*.

The Contest between thole Legats and *Sigefred* Archbishop of *Mentz*, about the Right of calling a Council, which the Archbishop claim'd, as Vicar of the Holy See. The Legats return'd without any effect of their Negotiation.

The first Project of a Crusade form'd by the Pope.

The Pope's Letters to divers Princes and Bishops, for putting in execution his Decree against *Simony*, and the Incontinence of Clergy-men.

Letters written by the same Pope to the Bishops of *France*, against the Proceedings of King *Philip*, whom he threatens to dethrone.

A Continuation of the Council of *London* about the Rank and particular Seat, that every Bishop ought to hold in the Councils of the Kingdom of *England*.

The Pope confirms the Privilege of the Monastery of *St. Stephen* at *Caan*.

William Duke of *Aquitaine* is oblig'd, in the Council of *Poitiers*, to put away his Kinswoman, whom he had taken to Wife. *Isbert*, Bishop of that City, who had disturb'd the Council, was suspended, and some time after excommunicated by the Pope.

The pretended Claim which *Gregory VII.* laid to the Kingdoms that were newly converted.

He takes it very heinously that *Solomon* King of *Hungary* should be establish'd in that Kingdom by *Henry* Emperor of *Germany*, and insists, that King *Stephen* formerly gave it to the Holy See after his Conversion. Wherefore he threatens that Prince with the Apostolical Censures, if he do not make Suit to receive the Royal Scepter from his Hands.

The Pope restores to the Bishop of *Prague* the Revenues of his Church, and orders him to come to *Rome* with the Bishop of *Moravia*: The former being arriv'd there, is sent back to his own Country, fully reconciled and re-instated: However, the Pope adjudges to the latter the possession of the contested Lands, but the Bishop of *Prague* having seiz'd on them at his return, the Pope enjoin'd him to restore them.

A Tribute paid by the *Bohemians* to the See of *Rome*.

1075

III.

XIX.

The Pope *Henry* (sub- falls out dues the with *Cin-* Saxons, who had Son of *Al-* revolted. berie Pre- sect of *Rome*, and excommu-

V.

Liemar Archbishop of *Bremen*, A Council
Garnier Bishop of *Strasburg*, *Henry* held at *Rome* of *Spire*, *Herman* of *Bamberg*, *Wil-* in the end of *liam* of *Pavia*, and *Cunibert* of *Tu-* the Month *rin*, are suspended in the Council of *February*. of *Rome*. Some of these Bishops re- A Council pair to that City to get Absolution. at *Poitiers* *Denis* Bishop of *Placentia* is de-against *Be-* pos'd in the same Council, without renger. hope of Restoration.

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1075 nicates him.
Cincius excited by Guibert Archbishop of Ravenna seizes on the Pope's Person, as he was saying Mass on Christ-mas-day, but he is forc'd by the People to set him at liberty, and to retire to the Emperor.

1076 IV. XX. VI.

Herman of Bamberg is excommunicated some time after, for his at London.

The Pope's Letters to the Emperor Henry, to the Archbishop of Mentz, and to the People of Bamberg against that Bishop.

A private Embassy sent by Henry to the Pope, to settle a good Correspondence between them.

The Success of the Emperor's Arms causes him to have less regard to the Pope's Interest.

His second Embassy to the Pope, which is not very favourably received.

Henry causes Tedald to be chosen Archbishop of Milan, to the prejudice of him whom the Pope had nominated to that Dignity.

The Pope's Letters to the Emperor Henry, and to the Suffragan Bishops of the Milanese, to hinder Tedald's Ordination.

Henry's Circular Letter to the Bishops and Princes of the Empire, against Gregory.

Letters by Thierry Bishop of Verdun, and Engelbert Archbishop of Trier, against the Pope.

Cardinal Hugo excommunicated An Assembly by the Pope. held at

The Pope's Election condemn'd Worms on in the Council of Worms.

A Letter sent from the Council to Sunday. the Pope, importing that Condemnation.

Roland a Clerk of Parma, the in the beginning of this Letter, deliver'd it to the Pope, and makes him the Declarations and Protections with at Winchester which he was charg'd.

The Envoys of Henry make the A Council same Protections against the Pope. at Tribur or

The Pope excommunicates Sige-Oppenheim, froy Archbishop of Mentz, and sus-Octob. 26.

pends the other Bishops of the Council of Worms in the Synod of Rome: He likewise declares the Emperor Henry excommunicated, and fallen from the Imperial Dignity, and absolves his Subjects from their Oath of Allegiance.

Henry's Enemies take an occasion from this Sentence of Excommunication, to enter into a League against him.

The greatest part of the Prelats of the Assembly of Worms are reconcil'd with the Pope.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1076

Gregory brings over to his Party Matilda, Sovereign Princess of a considerable Territory in Italy, and the Widow of Godfrey Duke of Lorraine, who died there this year, divorced from his Wife.

The Pope's Letters to all the Faithful of the Roman Empire against Henry.

A Letter written by Herman Bishop of Metz to the Pope concerning the Excommunication of Henry, and about this Question, viz. Whether a Sentence of Excommunication can be denounc'd against Kings?

The Pope's Answer, shewing that Kings may be excommunicated; which he proves by divers Examples.

Another Letter by the Pope to the Prelats and Nobility of Germany, prescribing certain Conditions for the absolving of Henry, which if not performed by him, he requires them to proceed to the Election of another Prince, to take upon him the Government of the Empire.

By virtue of this Letter, the Dukes of Suevia, Bavaria and Carinthia, and the Bishops of Wurzburg and Worms confer together at Ulm, and appoint an Assembly at Oppenheim.

Sieghard Patriarch of Aquileia and Altman Bishop of Passaw the Pope's Legat, declaim against the Conduct of Henry, in the Assembly of Oppenheim, and demand another Emperor to be chosen in his place.

Henry on the other side promises the Legats, by his Deputies, to reform Abuses for the future, and to make Restitution for what Damage he might have done.

A Committee of the Assembly is appointed to treat with the Emperor, who submits to their Remonstrances; disbands his Army; dismisses the Prelats and other excommunicated Persons residing in his Court; retires to Spire, and relinquishes all the Marks of the Imperial Dignity till he can get himself absolv'd within the year.

Gregory writes to the Bishop of Cirenza, to give Absolution to Roger Count of Sicily, and to the Bishop of Melfi.

The Pope ordains Servandus Bishop of Hippon, and sends him back into Africa, with Letters of Recommendation.

He likewise installs Ivo Abbot of St. Melaine, in the Bishoprick of Dol in Bretagne, and grants him the Pall.

William I. King of England turns Walketulus out of the Abbey of Croysland, and gives it to Ingulphus, who nevertheless procures the Restauration of Walketulus.

1077 V. XXI. VII. Henry passes into Italy, and there comes to an Agreement with the Pope, by the Mediation of the Prince of March 13.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1077		sue for the Pope's Pardons, and receives Absolution.		<p>cefs <i>Matilda</i>, of <i>Hugh</i> Abbot of <i>Cluny</i>, and of some other Noble-men.</p> <p>He obtains his Absolution at <i>Ca-</i> at <i>Dijon</i>.</p> <p><i>Henry</i> under certain Conditions, which afterwards he was not able to ob- at <i>Autun</i>.</p> <p>serve.</p> <p>The Complaints of the <i>Lombards</i> against those Proceedings of the Emperor, which oblige him to break with the Pope.</p> <p><i>Henry</i> recalls the excommunicated Bishops, whom he had dismiss'd.</p> <p><i>Rodolphus</i> Duke of <i>Suevia</i> causes himself to be chosen Emperor in the Convention at <i>Eorheim</i>, and to be crown'd at <i>Meuz</i> by Archbishop <i>Sigefred</i>.</p> <p>The Pope determines to pass into <i>Germany</i> to end the difference between <i>Henry</i> and <i>Rodolphus</i>; but the former takes a resolution to hinder his Passage, and to make War with <i>Rodolphus</i> and the other Rebels.</p> <p>The Pope having caus'd certain Bishops of <i>Henry's</i> Party to be apprehended, that Prince in like manner arrests two of the Pope's Legats, by way of Reprisal.</p> <p>The Archbishops of <i>Rheims</i>, <i>Besancon</i>, <i>Liege</i>, <i>Sens</i>, <i>Bordeaux</i>, <i>Bouges</i> and <i>Tours</i>, and the Bishops of <i>Senlis</i>, <i>Chartres</i>, <i>Auxerre</i>, <i>Noyon</i> and <i>Autun</i>, not appearing in the Council of <i>Autun</i> to clear themselves, are condemn'd by <i>Hugh</i> of <i>Die</i> the Pope's Legat, and oblig'd to go to <i>Rome</i> to get that Condemnation remitted.</p> <p><i>Geduin</i> Arch-deacon of <i>Langres</i> is chosen and ordain'd Archbishop of <i>Lyons</i>, instead of him whom <i>Hugh</i> of <i>Die</i> had depos'd.</p> <p><i>Rainier</i> Bishop of <i>Orleans</i> is likewise depos'd by the Pope, and <i>Sanxon</i> is substituted in his room.</p> <p><i>Stephen</i> Bishop of <i>Amuey</i> is excommunicated for taking possession of that Church.</p> <p>The Pope renews his Pretensions to <i>Spain</i>, and exhorts the Kings and Princes of that Country to pay him the Tribute, which he pretends to be due to the Holy See.</p> <p>He in like manner lays claim to the Island of <i>Corfica</i>, and sends a Legat to reside there in quality of Governour.</p> <p><i>Gerard</i> Abbot of <i>St. Vincent</i> at <i>Laon</i> is made Abbot of <i>St. Medard</i> at <i>Soissons</i>; but being turn'd out some time after, by Queen <i>Bertha</i>, he founded the Abbey of <i>Seauve-Majeur</i> in the Diocess of <i>Bordeaux</i>.</p>	A Council at <i>Clermont</i> .	A Council at <i>Dijon</i> .
1078	VI.	XXII.	VIII.	<p>The Pope renews, in the Council of <i>Rome</i>, the <i>Anathema</i> which he held at <i>Rome</i> against <i>Tedald</i> Arch-bishop of <i>Milan</i>, and against <i>Gisbert</i> Archbishop of <i>Ravenna</i>.</p> <p><i>Arnulphus</i> Bishop of <i>Cremona</i> be- comes Emperor in the</p>	Lambert of <i>Aschaffenburg</i> completes his History.	<i>Michael Pselus</i> retires to a Monastery, where he perial

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1078				<p>perial Dia- ing present in the Council, is de- Month of</p> <p>dem, hav- pos'd for Simoniack Practices, with- Decemb.</p> <p>ing caus'd out hope of Restauration.</p> <p>A Council</p> <p><i>Michael</i> to <i>Roland</i> Bishop of <i>Trevisi</i> is ex- at <i>Poitiers</i>.</p> <p>be confi- communicated, for having obtain'd</p> <p>ned in his Bishoprick, by undertaki- g to</p> <p>Monastery manage the Deputation of the Af- ssembly of <i>Worms</i>.</p> <p>I.</p> <p>Cardinal <i>Hugo</i>, who took part with the Emperor <i>Henry</i>, is like- wife excommunicated.</p> <p>The Sentence of Excommunica- tion denounc'd against the Archbishop of <i>Nar- borne</i>, by the Pope's Predecessors is reviv'd in that Council.</p> <p>All the <i>Normans</i> of <i>Apulia</i> are excommuni- cated in the same Council.</p> <p>Upon the breaking up of this Council, the Pope solicits the <i>Germanis</i> to call an Assembly, to put an end to the Disfension between <i>Henry</i> and <i>Rodolphus</i>, and excommunicates all those Persons who hinder their Meeting.</p> <p>Both Parties seem to mistrust the Pope's de- finitive Sentence.</p> <p><i>Henry</i> makes himself Master of the Coun- tries of <i>Bavaria</i> and <i>Suevia</i>, which <i>Rodolphus</i> had abandon'd to retire to <i>Saxony</i>.</p> <p><i>Rodolphus</i> levies Forces, besieges the City of <i>Wurtzburg</i>, and takes it after having defeated <i>Henry's</i> Army, who came to relieve the Place, but the latter found means to recover it a little while after.</p> <p><i>Nicephorus Botoniata</i> is excommunicated in the second Council of <i>Rome</i> for usurping the Government of the Eastern Empire.</p> <p>The Envoys of <i>Henry</i> and <i>Rodolphus</i> take an Oath in that Council, in the name of their Masters, that they should not hinder the Pope's Legats from holding an Assembly in <i>Germany</i> to determine their Controversies.</p> <p>A Decree in the same Council against Inve- stitures made by Laicks.</p> <p>The Archbishop of <i>Tours</i> and the Bishop of <i>Remes</i> are suspended in the Council of <i>Poi- tiers</i>, for endeavouring to disturb it.</p> <p>The Archbishop of <i>Besancon</i> is likewise sus- pended in that Council, for not appearing therein, no more than the Bishop of <i>Autun</i>.</p> <p>The Abbot of <i>Bergues</i> is depos'd for Si- mony, in the same Council.</p> <p>The Divorce of <i>William</i> Duke of <i>Aqui- taine</i> from his Wife is order'd in that Council, by reason of their being too near a kin.</p> <p>The Settlement of the Regular Canons of <i>St. Quentin</i> at <i>Beauvais</i> made by <i>Guy</i> Bishop of that City, who conferr'd the Government of that Convent on <i>Ives</i>, his Successor after- ward in the Bishoprick of <i>Beauvais</i>.</p> <p><i>Cosmus</i> is chosen Patriarch of <i>Constantinople</i> in the place of <i>John Xiphilin</i>.</p> <p><i>St. Anselm</i> succeeds <i>Herluin</i> Abbot of <i>Bec</i>, who dy'd this year.</p>		<p>dies a little while after.</p>

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1079	VII.	XXIII.	II.	<p><i>Berenger</i> is forc'd to abjure his Opinions, and to make a new Confession of Faith.</p> <p>The Archbishop of <i>Aquileia</i>, pro-mises in the Council of <i>Rome</i> to continue loyal, for the future, to Pope <i>Gregory</i> and his Successors, and to be obedient to them in all things.</p> <p><i>Tedald</i> Archbishop of <i>Milan</i>, <i>Peter</i> Archbishop of <i>Narbonne</i>, <i>Stigefrey</i> Bishop of <i>Bononia</i>, <i>Roland</i> Bishop of <i>Trevisi</i>, and the Bishops of <i>Fermo</i> and <i>Cameine</i>, are excommunicated and depos'd in that Council without hope of relevation.</p> <p>The Pope, after having caus'd the Envoys of <i>Henry</i> and <i>Rodolphus</i> to take an Oath in the Council that their Masters should submit to the Decision of the Holy See, depures his Legars to hold an Assembly in <i>Germany</i>.</p> <p><i>Henry</i> having defeated <i>Rodolphus</i> in a Battel near <i>Fladelfheim</i>, could not suffer an Assembly to be held, in which his Right might be brought into Question.</p> <p>The Church of <i>Lyons</i> erected into a Primacy by <i>Gregory</i> VII.</p> <p>This Pope threatens a certain Lord nam'd <i>Wexelin</i> with Excommunication, if he continue to disturb the Tranquility of the King, whom the Holy See had set over <i>Dalmatia</i>.</p> <p>He confers upon <i>Landolphus</i> Bishop of <i>Pisa</i> and his Successors the Office of Legat, and half the Revenues of the Island of <i>Corsica</i>, reserving the other Moiety for the Holy See, with all the Forts.</p> <p>He confirms the Election which the Monks of <i>Marseille</i>, made of Cardinal <i>Richard</i>, for their Abbot.</p> <p><i>William</i> Abbot of <i>St. Stephen</i> at <i>Caen</i>, is ordain'd Archbishop of <i>Reuen</i> in the place of <i>John</i>, who had resign'd that Archbishoprick by reason of his Infirmities.</p>		
1080	VIII.	XXIV.	III.	<p>The Pope forbids the <i>Slavonians</i> to celebrate Divine Service in the Vulgar Tongue.</p> <p><i>Manasses</i> Archbishop of <i>Rheims</i> is depos'd in the Council of <i>Lyons</i>.</p> <p>The Decree against Investitures is reviv'd in the Council of <i>Rome</i>.</p> <p>The Sentence pronounc'd in the Council of <i>Lyons</i> against <i>Manasses</i>, is confirm'd in that of <i>Rome</i>.</p> <p>The Bulls of Excommunication publish'd against <i>Tedald</i> Archbishop</p> <p>A Council at <i>Bordeaux</i>.</p> <p>A Council at <i>Lyons</i>.</p> <p>A Council at <i>Rome</i> in the beginning of Lent.</p> <p>The Emperor <i>Henry</i>, An Assem-</p> <p><i>Theophylact</i> Arch-bishop of <i>Acri</i>.</p> <p><i>Folcard</i> a Monk of <i>St. Berthin</i>.</p> <p><i>Gerard</i> Abbot of <i>St. Vincent</i> at <i>Laon</i>.</p> <p><i>Willeram</i> Abbot of <i>St. Peter</i> at <i>Mersburg</i>.</p> <p><i>Orsio</i> Abbot of <i>Ammont</i>.</p>		

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A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1080				<p>nity, but pell'd by the latter <i>Alexis</i> dies in the <i>Comnenus</i>, end of the who is proclaim'd Emperor.</p> <p>of <i>Milan</i>, <i>Guibert</i> of <i>Revenna</i>, <i>Peter</i> bly held at of <i>Narbonne</i>, and the other Bishops, <i>Meniz</i> at are re-iterated in that Council.</p> <p><i>Henry</i> is excommunicated by the Pope in the Council, which declares held at <i>Brescia</i> him fallen from the whole Imperial <i>cia</i> in the Dignity, and transfers the Empire Month of of <i>Germany</i> to <i>Rodolphus</i>.</p> <p>The chief Leaders of <i>Henry's</i> the Pope.</p> <p>Party meet at <i>Meniz</i>, and call the Council of <i>Brescia</i> against the Pope.</p> <p><i>Hildebrand</i> is depos'd in that Council, and <i>Guibert</i> Archbishop of <i>Revenna</i> is substituted in his room, who assumes the Name of <i>Clement</i> III.</p> <p><i>Henry's</i> Letter to <i>Hildebrand</i> depoliced from the Papal Dignity, to oblige him to relinquish the See of the Clergy <i>Rome</i>.</p> <p>A Letter by the same Emperor to the Clergy and People of <i>Rome</i>, requiring them to expel <i>Hildebrand</i> the deposed Pope.</p> <p><i>Henry</i> likewise sends Ambassadors of Priests to the Christian Kings and Princes, to induce them to acknowledge <i>Clement</i> as lawful Pope, and to withdraw them from their Obedience to <i>Gregory</i>.</p> <p><i>Gregory</i> comes to an Agreement with <i>Robert</i> <i>Guiscard</i> Duke of <i>Apulia</i>, and invests him with the Territories which were in his Possession, granting him also a Toleration to enjoy those that he had usurp'd.</p> <p>This Pope nominates another Archbishop of <i>Revenna</i> instead of <i>Guibert</i>, whom he endeavours to get outed from that Archbishoprick.</p> <p>A bloody Battel fought Octob. 15. between <i>Henry</i> and <i>Rodolphus</i>; insonmuch that the latter having receiv'd a Wound in his Arm, quits the Field, and causes himself to be convey'd to <i>Mersburg</i>, where he died a little after.</p> <p><i>Henry</i> marching into <i>Saxony</i>, lays waste those Parts, and at his return regains the whole Country of <i>Suevia</i>.</p> <p><i>Gregory</i> demands Succours of <i>Robert</i> <i>Guiscard</i>; writes to the German Princes, to oblige them to choose an Emperor intirely devoted to the Interests of the Holy See, in the place of <i>Rodolphus</i> deceased; and sends thither a Form of an Oath, which he requires them to put to the Prince whom they should elect.</p> <p><i>Achard</i> is turn'd out of the Church of <i>Arles</i> which he usurp'd, and <i>Gibelin</i> is substituted in his room, by <i>Hugh</i> of <i>Die</i>, in the Council of <i>Avignon</i>.</p> <p>Another <i>Hugh</i> is chosen Bishop of <i>Grenoble</i> in that Council.</p> <p><i>Orsio</i> Bishop of <i>Soissons</i> is depos'd in the Council of <i>Meaux</i>, and <i>Arnulphus</i> a Monk of</p>		
				<p><i>Anatus</i> a Bishop in <i>Italy</i>.</p> <p><i>Adam</i> a Canon of <i>Bremen</i>.</p> <p><i>Conrad</i> Bishop of <i>Utrecht</i>.</p> <p><i>Weneric</i> Bishop of <i>Vercell</i>.</p> <p><i>Waleran</i> Bishop of <i>Naumburg</i>.</p> <p>The death of <i>Guilmund</i> Archbishop of <i>Avefa</i>.</p> <p><i>Hepidannus</i> a Monk of <i>St. Gall</i>, died likewise this Year.</p>		

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1080				<p>St. Medard is put in his place. Gautier is elected Bp. of Chalon. The Pope endeavours to no purpose, to extort a Tribute from the Kingdom of France, as he had done from England, and the other Estates of Christendom. He congratulates Alphanus Bishop of Salerno, upon occasion of his having found the Relicks of Saint Matthew. He threatens Orzococcinus Sovereign Prince of Sardinia, to dispossess him of that Island (which he avouches to belong to the Holy See) unless he submit to the Injunctions of the Church of Rome. He is well satisfi'd with the Conduct of his Legat in that Island, who had oblig'd a Greek Archbishop to keep his Beard shav'd. In a Letter written by him to Synnadius Patriarch of the Armenians, he censures certain Errors which are attributed to him.</p>		
1081	IX.	XXV.	I.	<p>Bertrand Count of Provence, takes an Oath of Allegiance to the Pope.</p>		<p>Joan. Thrafsius Scylitzes Europalata. Engelbert Archbishop of Trier. Ulric a Monk of Cluny. Bernard a Monk of Corbie in Saxony.</p>
1082	X.	XXVI.	II.	<p>Robert Abbot of Rebas is ordain'd Bishop of Meaux in the Council of that City, by Hugh of Die; but this Ordination being made without the Consent of the Archbishop of Sens and his Suffragans, that Archbishop consecrated another, after having excommunicated Robert.</p>	A Council at Meaux.	
1083	XI.	XXVII.	III.	<p>Gregory holds a Synod at Rome with Henry's Consent, who grants held at Rome complaints his oblig'd to be present therein; but of Novemb. he causes the Depuries of the German Rebels, and Orbo Cardinal-Bishop of Ostia who accompany'd them, to be arrested on the Road.</p>		Marianus Scottus

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1083				<p>This Synod concludes nothing. Hugh Bishop of Die is translated from that See to the Archbishoprick of Lyons.</p>		
1084	XII.	XXVIII.	IV.	<p>Nicolas the Grammarian is chosen Patriarch of Constantinople.</p>		
1085	XIII.	XXIX.	V.	<p>This Question, viz. Whether the An Assembly Pope had a Right to excommunicate and dethrone the Emperor Henry? is Berchach, debated in the Assembly of Berchach, between Gebhard Archbishop beginning of of Salzburg on Herman's side, and the year a- of Wicelin Archbishop of Mentz on gainst Henry. that of Henry, without determining An Assen- any thing as to the Matter in bly at Quintileneburg, Hand. Wicelin's Opinions condemn'd, held against and his Ordinations declar'd null Henry after in the Assembly of Quintileneburg. Easter. The Ordinations and Consecra- An Assen- tions of Siegfrey Bishop of Augsburg, bly at Mentz of Norbert Bishop of Chur, and all for Henry, those made by excommunicated held in the Clerks, are likewise declar'd null Month of in that Assembly, which pronounc'd May. a Sentence of Anathema with lighted Candles against Guibert, Cardinal Hugo, John Bishop of Porto, Peter the Chancellor, Liemar Archbishop of Bremen, Orbo Bishop of Hilde- of Hildebrand, Burchard of Spire; as also against Wicelin of Mentz, Siegfrey of Augsburg, Norbert of Chur, and their Adherents. Hildebrand with those of his Par- ty, and the Bishops of the Assembly of Quintileneburg, are condemn'd and depos'd in that of Mentz, and other Bishops are substituted in their room.</p>		Deusdedit Carol.

Herman

A Chronological Table.

A.D.	Pope.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Eccelesiastical Affairs.	Councils.	Eccelesiastical Writers.
1085				Herman and Eckert of Saxony are likewise excommunicated in that Council. The death of Robert Guiscard Duke of the Normans of Apulia.		
1086	Desiderius	XXX.	VI.	Hugh Archbishop of Lyons, the Archbishop of Aix, and the Bishop of Marseille aspire to the Papal Dignity. The Archbishop of Lyons in vain endeavours to oppose the Election of Victor. St. Bruno institutes the Order of Carthusian Monks. Philip King of France divorced from Bertha his Wife, who is banished to Montfrevil.		The death of Anselm Bishop of Lucca. The death of Alphonsus Bishop of Salerno. Marinus Scotus a Recluse dies at Montz.
1087	II.	XXXI.	VII.	The Anathema denounc'd against Guibert the Antipope, is renew'd in the Council of Benevento. The Archbishop of Lyons and the Bishop of Marseille are likewise excommunicated in that Council.	A Council at Capua. A Council at Benevento against Guibert.	
1088	Orto Bishop of Ostia	XXXII.	VIII.	The death of Berenger, which happen'd Jan. 6. The death of William I. fitnam'd the Conqueror, King of England, on Septemb. 9. The Pope confirms the Primacy of the Church of Toledo, and sends the Pall to Bernard Archbishop of that Metropolitan See.		Hildebert Archdeacon of Mans. The death of Durandus Abbot of Troarn.
1089	II.	XXXIII.	IX.	The Pope confirms in the Council of Rome all the Proceedings of Gregory VII. against Guibert the Antipope, the Emperor Henry and their Adherents. He revives in that of Melfi, the Decrees against Persons guilty of Simony, and abolishes the Institution of Clerks call'd Accephali, who were retain'd in the Service of the great Lords, or depended on them.	A Council at Rome. A Council at Melfi.	The death of Lanfranc Archbishop of Canterbury, on May 8.

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A Chronological Table.

A.D.	Pope.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Eccelesiastical Affairs.	Councils.	Eccelesiastical Writers.
1090	III.	XXXIV.	X.	A Grant of the City of Tarragona to the See of Rome, by Berenger at Toulouse. Count of Barcelona.	A Council of Toulouse.	Lambert Bishop of Arras. Raynold Archbp. of Rheims. Thierry Abbot of St. Trudo. Peter Chartophylax of the Church of Constantinople.
1091	IV.	XXXV.	XI.	The death of St. Wolphelin Abbot of Bruvilliers, in the Diocess of held at Benevento. The Pope grants the Archbishoprick of Tarragona to Berenger Bishop of Vich.	A Council of Benevento.	Ingulphus Abbot of Croyland.
1092	V.	XXXVI.	XII.	St. Anselm is chosen Archbishop of Canterbury, Mar. 6. and consecrated at Soissons on the 4th day of Decemb. following, against Rofcelin, a Clerk of the Church of Compeigne, is oblig'd to make an Abjuration of his Error, in the Council of Soissons; but having maintain'd it again afterwards, he was banish'd from France and England. Lambert, nominated Bishop of Arras, is ordain'd at Rome by the Pope. Ives is likewise install'd Bishop of Chartres by the Pope at Capua in the end of the year, in the place of Geoffrey who was depos'd. The Pope's Discourse to Ives of Chartres, after his Consecration. Richer Archbishop of Sens cites Ives Bishop of Chartres to an Assembly held at Etampes, to give an Account of his Ordination; and that Assembly having determin'd to restore Geoffrey, Ives of Chartres appeals to the Pope, who forbids Richer the use of the Pall, till he desist from further Prosecution. Philip King of France marries Bertrada the Wife of Fouques le Rechin Count of Anjou. The Bishop of Sens performs the Nuptial Ceremonies, for the Revenue of certain Churches conferr'd upon him. Ives Bishop of Chartres vigorously opposes that Marriage.	A Council at Rheims.	St. Anselm. Simone the younger. Georgius Cedrenus. Rofcelin a Clerk of the Church of Compeigne. Paul Provost of Berrieden.
1093	VI.	XXXVII.	XIII.	Ives Bishop of Chartres is put in Prison, for declaring against King at Philip's Marriage.	A Council at Troia in Apulia.	

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A Chronological Table.

A.D.	Pope.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1093		gains his Father, and is crown'd at Milan by Anselm Archbp. of that City.				
1094	VII.	XXXVIII	XIV.	The Pope's Bull for the Restauration of the Bishoprick of Arras. <i>Praxedes</i> , the Wife of the Emperor <i>Henry</i> , appears in the Council of held at <i>Autun</i> , and makes a Confession of many infamous Practices, which the 16. had been constrain'd to commit, by her Husband. <i>Hugh</i> Archbishop of <i>Lyons</i> , the Pope's Legat, excommunicates King <i>Philip</i> in the Council of <i>Autun</i> , by reason of his Marriage with <i>Bertrade</i> , but the Pope suspends the execution of that Sentence.	A Council at <i>Constance</i> . A Council	
1095	VIII.	XXXIX.	XV.	Pope <i>Urban II.</i> gives Audience in the Council of <i>Placentia</i> to the Ambassadors of the Emperor of <i>Constantinople</i> , who desired Succours against the Infidels. King <i>Philip</i> sends Ambassadors to that Council, who obtain some respite as to the Sentence of Excommunication, which was denounc'd against him. The Pope forms in the same Council, the Project of the Crusade, which was absolutely resolv'd upon in that of <i>Clermont</i> . The Condemnation of <i>Berenger</i> is revok'd in the Council of <i>Placentia</i> . <i>Hugh</i> , Archbishop of <i>Lyons</i> is suspended, for neglecting to make his appearance, and to send any one to excuse his Absence. The Empress <i>Praxedes</i> makes the same Declaration against her Husband in that Council, as she had before exhibited in the Council of <i>Constance</i> . The Council of <i>England</i> declares that <i>Urban</i> should not be acknowledged as Pope, nor <i>St. Anselm</i> as Primar of <i>England</i> , so long as he took part with him. The Pope publishes a Sentence of Excommunication against King <i>Philip</i> , and against <i>Bertrade</i> his Consort, in the Council of <i>Clermont</i> . He likewise sends in that Council, the <i>Anathema</i> against the Emp. <i>Henry</i> , and <i>Guibers de Antioque</i> .	A Council held in Lent Gerard Abbot of <i>Placentia</i> . A Council held in <i>England</i> , April 21. A Council at <i>Clermont</i> in the Month of <i>Novemb.</i> A Council at <i>Limoges</i> in the Month of <i>Decemb.</i>	The death of <i>Gerard</i> Abbot of <i>S. Vincent at Laon</i> .

<i>A. D.</i>	<i>Popes.</i>	<i>Western Emperors, Eastern Emperors, and Kings of France and Italy.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1095			<p>Upon the Remonstrances of <i>Peter the Hermit</i>, a Gentleman of <i>Picardy</i> near <i>Amiens</i>, and upon the receipt of the Letters sent by <i>Alexius Emp. of Constantinople</i>, and <i>Simeon Patriarch of Jerusalem</i>, the <i>Levantine Crusade</i> is resolv'd on, and publish'd in the same Council: The Mark of the Soldiers lifted for that Expedition, was a red Cross sown on their left Shoulder, and the Watch-word, <i>'Tis the Will of God.</i></p> <p>A Confirmation of the Primacy of the Archbishoprick of <i>Lyons</i> in that Council.</p> <p>The Bull of that Confirmation, dated <i>Septemb. 1.</i></p> <p>The Pope forbids <i>Richer Archbp. of Sens</i> the use of the Pall, for refusing to own the Primacy of the Church of <i>Lyons.</i></p> <p><i>Humbaud Bishop of Limoges</i> is depos'd by the Pope in the Council of that City.</p>		
1096	IX.	XL.	XVI.	<p>A Dispute between <i>St. Anselm</i> and the King of England, at <i>Rouen.</i></p> <p>The Pope confirms the Privileges of the Canons of <i>St. Martin</i> at <i>Tours.</i></p> <p>King <i>Philip</i> promises to quit <i>Bertrade</i>, and the Pope gives him Absolution in the Council of <i>Nismes.</i></p>	<p>A Council of <i>Bruvilliers.</i></p> <p><i>Geffrey de Maleterre.</i></p> <p><i>Bertulphus</i> or <i>Bernulphus</i>, a Priest of <i>Constance.</i></p> <p><i>William of Apulia.</i></p> <p><i>Nalgod</i> a Monk of <i>Cluny.</i></p>
1097	X.	XLI.	XVII.	<p>A Council at <i>Bari.</i></p>	<p><i>Orlho</i> a Monk of <i>St. Boniface.</i></p> <p><i>Gregory</i> Cardinal.</p> <p><i>Peter de Honefisi</i>, a Clerk of <i>Ravenna.</i></p> <p><i>Thibaud</i> or <i>Theobald</i> Clerk of the Church of <i>Estampes.</i></p>
1098	XI.	XLII.	XVIII.	<p><i>St. Anselm</i> Archbishop of <i>Canterbury</i> leaves England, and passes into <i>Italy.</i></p> <p>He disputes against the <i>Greeks</i> held at <i>Rome</i> about the Procession of the Holy in favour of Ghost, in the Council of <i>Bari</i>, and the Party, entreats the Pope nor to excommunicate that oppos'd nicate the King of <i>England.</i></p> <p>The Pope grants to <i>Roger Count of Pope Gregory VII.</i></p> <p><i>St. Anselm</i> Archbishop of <i>Canterbury</i> leaves England, and passes into Italy.</p> <p>He disputes against the <i>Greeks</i> held at <i>Rome</i> about the Procession of the Holy in favour of Ghost, in the Council of <i>Bari</i>, and the Party, entreats the Pope nor to excommunicate that oppos'd nicate the King of <i>England.</i></p> <p>The Pope grants to <i>Roger Count of Pope Gregory VII.</i></p>	<p>A Council of <i>Canterbury.</i></p> <p><i>Gislebert</i> a Monk of <i>Westminster.</i></p> <p><i>Bernard</i> a Monk of <i>Cluny.</i></p> <p><i>Bernard</i> a Clerk of the Church of <i>Utrecht.</i></p> <p><i>Adam</i> Abbot of <i>Perfeme.</i></p> <p><i>Albert</i> a <i>Benedictin</i> Monk of <i>Mets.</i></p>

GLABER RADULPHUS,
Abbot of *Cluny*, wrote about 1045.

ARNOLD,
A Canon of *Horsfeld*, flourish'd about 1040.

ALEXIUS,
Patriarch of *Constantinople*, promoted to that Dignity in 1025, died in 1043.

CAMPANUS,
A Philosopher of *Lombardy*, flourish'd A. D. 1040.

BERENGARIUS or BERENGER,
Arch-deacon of *Angers*; born at *Tours* in the end of the Tenth Century; flourish'd there A. D. 1030. was made Arch-deacon in 1047, began to spread his Doctrin in 1048. and died Jan. 6. 1088.

EUSEBIUS BRUNO,
Bishop of *Angers*, ordain'd in 1047.

THEODUIN or DIETWIN,
Bishop of *Liege*; made in 1048.

ADELMAN or ALMAN,
A Clerk of the Church of *Liege*, and afterwards Bishop of *Brescia*, flourish'd about 1050.

ASCELIN,
A Monk of St. *Evvre*, flourish'd about 1050.

HUGH,
Bishop of *Largies*; born in the end of the Tenth Century, ordain'd in 1031. died in 1052.

GREGORY VI.
Pope; was chosen in 1044. depos'd and banish'd in the end of the Year 1046.

CLEMENT II.
Pope; chosen in the beginning of the year 1047. died in the Month of *October* in the same year.

LEO IX.
Pope; ordain'd in 1049. died in 1054.

VICTOR II.
Pope; advanc'd to that Dignity in 1055. died in 1057.

STEPHEN IX.
Pope; made Abbot of Mount *Cassin*, and afterwards Pope in 1057. died in 1058.

NICOLAS II.
Pope; chosen in 1058. died in 1061.

HUMBERT,
Cardinal; flourish'd about 1050. was sent Legar into the *Levant* in 1054. and died in 1060.

MICHAEL CERULARIUS,
Patriarch of *Constantinople*; made about 1050. was banish'd in 1058. and died in 1059.

NICETAS PECTORATUS,
A Monk of *Studa*, flourish'd about 1050.

DOMINIC,
Patriarch of *Grado*, flourish'd at the same time.

PETER,
Patriarch of *Antioch*; flourish'd in the middle of this Century.

ANSELM,
Dean of *Namur*; flourish'd about 1050.

HERMANNUS CONTRACTUS,
A Monk of *Richenaw*, flourish'd about 1040. and died in 1054.

THEOPHANES the CERAMEAN,

Archbishop of *Tauromenium*, flourish'd in the middle of the Century.

NILUS DOXOPATRIUS,
Archimandrita or Abbot of his Monastery, flourish'd in the middle of the Century.

GUALDO,
A Monk of *Corbie*, flourish'd about 1050.

DROGO,
Bishop of *Terruane*, ordain'd in 1036. died in 1070.

HELGAUD,
A Monk of *Fleury*, wrote about 1050.

WIPPO,
Chaplain to the Emperor *Henry III.* flourish'd under him.

EBERVIN or EVERVIN,
Abbot of St. *Maurice* at *Tolen*, flourish'd about 1050.

EVERSHELM,
Abbot of *Aumont*, flourish'd about 1050. and died in 1069.

GERVASE,
Archbishop of *Rheims*; flourish'd about 1050. and died in 1070.

GUIBERT,
Arch-deacon of *Toul*, flourish'd about 1050.

ANSELM,
A Benedictin Monk of *Rheims*, flourish'd about the same time.

JOHN,
Archbishop of *Euchaita*, flourish'd in the middle of the Century.

JOHN of JEANNELIN,
Abbot of *Erlesfein*; made in 1052. died in 1078.

HEPIDANNUS,
A Monk of St. *Gall*; flourish'd in the middle of the Century, and died in 1080.

LANFRANC,
Archbishop of *Canterbury*; was born at *Pavia* in the beginning of the Century, and assum'd the Monastick Habit in the Abbey of *Bec*, A. D. 1041. A little while after, he was chosen Prior, and made Abbot of St. *Stephen* at *Caen* in 1063. and at last Archbishop of *Canterbury* in 1070. He died in 1089.

GUITEMOND,
Archbishop of *Aversa*, flourish'd about 1060. and died in 1080.

DURAND,
Abbot of *Troarn*; flourish'd about the same time, and died in 1088.

PETER DAMIAN,
Cardinal Bishop of *Osia*; born in the beginning of the Century, advanc'd to those Dignities in 1057. died in 1072.

ALEXANDER II.
Pope; chosen in 1061. died in 1073.

ALPHANUS,
Archbishop of *Salerno*, chosen in 1057. died in 1086.

GREGORY VII.
Pope; began to flourish after the year 1030. under *Benedict IX.* and *Gregory VI.* and pass'd beyond the Mountains with the latter in 1047. After whose death he retir'd to *Cluny*, and continu'd there till the time of Pope *Leo IX.* who brought

brought him back to *Rome* in 1049. Afterwards he obtain'd the greatest Share in the management of the Affairs of the Church of *Rome*, and was at last advanc'd to the Papal Dignity in 1073. He died in 1083.

BENNO,
Cardinal; flourish'd under Pope *Gregory VII.* from A. D. 1073. to 1086.

HUGH,
Bishop of *Die*, and afterwards Archbishop of *Lyons*; install'd in the Bishoprick of *Die* in 1074. and translated to the Metropolitan See of *Lyons* in 1083.

MANASSES,
Archbishop of *Rheims*, ordain'd in 1070. and depos'd in 1080.

THIERRY,
Bishop of *Verdun*; flourish'd about 1080.

FRANCO,
A Philosopher at *Liege*, flourish'd in 1060.

WARIN,
Abbot of St. *Arnulphus* at *Mets*, flourish'd about 1060.

MICHAEL PSELLUS,
A Senator of *Constantinople*, flourish'd at the same time and died in 1078.

CONSTANTIN LICHODES,
Patriarch of *Constantinople*; succeeded *Michael Cerularius* in that Dignity in 1058. and died in 1066.

JOHN XIPHILIN,
Patriarch of *Constantinople*; made in 1066. died in 1078.

ALBERIC,
A Monk of Mount *Cassin*, flourish'd about 1060.

METELLUS,
Abbot of *Tergensee*, flourish'd about the same time.

DESIDERIUS,
Abbot of Mount *Cassin*, and afterwards Pope, under the Name of *Victor III.* flourish'd in that Abbey under *Gregory VII.* whom he succeeded in the Popedom A. D. 1086. and died in 1087.

WILLIAM,
Abbot of St. *Arnulphus* at *Mets*, flourish'd about 1070.

ROBERT de TOMBALENE,
Abbot of St. *Vigor* at *Byeux*, flourish'd about 1070.

LAMBERT of ASCHAFFENBURG,
A Monk of *Hirsfeldt*, wrote after the Year 1077.

MARIANUS SCOTUS,
Born in 1028. wrote after 1083. and died in 1086.

ANSELM,
Bishop of *Luca*, chosen in 1071. ordain'd in 1073. died in 1086.

THEOPHYLACT,
Archbishop of *Auris*, flourish'd from 1070. to the end of the Century.

FOLCARD,
A Monk of Saint *Berthia*, flourish'd about 1080.

GERARD,

Abbot of St. *Vincent* at *Laon*, flourish'd at the same time, and died in 1095.

WILLERAM,
Abbot of St. *Peter* at *Mersburg*, flourish'd about 1080.

URSIO,
Abbot of *Aumont*, wrote about the same time.

A MATUS,
A Bishop in *Italy*, flourish'd at the same time.

ADAM,
A Canon of *Bremen*, flourish'd at the same time.

JOAN. THRACESIUS SCYLITZES,
Caretaker of *Palata*; flourish'd under the Emperor *Alexis Comnenus*, that is to say, after 1080.

ENGELBERT,
Archbishop of *Trier*, flourish'd about 1080.

CONRAD,
Bishop of *Verrecht*, flourish'd about the same time.

WENERIC,
Bishop of *Vercelli*, flourish'd at the same time.

ULRIC,
A Monk of *Cluny*, flourish'd about the same time.

BERNARD,
A Monk of *Corbie* in *Saxony*, flourish'd about the same time.

WALERAN,
Bishop of *Naumberg*; flourish'd in the end of the Century.

URBAN II.
Pope; chosen in 1087. died in 1099.

DEUS-DEDIT,
Cardinal; flourish'd about 1085.

LAMBERT,
Bishop of *Arras*, flourish'd in 1090.

RAYNOLD,
Archbishop of *Rheims*, flourish'd at the same time.

NICOLAS, surnam'd the Grammarian,
Patriarch of *Constantinople*; chosen in 1084.

SIMEON, the Young,
Abbot of *Xerocence*, flourish'd in the end of the Century.

St. ANSELM,
Archbishop of *Canterbury*; born A. D. 1033. chosen Abbot of *Bec* in 1078. and Archbishop of *Canterbury* in 1093. He died in 1109.

THIERRY or THEODORIC,
Abbot of St. *Trudo*; flourish'd about 1090. and died in 1107.

PETER,
Chartophylax, or Keeper of the Records of the Church of *Constantinople*, wrote about 1090.

INGULPHUS,
Abbot of *Croyland*, made in 1076. died in 1109.

GEORGIUS CEDRENUS,
A Greek Monk; flourish'd in the end of the Century.

ROSCELIN,
A Clerk of the Church of *Compiene*, flourish'd in the end of the Century.

PAUL,
Provost of *Berriedon*; flourish'd in the end of the Century.

CON-

CONRAD,
A Monk of *Brussels*, flourish'd in the end of the Century.

GEFFREY de MALETERRE,
A Monk of *Normandy*, flourish'd at the same time.

BERTULPHUS or **BERNULPHUS**,
A Priest of *Constance*, flourish'd at the same time.

WILLIAM of *APULIA*,
Wrote in the end of this Century.

NALGO D,
A Monk of *Cluny*, flourish'd at the same time.

OTHLO,
A Monk of *St. Boniface*, flourish'd at the same time.

GREGORY,
Cardinal, flourish'd at the same time.

PETER de *HONESTIS*,
A Clerk of *Ravenna*, flourish'd at the same time.

THIBAUD or **THEOBALD**,
A Clerk of the Church of *Exampes*, flourish'd at the same time.

EADMER,
A Monk of *Canterbury*, the Pupil of *St. Anselm*; flourish'd in the end of the Century, and died in 1121.

GISELEBERT,
A Monk of *Wormsminster*, flourish'd in the end of the Century.

BERNARD,
A Monk of *Cluny*, flourish'd at the same time.

BERNARD,
A Clerk of the Church of *Utrecht*, flourish'd in the end of this Century.

ADAM,
Abbot of *Perseme*, flourish'd about the same time.

ALBERT,
A *Benedictin* Monk of *Metz*, flourish'd at the same time.

ERARD,
A *Benedictin* Monk, flourish'd at the same time.

BERTHORUS,
Abbot of *Mount Cassin*, flourish'd at the same time.

GONTHER or **GONTHERIUS**,
A Monk of *St. Amand*, flourish'd at the same time.

ANASTASIUS,
A Monk of *St. Sergius* at *Angers*, liv'd at the same time.

BAUDRY,
Bishop of *Dol*, flourish'd at the same time.

GAUNILON,
An *English* Monk; flourish'd at the same time.

NICETAS SERRO,
Archbishop of *Heraclea*, flourish'd at the same time.

SAMUEL of *MOROCCO*,
A Converted *Jew*, wrote in the end of the Century.

ALGER,
Deacon of *Liege*, and afterwards Monk of *Cluny*, flourish'd *A. D.* 1130.

NICOLA S,
Bishop of *Metz*, flourish'd in the end of the Eleventh Century, or rather in the Twelfth.

SAMONAS,
Archbishop of *Gaza*, flourish'd about the same time.

A TABLE of the WORKS of the Ecclesiastical Writers of the Eleventh Century.

SYLVESTER II Pope.

His Genuine Works still extant.

Three Letters.
A Discourse against *Simoniack* Practices, not to mention some Pieces compos'd by him before he was made Pope.

St. FULBERT Bishop of *Chartres*.

Genuine Works.

CXXXIV Letters.

IX Sermons.

A Collection of certain Passages of Holy Scripture, about the Mysteries of the Trinity and of the Incarnation.

A Penitential.

A Collection of Passages of Scripture relating to the *Eucharist*.

Certain Poetical Pieces.
A Letter about the use of Church-Revenues, publish'd by *Father Dachevry*.

The Life of *St. Aupere*.

WILLIAM, Abbot of *St. Benignus* at *Dijon*.

A Genuine Piece.

His Letter to Pope *John XVIII*.

GODEHARD, Bishop of *Hildesheim*.

Genuine Works.

Five Letters.

GOSBERT, Abbot of *Tergensee*.

His Genuine Pieces.

Four Letters.

BUR-

BURCHARD Bishop of *Worms*.

Genuine Works.

His Decretals divided into twenty Books.

MEGENFROY or **MEGINFROY**,
a Monk of *Fulda*.

A Genuine Piece.

The Life of *St. Emmeran*.

Works lost.

XXIV Books of History.

ERCHENFROY or **ERCHINFROY**,
Abbot of *Melch*.

A Genuine Work.

An History of the Life and Miracles of *Saint Colman*.

SYRUS, Monk of *Cluny*.

A Genuine Piece still extant.

The Life of *St. Malo*.

OSBERT, or **OSBERN**, a Monk and Chanter of *Canterbury*.

Genuine Works.

The Lives of *St. Dunstan*, *St. Odo*, and *St. Alphegus*.

ADELBOLO, Bishop of *Utrecht*.

A Genuine Piece.

The Life of the Emperor *Henry II*.

RUPERT, Abbot of *Mount Cassin*.

Works lost.

Sermons and other Tracts mention'd by *Trithemius*.

DITHMAR, Bishop of *Mersburg*.

A Genuine Work.

An Historical Chronicle divided into 7 Books.

BENEDICT VIII Pope.

His Genuine Works.

A Discourse made in the Council of *Pavia*, concerning the Incontinency of Clergy-men.

A Ball in favour of the Abbey of *Cluny*.

LEO, *Sirnam'd* the *Grummarian*.

A Genuine Work that we have.

His Chronicle from *A. C.* 813. to 1013.

GUARLIN, or **GAUSLIN**, Archbishop of *Bourges*.

A Genuine Piece.

A Letter to *King Robert*.

Pieces lost.

Two Letters to *St. Fulbert*.

TANGMARUS, Dean of *Hildesheim*.

A Genuine Piece.

The Life of *St. Bernard* Bishop of *Hildesheim*.

GUY ARETIN, Abbot of *La Croix* *St. Leufroy*.

Works lost.

A Method for attaining to the Science of Music, call'd *Musicalogus*.

A Treatise of the Body and Blood of *Jes. Christ*.

ARIBO, Archbishop of *Mentz*.

Works lost.

A Commentary on the five gradual *Psalms*.
A Letter to *Berno* Abbot of *Richenaw*.

BERNO, Abbot of *Richenaw*.

His Genuine Works.

A Treatise of the Office of the Mass.

The Lives of *St. Ulric* and *St. Meginard*.

Works lost.

A Treatise of the coming of our Lord.

Another on the Fasts.

A Tract dedicated to *Pilgrim* Archbishop of *Cölen*.

A Treatise of Musical Instruments.

Another of the *Monochord*.

Divers Letters.

ADEMAR, or **AIMAR** de *CHABANOIS*,
a Monk of *St. Cibar*.

Works lost.

A Chronicle, or History of *France*.

A List of the Abbots of *St. Martial* at *Limoges*.

Certain Pieces in *Ancient Verse*.

Manuscript Works.

A Letter directed to *Fordain* Bishop of *Limoges*.

Several Sermons about the Apostleship of *Saint Martial*.

HUGH, Arch-deacon of *Tours*.

A Genuine Piece.

A Dialogue about an Apparition seen by *Herveus*, Treasurer of *St. Martin* at *Tours*.

ARNULPHUS, Monk of *St. Emmeran*.

A Genuine Piece still extant.

The Life of *St. Emmeran*, by way of Dialogue.

ODORAN, a Monk of *St. Peter le Vif*.

A Genuine Work.

His Chronicle, ending *A. D.* 1032.

ÆGELNOTUS, Archbishop of *Canterbury*.

Works lost.

A Piece in commendation of the Virgin *Mary*.

Several Letters and some other Works.

EBERARD, the Pupil of *St. Harvic*.

A Genuine Work.

The Life of *St. Harvic*.

JOHN XVIII Pope.

Genuine Pieces.

Three Letters.

EUGESIPPUS,

A Genuine Piece.

A Geographical Treatise of the Holy Land.

BRUNO Bishop of *Wurtzburg*.

His Genuine Works.

A Commentary on the Book of *Psalms*.
Annotations on the *Canticles*, the *Lord's Prayer*, and the *Credo*.

C c

GLA-

GLABER RADULPHUS Monk of Cluny.
His *Genuine Works* still in our Possession.
An Ecclesiastical History dedicated to *Odilo* Abbot of Cluny.
The Life of St. *William* Abbot of St. *Benignus* at Dijon.

ARNOLD, a Canon of Herfeldt.
A *Genuine Piece*.
The Life of St. *Godehard* Bishop of *Hildesheim*, published by *Browerus*.

ALEXIUS, Patriarch of Constantinople.
Genuine Works.
Certain Ecclesiastical Constitutions.

CAMPANUS, a Philosopher of Lombardy.
Works lost.
A Treatise of Ecclesiastical Numbers.
-----Another of the making of Sun-Dials.
-----Another of the Calendar, with some other Pieces.

BERENGARIUS or **BERENGER**, Arch-deacon of Angers.
Genuine Works.
Three several Confessions of Faith.
A Letter directed to *Aselin*.
Another Letter to *Richard*.
Part of his Treatise against the second Confession of Faith.

Works lost.
A Manuscript Treatise against the Third Confession of Faith.
A Treatise against *Adelman* and others.

EUSEBIUS BRUNO, Bishop of Angers.
A *Genuine Piece* still extant.
A Letter to *Berenger*.

THEODUIN or **DIETWIN**, Bishop of Liege.
A *Genuine Piece*.
A Letter against *Berenger*, directed to *Henry* King of France.

ADELMAN, or **ALMAN**, a Clerk of the Church of Liege, and afterwards Bishop of Breſcia.

A *Genuine Piece*.
A Letter to *Berenger*.
A Piece lost.
A Letter to *Paulinus* Bishop of Metz.

ASCELIN, a Monk of St. Evrou.
A *Genuine Work*.
A Letter to *Berenger* about the Eucharist.

HUGH, Bishop of Langres.
A *Genuine Piece* still extant.
A Letter against *Berenger*.

GREGORY VI. Pope.
A *Genuine Piece*.
A Circular Letter to all the Faithful.

CLEMENT II. Pope.

A *Genuine Piece*.
A Letter to *John* Archbishop of Salerno.

LEO IX. Pope.
Genuine Works.
XII Letters.
Divers Bulls.

VICTOR II. Pope.
A *Genuine Piece*.
A single Letter.

STEPHEN IX. Pope.
Genuine Works.
A Letter to the Archbishop of Rheims.
Another Letter to the Bishop of Mass.

NICOLAS II. Pope.
Genuine Works.
IX Letters.

HUMBERT, Cardinal.
Genuine Works still extant.
An Answer to *Michael Cerularius's* Letter.
A Confutation of *Nicetas Pectoratus's* Treatise against the Latin Church.
A Copy of the Sentence of Excommunication denounc'd against *Michael Cerularius*.

MICHAEL CERULARIUS, Patriarch of Constantinople.
His Genuine Works.
A Letter written in his own Name and under that of *Leo of Acra*, to *John* Bishop of Trani, against the Church of Rome.
Two Letters to *Peter* Patriarch of Antioch.
A Form of Excommunication of the Pope's Legats.

NICETAS PECTORATUS, a Monk of Stada.
Genuine Works.
A Piece against the Latin Church.
A Fragment of his Treatise of the Soul.
Two Hymns.

A *Work* lost.
A Treatise of the Soul.

DOMINIC, Patriarch of Grado.
A *Genuine Piece*.
A Letter to *Peter* Patriarch of Antioch.

PETER, Patriarch of Antioch.
Genuine Pieces still extant.
A Reply to *Dominic* Patriarch of Grado, with another to *Michael Cerularius*, about the Differences between the Greek and Latin Churches.

ANSELM, Dean of Namur.
A *Genuine Work*.
An History of the Bishops of Liege, from St. Theodard to *Walson*.

HERMANNUS CONTRACTUS, a Monk of Richenaw.
A *Genuine Work*.

A Chro-

A *Work* lost.
The Itinerary of Pope *Leo IX*.

JOHN, Archbishop of Euchaita.
Genuine Works.
Divers Poetical Pieces about the Festivals of the year.
The Lives of St. *Eusebia* and St. *Dorotheus*.

JOHN, or **JEANNELIN**, Abbot of Erbreſtein.
Genuine Works that we have.
Several Extracts of Prayers, with a Preface compos'd by that Author.
Three Letters.

Manuscript Pieces.
Certain Forms of Prayer dedicated to the Empress *Agnes*.

Works lost.
A Treatise of the Institution of a Widow.
-----Another of the Life and Conversation of Virgins.
-----Another of Alms.
-----Another of the Heavenly Jerusalem, or of Contemplation.

HEPIDANNUS, a Monk of St. Gall.
Genuine Works.

A Chronicle.
The Life of St. *Wiborada*.

LANFRANC, Archbishop of Canterbury.
Genuine Works.
A Commentary on St. *Paul's* Epistles.
A Treatise of the Body and Blood of *JESUS CHRIST*.
Divers Letters.

Doubtful Works.
Certain Constitutions of the Order of Saint *Benedict*.
A Treatise of Confession.
A Discourse on the principal Duties of the Monastick Life.

Works lost.
An Ecclesiastical History.
The Life of *William* the Conqueror King of England.
A Commentary on the Book of *Psalms*.

GUITMOND, Archbishop of Aversa.
Genuine Works still in our Possession.
Three Books of the Eucharist against *Berenger*.
An Exposition of the Articles of Faith relating to the Holy Trinity, the Incarnation, and the Eucharist.
A Discourse made to *William I*. King of England, upon his refusal of a Bishoprick offer'd to him by that Prince.

DURAND, Abbot of Troarn.
A *Genuine Piece*.
A Treatise of the Eucharist against *Berenger*.

PETER DAMIAN, Cardinal-Bishop of Ostia.
Genuine Works.

A Volume of Letters divided into eight Books.

IX.

A Chronicle from the Creation of the World, to the Year. 1052. continu'd by *Bertulphus*.

Doubtful Works.
Anthem in honour of the Virgin *Mary*.
Some other Divine Poems.

Works lost.
A Treatise of Music.
-----Another of the Monochord.
Three Books of the manner of making the *Astrakabe*, and its usefulness.
One Book of the Eclipses.
One Book of the Quadrature of the Circle.
A Treatise of the Discord of Sounds.
-----Another of Physiognomy.
The Lives of divers Saints.

THEOPHANES the **CERAMEAN**, Archbishop of Taurominum.
Genuine Works still extant.
LXXII Homilies.

NILUS DOXOPATRIUS, Archimandrita.

A *Genuine Work*.
A Treatise of the Patriarchal Sees.

GUALDO, a Monk of Corbie.
A *Genuine Piece*.
The Life of *Anſcharius* Bishop of Hamburg.

DROGO, Bishop of Terouane.
Genuine Works.
Certain Relations of the Lives of St. *Godelena* and St. *Oswald*.
A *Manuscript Piece*.
The Life of St. *Vinock*.

HELGAUD, a Monk of Fleury.
A *Genuine Piece*.
The Life of King *Robert*.

WIPPO, Chaplain to the Emperor *Henry III*.
Genuine Works.
An History of the Life of the Emperor *Conrad*.
A Panegyrick on the Emperor *Henry III*.

EBERVIN, or **EVERVIN**, Abbot of St. Maurice at Tolen.
A *Genuine Piece* still extant.
The Life of St. *Simon* of Syracuse.

EVERSHEIM, Abbot of Aumont.
A *Genuine Piece*.
The Life of *Poppo* Abbot of *Stavelo*.

GERVASE, Archbishop of Rheims.
A *Genuine Piece*.
A Letter to Pope *Nicolas II*.

GUIBERT, Arch-deacon of Toul.
A *Genuine Piece*.
The Life of Pope *Leo IX*.

ANSELM, a Benedictin Monk of Rheims.

IX. Tracts.
 Divers Sermons.
 The Lives of St. Odilo, St. Maur Bishop of Cefena, St. Remualdus, and St. Redulphus.
 The History of the Passion of St. Flora and St. Lucilla.
 Divers Prayers, Hymns and Profes.
Supposititious Works.
 Certain Sermons, which are among those that are contain'd in the Collection of his Works.
 Five Sermons publish'd by Father Luke Dachery.

ALEXANDER II. Pope.
Genuine Pieces.
 XLV entire Letters, and several Fragments of other Letters.

ALPHANUS, Archbishop of Salerno.
Doubtful Works.
 Divers Hymns and other Poetical Pieces.

GREGORY VII. Pope.
His Genuine Works.
 CCCLIX Letters, a Register of which is compos'd, divided into nine Books.
 IX or X other Letters.

A Decretal Letter to *Ortho Bishop of Constance*, against the Marriage of Clergy-men, and their keeping of Concubines, with the Apology of the first Council of Rome, made upon that account by his Order.
A Dubious Work.

A Commentary on the seven Penitential Psalms.
A Manuscript Work.

A Commentary on St. Matthew's Gospel.
A Spurious Work.

A Piece, call'd *Dictatus Papae*.

BENNO, Cardinal.
Genuine Works that we have.
 Two Books against Pope Gregory VII.

HUGH, Bishop of Die, and afterwards Archbishop of Lyons.
Genuine Works.

Divers Letters to Gregory VII. about the Affairs of France, which are among those of that Pope.

Two Letters to the Princess Matilda against the Election of Pope Victor.
 Two Letters concerning the Infatment of Lambert in the Bishoprick of Arras.

MANASSES, Archbishop of Rheims.
Genuine Works.
 A Letter to Pope Gregory VII.
 An Apology or Manifesto in his favour.

THIERY or THEODORIC, Bishop of Verdun.
A Genuine Work.
 A Circular Letter against Pope Gregory VII.

FRANCO, a Philosopher of Liege.
Works left.
 A Treatise of the Quadrature of the Circle.

Certain Treatises on the Holy Scripture.
 One of the Calendar.

WARIN, Abbot of St. Arnulphus at Metz.
A Genuine Piece still extant.
 A Letter to John, surnam'd Jeannelin.

MICHAEL PSELLUS, a Senator of Constantinople.
His Genuine Works.

A Paraphrase in Verse, with a Commentary on the Canticles.

Certain Questions about the Trinity and the Incarnation.

A Dialogue concerning the Operation of Demons.

Other Poetical and Philosophical Works.
Works that are in Manuscript, or left.

A Treatise against Eunomius.

An Epitome of the Pentateuch, or Books of Moses.

Certain Theological Questions.

Divers Tracts.

Homilies.

Letters.

CONSTANTIN LICHUDES, Patriarch of Constantinople.
Genuine Works.

His Constitutions and Synodal Decisions.

JOHN XIPHILIN, Patriarch of Constantinople.
Genuine Works still extant.

An Homily on the Cross.

Certain Decrees about Marriage.

ALBERIC, a Monk of Mount Cassin.
Works left.

A Piece against Berenger.

A Treatise of the Science of Musick.

A Book of the Forms of Saluting and Discouraging.

A Treatise against the Emperor Henry, about the Election of Popes.

-----Another of the Virginity of the Blessed Virgin Mary.

Divers Hymns.

Certain particular Discourses.

METELLUS, Abbot of Tergensee.
Genuine Pieces.

Quirinales; or Eclogues in honour of St. Quirinus.

DESIDERIUS, Abbot of Mount Cassin, and afterwards Pope under the Name of Victor III.
A Genuine Piece.

A Dialogue about the Miracles of St. Benedict.

WILLIAM, Abbot of St. Arnulphus at Metz.
Genuine Works still extant.
 Seven Letters and a Prayer.

ROBERT de TOMBALENE, Abbot of St. Vigor at Bayeux.
Genuine Works.

A Com-

A Commentary on the *Canticles*, printed under the name of Radulphus Abbot of Fontanelle.
 A Preface to that Commentary.

MARIANUS SCOTUS.
A Genuine Work.
 A Chronicle from the Creation of the World to A. D. 1083.

LAMBERT of ASCHAMBURG, a Monk of Hirsfeld.
A Genuine Work.

An Historical Chronology, from the Creation of the World to A. D. 1077.

ANSELM, Bishop of Lucca.
Genuine Works.

Two Books against Gilbert the Antipope.

A Collection of Sentences, to shew, that Kings are not the lawful Proprietors of Church-Revenues.

A Spurious Work.
 A Collection of Canons.

THEOPHYLACT, Archbishop of Acris.
Genuine Works still extant.

Commentaries on the Four Gospels, on the Acts of the Apostles, on St. Paul's Epistles, and on four of the lesser Prophets.

LXXV Letters.

A Discourse on the Cross.
 An Instruction for *Constantin Porphyrogeneta*.

Manuscript Works.
 Commentaries on the rest of the lesser Prophets.

A Treatise of the Controversies between the Greeks and Latins.

A Discourse to the Emperor *Alexis Comnenus*.

FOLCARD, a Monk of St. Berthin.
Genuine Pieces.

The Lives of St. Berthin and St. Omer.

GERARD, Abbot of St. Vincent at Laon.
A Genuine Piece.

The Life of St. Adelard.

WILLERAM, Abbot of St. Peter at Mersburg.
A Genuine Work still extant.

An Epithalamium on the Marriage of JESUS CHRIST and the Church.

URSIO, Abbot of Aumont.
A Genuine Work.

The History of the Life and Actions of Saint Marcellus Pope.

AMATUS, a Bishop in Italy.
Works left.

An History of the Normans.

Poems on St. Peter and St. Paul, in commendation of Pope Gregory VII. on the devout Prayers of the Rational, and on the Heavenly Jerusalem.

ADAM, Canon of Bremen.
Genuine Works.

A History of the Church of Bremen.
 A Treatise of the Situation of the Northern Kingdoms.

JOAN. THRACESIUS SCYLITZES, Europata.
A Genuine Work.

A Continuation of Theophanes's Chronicle, from A. C. 813. to 1051.

ENGELBERT, Archbishop of Trier.
A Genuine Piece.

A Letter to Pope Gregory VII.

CONRAD, Bishop of Utrecht.
A Genuine Piece still extant.

An Apology against Pope Gregory VII.

WENERIC, Bishop of Verceil.
A Genuine Piece.

A Letter written in the Name of Thierry Bishop of Verdun, to Pope Gregory VII.

ULRIC, a Monk of Cluny.
Genuine Works.

Constitutions of the Abbey of Cluny.

BERNARD, a Monk of Corbie in Saxony.
A Work that is left.

A Tract against the Emperor Henry IV.

WALERAN, Bishop of Naumburg.
A Genuine Piece.

A Letter to S. Anselm Archbishop of Canterbury.

URBAN II. Pope.
Genuine Works.

A Collection of XXI Letters.

Another Collection of XXXV Letters.

Another Collection of divers Letters, about the Affair of Lambert Bishop of Arras.

DEUS-DEDIT, Cardinal.
A Manuscript Work.

A Collection of Canons.

LAMBERT, Bishop of Arras.
Genuine Pieces that we have.

Five Letters.

RAYNOLD, Archbishop of Rheims.
Genuine Pieces.

Certain Letters, which are inserted in the Second and Fifth Tomes of the *Spicilegium*, by Father Luke Dachery.

NICOLAS, surnam'd the Granmarian, Patriarch of Constantinople.
His Genuine Piece.

A Letter to the Emperor *Alexis Comnenus*.
 Decrees about Marriage.

SIMEON the Young Abbot of Xerocerce.
His Genuine Works.

XXXIII Orations.
 A Treatise of Piety, call'd Hymns of the Divine Love.

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CCXXVIII

CCXXVIII Maxims.

Two small Treatises, viz. one about the Impressions made by the Elements on the Bodies and Minds of Men; and the other, of the manner of God's Omnipotence.

Works in Manuscript, or left.
Divers Homilies and Hymns.

St. ANSELM, *Abbot of Canterbury.*
His Genuine Works still extant.

Two Treatises, call'd *Monologia* and *Prologia.*
A Reply to *Goswin.*

A Treatise of Faith, the Trinity and the Incarnation.

Another of the Procession of the Holy Ghost.

Another of the fall of the Devil.

Another shewing why God was made Man.

Another of Original Sin.

Another of Truth, of the Will and its Freedom.

Another of the Agreement between Free-will and Predetermination.

A Letter to *Wileran* Bishop of *Namberg* about the use of unleaven'd Bread.

A Treatise of the Restauration of Clerks, who have committed Sins of Uncleanness.

Another of Marriages between near Relations.

Another of the Will of God.

Another of Peace and Concord.

Another of a Grammarian.

XVI Homilies.

An Exhortation to the Contempt of Temporal Things.

An Admonition to a dying Person.

XXI Meditations.

XXIV Prayers.

Four Books of Letters; to which are annex'd two others concerning the Eucharist.

Spiritus Works.

A Poem on the Contempt of the World.

The Pſalter of the Virgin Mary.

A Dialogue about Divinity.

Another concerning the Passion of JESUS CHRIST.

A Treatise of the Dimensions of the Croſs.

Another of the Conception of the Virgin Mary.

Another of the Festival of her Conception.

Another on the same Subject.

The History of the Passion of St. Guigner.

A Tract about the Stability of the Monastick Life.

Two Dialogues concerning Religion.

A Relation of certain Miracles.

Divers Works printed among those of other Authors.

THIERRY, *Abbot of St. Trudo.*

Genuine Works still in our Possession.

The Lives of St. Bavo, St. Trudo, St. Rumoldus, and St. Landbada.

Works left.

The Life of St. Benedict.

An Account of the Translation of his Body.

The Life of St. Amelberga.

The Histories of the Old and New Testament in Verse.

PETER Charophylax, or Keeper of the Records of the Church of Constantinople.

Genuine Pieces: that we have.

Answers to certain Cases relating to Church-Discipline.

INGULPHUS, *Abbot of Croyland.*

A Genuine Work.

An History of the Abbey of Croyland.

GEORGIUS CEDRENIUS, *a Greek Monk.*

A Genuine Piece.

His Annals or Epitome of History, from the Creation of the World to A.D. 1057.

ROSCELIN, *a Clerk of the Church of Compiegne.*

A Piece that is left.

A Treatise of the Holy Trinity.

PAUL, *Prevoist of Bentrieden.*

Genuine Works.

An History of the Actions of Pope Gregory VII. The Life of St. Herluca.

CONRAD, *Monk of Bruvilliers.*

A Genuine Piece.

The Life of St. Wolphelin Abbot of Bruvilliers.

GEFFRY de MALTERRE, *a Monk of Normandy.*

A Genuine Work still extant.

An History of the Conquests of the Normans.

BERTULPHUS or BERNULPHUS, *a Priest of Constance.*

His Genuine Works.

A Continuation of *Hermannus Contractus's* Chronicle.

Some other small Tracts.

WILLIAM of Apulia.

A Genuine Piece.

A Poem on the Conquests of the Normans.

NALGOD, *a Monk of Cluny.*

Genuine Works.

The Lives of St. Odo and St. Mayol.

OTHLO, *Monk of St. Boniface.*

A Genuine Piece.

The Life of St. Boniface.

GREGORY, *Cardinal.*

A Manuscript Work.

A Collection of Canons call'd *Polycarp.*

PETER de HONESTIS, *a Clerk of Ravenna.*

A Genuine Piece still extant.

A Constitution for Canons.

THIBAUD or THEOBALD, *a Clerk of the Church of Eampes.*

A Genuine Piece.

A Letter to *Rogelin*, inserted in the Third Tome of the *Spicilegium* by Father *Luke Dachery.*

EADMER, *a Monk of Canterbury, and the Pupil of St. Anselm.*

Genuine Works.

The Life of St. Anselm.

An History of Novelties, divided into 6 Books.

A Treatise of the Excellency of the Virgin Mary.

Another of her Cardinal Virtues.

A Discourse on Blessedness.

A Collection of Similitudes taken out of Saint Anselm's Works.

Manuscript Works.

A Treatise of Ecclesiastical Liberty.

The Lives of St. Wilfrid and St. Dunstan.

Divers Letters.

GISLEBERT or GILBERT, *a Monk of Westminster.*

A Dialogue about Religion between a Christian and a Jew.

BERNARD, *a Monk of Cluny.*

A Manuscript Work.

Customs of the Order of Cluny.

BERNARD, *a Clerk of the Church of Utrecht.*

A Work that is left.

A Commentary on the Eclogues of Theodulus.

ADAM, *Abbot of Perleuse.*

Genuine Pieces still extant.

Letters publish'd by M. Baluazius.

Works left.

Sermons and Commentaries on the Holy Scripture.

ALBERT, *a Benedictin Monk of Mets.*

A Piece that is left.

An History of his Time.

ERARD, *a Benedictin Monk.*

Works left.

A Commentary on the Pentateuch.

Divers Homilies.

BERTHORUS *Abbot of Mount Cassin.*

Works left.

Several Treatises of Philosophy and Physick.

A Discourse to his Monks.

GONTHIER or GONTHERIUS,

a Monk of St. Amard.

A Work that is left.

A Relation of the Martyrdom of St. Cyricius in Verse.

ANASTASIUS, *a Monk of St. Sergius at Angers.*

A Genuine Piece still extant.

A Confession of Faith.

BAUDRY, *Bishop of Dol.*

A Genuine Piece.

The Epitaph of Berenger.

GAUNILON, *An English Monk.*

A Genuine Work.

A Treatise of the Demonstration of the Existence of God.

NICETAS SERRON, *Archbishop of Heraclia.*

Genuine Works.

A Commentary on St. Gregory Nazianzen's Homilies.

A Commentary on the Poems of the same Saint.

A Supposititious Work.

A Catena on the Book of Job.

SAMUEL of Morocco *a Converted Jew.*

A Genuine Piece.

A Treatise to shew that the Messiah is come.

ALGER, *a Deacon of Liege, and afterwards Monk of Cluny.*

His Genuine Works still extant.

Three Books of the Sacrament of the Body and Blood of JESUS CHRIST.

A Preface to his Treatise of Mercy and Justice.

A Manuscript Work.

A Treatise of Mercy and Justice.

Works left.

An History of Liege.

Divers Letters.

NICOLAS, *Bishop of Methone.*

A Genuine Piece.

A Treatise of the Eucharist.

Manuscript Works.

Several Treatises of the Procession of the Holy Ghost against the Latins.

SAMONAS *Archbishop of Gaza.*

A Genuine Piece.

A Dialogue between a Christian and a Saracen about the Eucharist.

A TABLE of the AAs, Letters and Canons of the COUNCILS held in the Eleventh Century.

Councils,	Years,	AAs, Letters, Petitions and Councils.	Councils,	Years,	AAs, Letters, Petitions and Councils.
A Council at Compiegne, } 1000		Mention made of that Council in the first Letter of Pope Sylvester II.	Coyaco, } 1050		XIII Canons.
A Council at Dortmund, } 1005		Mention made of that Council by <i>Dubmar</i> .	Rouen, } 1050		A Letter containing 19 Rules.
A Council at Paris, } 1010		Acts containing divers Constitutions.	Siponto, } 1050		Mention'd in the Life of Pope Leo IX. by <i>Gulbert</i> .
A Council at Leon, } 1012		Seven Canons and forty Constitutions.	Rome, } 1051		Mention made of that Council by <i>Peter Damian</i> and <i>Hermannus Conradus</i> .
An Assembly in England, } 1012		King <i>Ethelred's</i> Laws.	Mantua, } 1052		Mention'd in the Life of Pope Leo IX. by <i>Gulbert</i> .
Paris, } 1014		A Discourse against the Incontinence of Clergy men.	Rome, } 1053		Refer'd to by <i>Hermannus Conradus</i> , and in a Letter by Pope Leo IX.
Paris, } 1027		Eight Decrees against Clerks who keep Concubines.	Narbonne, } 1054		An Ecclesiastical Constitution.
A Council held at Orleans, } 1017		The Emperor's Edict for the Confirmation of those Decrees.	Florence, } 1055		The History of that Council by <i>Leo of Offia</i> .
Schillingenfeld, } 1023		The History of that Council.	Lyon, } 1055		Acts.
Aras, } 1025		Twenty Canons and a Form for the holding of Synods.	Tours, } 1055		The History of that Council refer'd to by <i>Guilmund</i> and <i>Lanfranc</i> .
Bouges, } 1031		Acts, with the Letter of <i>Gerard</i> Bishop of Cambrai and <i>Aras</i> .	Lisieux, } 1055		The History of that Council.
Limoges, } 1032		XX Canons.	Touloufe, } 1056		XIII Canons.
An Assembly in England, } 1032		A Declaration that Saint <i>Martial</i> should bear the Name of an Apostle.	Rome, } 1057		Mention'd in a Letter by Pope <i>Stephen IX</i> .
Councils held in divers Provinces of France, } 1040		Acts.	Rome, } 1059		<i>Berenger's</i> Retraction.
Councils at Rome, } 1046		King <i>Casus's</i> Laws.	Melfi, } 1059		XIII Canons.
Rome again, } 1047		Mention made of those Councils by the Contemporary Authors.	Benevento, } 1059		A Decree against Persons guilty of Simony.
Rome, } 1049		Mention'd by <i>Peter Damian</i> and <i>Hermannus Conradus</i> .	Tours, } 1060		A Decree about the Election of Popes.
Paris, } 1049		Mention made of that Council by <i>Hermannus Conradus</i> .	Rome, } 1063		Mention made of that Council by <i>Peter Damian</i> .
Meur, } 1049		Refer'd to by <i>Hermannus Conradus</i> and <i>Adam of Breence</i> .	Benevento, } 1063		Acts.
Rome again, } 1050		The History of that Council refer'd to by <i>Lanfranc</i> .	Tours, } 1063		XI Articles against Persons convicted of Simony.
Brione, } 1050		The History of it cited by <i>Durandus</i> Abbot of <i>Trojan</i> .	Rome, } 1063		A Confession of Faith relating to the Eucharist.
Vercil, } 1050		The History of it refer'd to by <i>Lanfranc</i> .	Chalon, } 1063		Acts taken out of the Library of <i>Clavey</i> .
Paris, } 1050		Letters by <i>Aelcin</i> and <i>Berenger</i> , concerning that Council.	Mantua, } 1064		Extract of the Acts in the Historians of that time.
		The History of it by <i>Durand</i> Abbot of <i>Trojan</i> .	Rome, } 1065		A Decree refer'd to by <i>Gratian</i> .
			Another Council at Rome in the same year, } 1065		Mention'd by <i>Pet. Damian</i> .
			Elna, } 1065		Divers Constitutions.
			Meur, } 1069		Mention made of it by <i>Peter Damian</i> .
			Windsor, } 1070		Extracts of the Acts in the Historians of England.
			Meur, } 1071		Acts of that Council.
			Winchester, } 1071		Acts in <i>Lanfranc</i> .
			Rouen, } 1072		XXIV Canons.
			Exford, } 1073		The History of that Council written by <i>Lambert</i> of

Councils,	Years,	AAs, Letters, Petitions and Councils.	Councils,	Years,	AAs, Letters, Petitions and Councils.
Rouen, } 1074		of <i>Alsbachemburg</i> , and 2 Letters of <i>Sigefreg</i> Archbishop of <i>Metz</i> .	Avignon, } 1080		Mention'd in the Historians of that time.
Rome, } 1074		A Relation of that Council in the 7th Letter of the first Book of Pope Gregory VII. See also the 42d and 43d Letters of the same Book.	Lillebonne, } 1080		Divers Canons.
Poitiers, } 1074		Mentioned in the Letters of Gregory VII.	Meaux, } 1080		Refer'd to by the Historians of that time.
Exford, } 1074		The History of it refer'd to by <i>Lambert of Alsbachemburg</i> .	Meur, } 1082		A Letter by the Clergy of <i>Noyon</i> to that of <i>Cambrai</i> , about the admission of the Sons of Priests into Orders.
Rome, } 1075		A Relation of the Transactions of that Council, in the three first Letters of the third Book of Pope Gregory VII.	Rome, } 1083		Mention made of that Council in the Historians of that time.
Poitiers, } 1075		Mentioned in the Chronicle of St. <i>Maixent</i> .	Avignon, } 1083		Acts.
London, } 1075		Acts containing divers Rules.	Berbach or Gofler, } 1085		A Relation of the Transactions therein by the Historians of that time.
An Assembly at Worms, } 1076		A Letter to Pope Gregory and a Decree against him.	An Assembly at Quintinburg, } 1085		Acts.
A Council at Rome, } 1076		A Decree against the Emperor <i>Henry</i> , and the Bishops of <i>Lombardy</i> and <i>Germany</i> .	An Assembly at Meur, } 1085		Mention made of it by the Contemporary Writers.
A Council at Winchester, } 1076		Divers Constitutions.	Capua, } 1087		Mention'd likewise by the Historians of that time.
An Assembly at Tribur or Oppiden, } 1076		A Relation of the Transactions in the Historians of that time.	Benevento, } 1087		Acts of that Council in <i>Leo of Offia</i> .
An Assembly at Forcim, } 1077		An Account of it in the Contemporary Historians.	Rome, } 1089		An Extract of the Acts in <i>Berulphus</i> the Historian.
Clermont, } 1077		Mention made of that Council in the Letters of Pope Gregory VII.	Melfi, } 1089		Eight Canons.
Dijon against Persons guilty of simony, } 1077		Mention'd likewise in the Letters of Gregory VII.	Touloufe, } 1090		Refer'd to by the Authors of that time.
Autun, } 1077		A Relation of the Transactions in that Council in the 22d Letter of the 4th Book of Gregory VII. See also the 15th and 16th Letters of the fourth Book.	Benevento, } 1091		Four Canons.
Rome in Lent, } 1078		Acts of that Council.	Solfson, } 1092		Mention'd by the Contemporary Authors.
Rome, in the Month of Decemb, } 1078		XII Canons or Constitutions.	Rheims, } 1092		Mention made of that Council in one of the Letters of Pope <i>Urban II</i> .
Poitiers, } 1078		A Letter by <i>Hugh de Die</i> to Pope Gregory VII. and X Canons.	Trois in Apulia, } 1093		Decrees about Marriages between near Relations, &c.
Rome, } 1079		Mentioned in St. <i>Maixent's</i> Chronicle.	Constance, } 1094		An Extract of the Acts of that Council.
Bordeaux against Berenger, } 1080		Acts in the Historians of that time.	Autun, } 1094		An Extract of the Acts in the Contemporary Writers.
Lyon, } 1080		Decrees of that Council.	Placentia, } 1095		The History of that Council refer'd to by <i>Berulphus</i> and XV Canons.
Rome, } 1080		The History of that Assembly by <i>Hugh de Flavigny</i> .	In England, } 1095		Mention'd in St. <i>Anselm's</i> Life by <i>Eadmer</i> .
An Assembly at Meur, } 1080		A Decree against Pope Gregory VII. and the Emperor <i>Henry's</i> Letter written upon that	Clermont, } 1095		Acts. Letters of Pope <i>Urban</i> , and Canons of that Council.
			Limoges, } 1095		Refer'd to by the Historians of that time.
			Rouen, } 1096		Eight Canons.
			Tours, } 1096		Mentioned by the Contemporary Historians.
			Nismes, } 1096		XVI Canons.
			Paris, } 1096		Mention made of that Council in St. <i>Anselm's</i> Life.
			Rome, } 1098		Mention'd likewise in the same Life of St. <i>Anselm</i> .
			Rome, } 1099		XVIII Canons.
			London, } 1102		XVIII Canons.
			London, } 1108		X Canons.

A TABLE of the WORKS of the Ecclesiastical Authors of the Eleventh Century; disposed according to the Subjects they treat of.

Works about the Existence of God and his Divine Attributes.

St. Anselm's Treatises call'd *Monologia* and *Prologia*, with another small Treatise.
Gauvain's Piece concerning the demonstration of the Existence of God.

Works about the Holy Trinity and the Incarnation.

St. Fulbert's first Letter.
 — his Collection of divers Passages of Scripture.
Guilmard's Exposition of the Articles of Faith relating to the Mysteries of the Trinity and of the Incarnation.
Nich. Pselus's Questions about the Trinity and the Incarnation.
St. Anselm's Treatise on the same Subject.
 — His Treatise of the Procession of the Holy Ghost.
 — His Treatise to shew, why God was made Man.
 — His Treatise about the Will of God.

Treatises against the Jews.

St. Fulbert's three Treatises.
Gislebert's Dialogue about Religion between a Christian and a Jew.
Samuel of Morocco's Treatise of the coming of the Messiah.

Other Dogmatical Works.

Pfellus's Dialogue about the Operation of Demons.
Nicetas Pellarum's Fragment of a Treatise of the Soul.
St. Anselm's Treatise of the Devil's Fall.
 — His Treatise of Original Sin.
 — His Treatise of Grace and Free-will.

Works about the Eucharist.

St. Fulbert's first and second Letter.
 — His Collection of Passages of Scripture.
Berenger's three Confessions of Faith.
 — His two Letters.
 — Part of his Treatise against his second Confession of Faith.
Eusebius Bruno's Letter to *Berenger*.
Theoduin's Letter against *Berenger*.
Adelman's Letter to *Berenger*.
Alestin's Letter to the same Author.
Hugh Bishop of Langres's Letter against *Berenger*.
Lafranc's Treatise of the Body and Blood of JESUS CHRIST.
Guilmard's Treatise.
Durand Abbot of Troarn's Treatise.

Alger's Piece.
Hugh of Langres's Treatise.
St. Anselm's Letter.
Anapafius a Monk of Angers's Treatise.
Nicolas Bishop of Methone's Treatise.
Samonas Archbishop of Gaza's Treatise.

Books of Church-Discipline.

Pope Sylvester II's Letters.
 — His Discourse against Simoniacal Practices.
St. Fulbert's Letters.
 — His Sentential.
 — His Letters about the use of Church-Revenues.
William Abbot of St. Benignus at Dijon's Letter.
Godard Bishop of Hildesheim's Letter.
Goheri Abbot of Tergersee's Letters.
Burchard's Decretal.
Pope Benedict VIII's Discourse against the Incontinency of Clergy-men.
Berno's Treatise of the Office of the Mass.
Pope John XVIII's Letters.
Alexius Patriarch of Constantinople's Ecclesiastical Constitutions.
Pope Clement II's Letter.
 — *Leo IX's* Letters.
 — *Viktor II's* Letters.
 — *Stephen IX's* two Letters.
 — *Nicolas II's* Letters.
Nilus Doucparius's Treatise of the Patriarchal See.
John firmam'd *Jeannin's* three Letters.
Lafranc's Letters.
 A Treatise of Confession attributed to him.
Guimond's Discourse upon his refusal of a Bishoprick.
Pope Alexander II's Letters.
 — *Gregory VII's* Letters.
 — His Decretal Letter, with an Apology of the Council of Rome about the Celibacy of Priests.
Peter Damian's Letter.
 — His Tracts.

Berno's two Books against *Pope Gregory VII*.
Hugh Bishop of Die's Letters.
Manfred's Letter and Apology.
Constantin Libaud's Patriarch of Constantinople's Constitutions and Synodical Decisions.
John Xiphilin Patriarch of Constantinople's Decrees about Marriage.
William Abbot of St. Arnulphus at Metz's Letters.
Anselm Bishop of Lucca's two Books against *Guibert* the Antipope, with a Collection of divers Passages of the Fathers about Revenues by *Anselm Bishop of Lucca*.
Theophylact's Letters.
Engelbert's Letter to *Pope Gregory VII*.
Conrad Bishop of Utrecht's Apology against the same Pope.
Thierry Bishop of Verdun's Letter to *Gregory VII*.
St. Anselm's Letter to *Waleran*.
Pope Urban II's Letters.
Landerik Bishop of Arras and Rainald Archbishop of Rheims's Letter.

Nicolas firmam'd the *Grammatical* Patriarch of Constantinople's Letters and Decrees.
St. Anselm's Treatise of the Use of unleaven'd Bread, and of the Ceremonies in the Administration of the Sacraments.
 — His Treatise of Marriages between near Relations.
 — His Letters.
Petrus Charisiphylax, or Keeper of the Records of the Church of Constantinople's Reply about certain Points of Church-Discipline.
Thibaud or Theobald's Letter to *Roselin*.

Controversial Works between the Greek and Latin Churches.

Michael Cerularius's Letters.
Cardinal Humbert's Answer to *Michael Cerularius*.
Nicetas Pellarum's Treatise.
Humbert's Confutation of that Piece.
 — His Sentence of Excommunication denounc'd against *Michael Cerularius*.
Michael Cerularius's Form of Excommunication publish'd against the Pope's Legats.
Petrus Patriarch of Antioch's Reply to *Damian*, and his Letter to *Michael Cerularius*.

Commentaries on the Holy Scripture.

Bruno Bishop of Wurzburg's Commentaries on the Book of Psalms.
Lafranc's Commentaries on *St. Paul's* Epistles.
Petrus Damian's sixtieth Tract.
 A Commentary on the Penitential Psalms attributed to *Pope Gregory VII*.
Pselus's Commentary on the Canticles.
 Another Commentary on the Canticles.
Theophylact's Commentaries on the four Gospels, on the Acts of the Apostles, on *St. Paul's* Epistles, and on four of the lesser Prophets.

Commentaries on the Works of the Fathers.

Nicetas Serenus's Commentaries on the Homilies and Poems of *St. Gregory Nazianzen*.

Historical Works.

Dithmar's Chronicle.
Leo the Grammarian's Chronicle.
Guarlin or Gauslin Archbishop of Bourges's Letter about a Shower of Blood.
Aimer de chabanois's Chronicle.
 — His List of the Abbots of *St. Martial* of Limoges.
Hugh Arch-Deacon of Tours's Dialogue about a Vision.
Odoan Monk of St. Peter le Vif's Chronicle.
Eusebius's Geographical Treatise of the Holy Land.
Osbert's Ecclesiastical History.
Pope Gregory VI's Circular Letter.
Anselm Dean of Nismes's History of the Bishop of Liège.
Ermulphus's Continuation of *Hermanicus Conradus's* Chronicle.
Repidanus's Chronicle.
Pope Gregory VII's Letters.
Hugh Bishop of Die's Letters.
Manfred's Letter and Apology.

Mariusus Suetus's Chronicle.
Meginfroy's History of the Historical Chronicle.
Adam Canon of Bremen's History of that Church.
 — His Treatise of the Situation of the Northern Kingdoms.
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A NEW
Ecclesiastical History,
Containing an ACCOUNT of the
CONTROVERSIES
IN
RELIGION;
THE
LIVES and *WRITINGS*
OF
Ecclesiastical Authors;
AN
Abridgment of their Works;
And a JUDGMENT on their
STYLE and *DOCTRINE*:
ALSO
A Compendious HISTORY of the COUNCILS
AND
All Affairs Transacted in the *Church*.

Written in *FRENCH*
By *Lewis Ellies du PIN*, Doctor of the *SORBON*.

VOLUME the TENTH.
Containing the HISTORY of the **TWELFTH CENTURY.**

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THE
P R E F A C E.

THis Tenth Volume contains the entire History of the Twelfth Century, tho' that be larger than the Preceeding, by reason it contains a greater Number of Authors than the Ages before it, some whereof may be Compared to the greatest Lights of the Church. We here find the Empire and the Church at Difference; The Church of Rome disturb'd by Obstinate Schisms; The Popes at War with the Emperours; The Kings and Bishops in Dispute about their Rights. The Dignity of the Sacraments, and the External Worship in Religion, as also its Principles are attack'd by Monstrous and Ridiculous Heresies. Scholastick Divinity becomes the common Study, and the Body of the Canon Law, such as it is at Present, was form'd and establish'd in this Twelfth Century. The Church is stock'd with abundance of Monastick and Regular Orders. The Immunities and Exemptions of the Revenues of the Church and Ecclesiastical Persons are vigorously supported by the Bishops, and maintained by the Decrees of Councils. And Finally, the Manners of Ecclesiasticks and the External Ceremonies of the Church are reform'd in this Age by several very useful Regulations. This is what the Reader will find in the History and Extracts of the Authors and Councils of the Twelfth Century, which we Publish in this Volume.

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Historical Account
OF THE
CONTROVERSIES
IN
RELIGION
AND OF OTHER
Ecclesiastical Affairs,
IN THE
Twelfth CENTURY.

CHAP. I.

Of the Life and Writings of Ivo, Bishop of Chartres.

IVO, Bishop of Chartres, (though Born in the XIth. Age of the Church,) not Dying till the Year 1115, shall begin our Catalogue of the Writers of this XIIIth. Century; and his Life and Works have so many things remarkable in them, as to deserve a Chapter by themselves.

He was the Son of *Hugo de Altyle* and *Hilemburga*, and was Born at *Beauvais*; where, he also began his Studies; but, removing afterwards to the Abbey of *Bec*, he applied himself to Divinity under *Lanfranc*, and chiefly to the Reading and Studying of the Ecclesiastical Canons. *Guy* Bishop of *Beauvais* made choice of him for Abbot of the Monastery of *St. Quentin*, which he had Founded in the Year 1078. He gave all his Estate to this Foundation; wherein, by his Care and good Government, Religion and Learning did mightily flourish, and by some of the Members of this, were several other Monasteries of Canons Regulars Erected in divers parts of *France*.

Gesfri, at this time Bishop of *Chartres*, was summon'd to answer before Pope *Gregory VII.* to the Charge of *Simony*, laid against him, which, nevertheless there appear'd not sufficient Evidence at that time to make out; but being afterwards Cited before *Urban II.* he was found guilty of divers Crimes and deposed by that Pope from his Bishoprick. The Clergy and People of *Chartres* Electd *Ivo* into his place, and presented him to King *Philip*, who gave him the Investiture:

fiture: but *Richerius*, Arch-Bishop of *Sens*, being enrag'd that *Geoffy* was turn'd out, without acquiescing him with it, refuses to Consecrate *Isa*, though the Clergy and People of *Chartres* demanded it with much earnestness. The Arch-Bishop persisting in his Temper, *Isa* addresses himself to Pope *Urban II.* and from him receives his Consecration, with an express to *Richerius* to acknowledge him, and by virtue of it was soon put in possession of the Bishoprick of *Chartres*, and *Geoffy* obliged to retire to that part of the Dioceses which lay in *Normandy*, which for some time after he retain'd by the favour and interest of the Duke of that Province. *Richerius*, in revenge of the affront put upon him, and to assert his own rights and privileges, summons *Isa* before the Council he was to hold at *Stampe*, to answer for his having seiz'd himself of the Church of *Chartres*, while *Geoffy* was yet living: *Isa* not thinking it safe for him to appear there, the Arch-Bishop, together with the Bishops of *Paris*, *Meaux* and *Troyes*, declar'd him guilty of High-Treason against the King and the Ecclesiastical Laws, in having gone himself Consecrated by the Pope, and resolv'd to retake *Geoffy* in his Dioceses, but *Isa* appealing once more to *Rome*, the Pope interdicts *Richerius* the use of the *Palium*, in case he should any longer oppose the Establishment of *Isa*; upon which, *Geoffy* was at last intirely driven out of the whole Dioceses. The great zeal *Isa* always express'd for maintaining Ecclesiastical Discipline, the observation of the Canons and purity of Manners, and his undaunted Courage in asserting the liberties of the Church, in opposing all Innovations and Irregularities, and in discouraging and discountenancing all remissions and neglect of duties, as it engag'd him in many differences with others, and involv'd him in much trouble, so it gave occasion to the World to perceive and admire his great Learning and Knowledge, and his mighty Wisdom and Contancy. He died at *Chartres*, the 23d. of December, in the Year 1115.

His Works.

There are yet extant, 287. Letters written by *Isa* Bishop of *Chartres*, which, being full of remarkable Observations concerning the Discipline and History of the Church, and containing many excellent Lessons of Morality, judicious determinations of several Cases of Conscience and Law-Questions, propoed to him by others, are of no small value, and it will be well worth our while to give the Reader a short and exact abridgement of each of them.

The two first in the Collection, are from Pope *Urban II.* one to the Clergy and People of *Chartres*, the other to *Richerius* Bishop of *Sens*, in which, he advertises them of his having Consecrated *Isa* Bishop of *Chartres*: at the end of them follows the Pope's advice to him after his Consecration.

The third Letter is from *Isa* to the Pope regretting his having been by him drawn from his solitudes and retirement to be made a Bishop, and recommending to him the Bishop of *Beauvais*.

In the IVth. he admonishes *Bernard*, Abbot of *Marmoutier*, not to entertain any Monks of his Dioceses, and in particular, demands of him one *Walter*, who had been Abbot of *Bonneval*, and quitted his Station for that retirement.

The Vth. Letter to *Adela* Countess of *Chartres*, severely reprimands her for countenancing the Marriage of her Kinswoman *Adelaida* with *William*, and advises that they forbear having Carnal knowledge of each other, till the matter be determined in Consistory.

The VIth. is a Letter of Thanks for a Present he had receiv'd from *Givard*; (suppos'd to have been a Regular Canon of St. *Quentin* at *Beauvais*), and afterwards Abbot of the Monastery of St. *Loup* in *Troyes*: He gives him also some account of the contrivances of his Enemies against him, and invites him to his House. He tells him in the Conclusion, that *Geoffy* was forc'd to quit the whole Bishoprick, except a small corner of it, which he yet held by the Duke of *Normandy*'s assistance.

The VIIth. is directed to *Rafcelin*, a Priest of the Church of *Compiègne*, who had been condemn'd of Heresy, in the Council of *Souffens*, and forc'd to a recantation, which he afterwards abjuring, was turn'd out of his Benefice, and not knowing, in that condition, where to find a retreat, had address'd himself for relief to *Isa* Bishop of *Chartres*. Our Prelate answers, that he would willingly grant his request and afford him entertainment, were he sure he had sincerely renounc'd his former errors; but having reason to believe the contrary of him, and fearing the People of *Chartres* would not endure him among them, must refuse what he asks of him; that the best advice he can give him is to bear his condition patiently, and to resolve on a publick and authentick abjuration of his errors in Religion.

The VIIIth. Letter of *Isa*'s is to *Richerius* Arch-Bishop of *Sens*, who had severely inveigh'd against him, in a Letter, by which he Cited him to appear and answer before him, for having usurp'd the See from *Geoffy*. *Isa*, in this Letter, remonstrates to him, how injuriously he dealt, and what inconveniences he would draw upon himself, by undertaking the cause of one who had been found guilty of the most notorious Crimes, and stood condemn'd by the Holy See: that for his part, he was so far from aspiring to the Bishoprick of *Chartres*, that after the Clergy of that Church had Elected him and forc'd him to take Invetiature of the King, he had still declin'd entering upon that Charge, till he was fully certified of the deposition of *Geoffy*, and that it was the Pope's pleasure he should succeed him: that upon the Arch-Bishop's refusing to admit

admit him, he had recourse to the Pope, who oblig'd him to accept the Bishoprick and Consecrated him himself. He reminds the Arch-Bishop, likewise that the Pope had written to him, and commanded him to receive him as his Suffragan, that he had ever since endeavour'd to behave himself according to the respect and obedience due from him to his Metropolitan: he adds, that he is willing to attend the Council at *Stampe*, if a safe Conduct may be granted him, and that *Stephen* Earl of *Chartres* should be ready there, on the King's side; to answer to all that should be objected against him, without prejudice to the Authority of the Holy See, before which this matter might one day be brought.

The IXth. Letter is Address'd to *Philip* King of *France*, and gives His Majesty an account how *Isa* had Accommodated the differences between the Monks of *Bee* and those of *Molefmes*, with which the King was not satisfied.

In the Xth. he gives several Instructions to the Nuns of St. *Avita* near *Châteaudun*, and advises them in particular, to take care of their Reputations.

In the XIth. he Congratulates *Gonthier*, upon his return to his duty, orders him to retire into the Church of *Santa Maria de Gournay*, where he should have the Charge of some Monks, and exhorts him to live there peaceably and orderly.

In the XIIth. he consults Pope *Urban*, about an odd practice of some in his Dioceses, who would live by the Altar, but not serve at the Altar, and offer'd Money to him for Altars, as they were wont to purchase them of his predecessors, under the title of *Perseverans*: Of this matter, *Isa* intreats the Pope's Opinion, and his Advice how to deal with these Traders. He informs him also, that the Arch-Bishop of *Sens*, assisted by the Bishops of *Paris*, *Meaux*, and *Troyes*, had pronounc'd his Consecration void, and intended to reinstate *Geoffy*. He appeals therefore to the Holy See, and judges it necessary that the Pope write to them, and oblige them either to give him no farther disturbance, or else to appear at *Rome*, and give an account of their proceedings. Lastly, he delivers his Opinion, that 'twould be convenient the Pope should send a Legate into *France*, to endeavour the Reformation of the Churches: and prays the Pope, that if any persons banish'd out of his Dioceses for notorious Crimes, shall repair to *Rome*, he will not decree any thing concerning them, till he have fully inform'd himself of the whole merits of their causes.

The XIIIth. and XIVth. Letters are to the Arch-Bishop *Richerius*, and the other Bishops invited by the King to his Marriage with *Berrade*, whom *Isa* dissuades from going to Court, and exhorts to do all they can to hinder that Marriage.

In the XVth. he freely declares his mind to King *Philip*, that henceforth cannot will assist at his intended Marriage with *Berrade*, till his former Marriage be pronounced void in a General Council.

The XVIth. is an Answer to *Walter* Bishop of *Meaux*'s, upon this Question, If it be lawful for a Man to Marry his Concubine? He tells him that some Laws have forbid it, and others have permitted it, and leaves the whole matter to the discretion and judgment of the Bishops; after which, he exhorts the Bishop of *Meaux*, not to approve of King *Philip*'s Marriage with *Berrade*.

The XVIIth. to the regular Canons of St. *Quentin*, at *Beauvais*; does with a great deal of Eloquence set forth the troubles he is involved in, since he was made a Bishop; admonishes them to continue to observe the Rules of their Institution and to make choice of a Superior in his place.

In the XVIIIth. *Isa* highly blames Cardinal *Roger*, the Pope's Legate, for being inclin'd to Absolve *Simon* Count of *Nissey*, whom he had Excommunicated for Adultery. This Count, after the Death of his Wife, Marries one with whom he had formerly been too familiar, and now demands Absolution; *Isa* absolutely refuses it, and sends him to the Pope with a Letter, setting forth the whole affair: the Count makes his suit to *Roger*, hoping to meet with more gentle treatment from him than at the Pope's hands; *Isa* hereupon declares to the Cardinal that he cannot absolve him, nor will he admit him to the Communion, till he has an answer from the Pope, either in writing or by word of mouth.

The XIXth. Letter is written to *William*, Abbot of *Ficamp*, who had compar'd him to St. *John* and to *Elisab*, for his boldness, in declaring his dislike of the King's Marriage. *Isa* acquaints him how great inconveniences that liberty of his had brought him under, and desires the Prayers of him and his Monks. He cannot grant the Abbot's request in behalf of a Canon Regular, who would have leave to quit his Rule and enter into the Monastery of *Ficamp*; he tells him, if he knew the Man, he would not be concern'd for him, that he is a proud and idle Fellow, that for ten years together he had never as he ought observ'd his week for reading Mass, but was at any time for reading out of his turn, when there was an occasion of serving his vanity by it; however, if the Canons his Brethren, would consent he should leave their House, he would not hinder him, and gave him full leave to ask them.

Isa being taken into Custody for opposing King *Philip*'s Marriage, the Clergy and people of *Chartres* threatened to assault the Count, unless he would release him: to them, therefore *Isa* writes, dissuading them from all thoughts of taking Arms, which would be a means not of procuring his liberty, but prolonging his Confinement, that it would moreover offend the Divine Majesty, that it was not fit for a Bishop to recover his Rights by violence, that he was resolv'd rather to dye, than that any Man should lose his Life to rescue him, that that would much sooner be obtain'd by their Prayers, which was all he had to beg or expect from them. These are the Contents of his XXth. Letter.

In the XXIIth. he pays his thanks to *Huel* Bishop of *Mani*, for the Prayers he had put up to God for his deliverance. He desires of him the Relicks of *St. Julian's* Body, which had been lately translated to *Mani*.

The XXIIIth. to King *Philip*, acknowledges: that having been by that Prince advanc'd to a Bishoprick, he owes to him under God the highest respect and observance: but that having had the misfortune to fall under his displeasure, for offering him as a true and faithful Servant unnecessary and wholesome advice, he had been ill treated, and the goods of his Bishoprick embroiled by his Enemies; that therefore he pray'd His Majesty to excuse his not coming to Court, and to allow him some time to breathe, and to put his affairs into order again. He hopes God will one day convince him by experience of the truth of that Maxim of *Solomon's*, that the wounds and harsh usage of our friends who love us, are to be prefer'd before the kisses of our enemies and flatterers. He concludes with assuring the King, that he is ready to answer his accusers, when he may know what they have to object against him, and that he will defend himself in the Church, if his crimes fall under the Ecclesiastical Cognizance, or before His Majesty's Council, if he be charg'd with any against the State.

The XXIIIth. is to *Guy*, Chief Master of the King's Household, who had interceded with the King, in favour of *Isa*: he returns him thanks for his good offices, and assures him 'tis impossible they should come to any good terms, till the King have totally quitted *Bertrade*; that he had seen a Letter of Pope *Urban's* to all the Prelates of the Kingdom, Commanding them to Excommunicate him in case he continued to live with her, and that this Letter had been long since publish'd, if he had not conceal'd it out of the true love he bore His Majesty, and his unwillingness that his own people should rise up against him.

The XXIVth. is to *Hugh*, Arch-Bishop of *Lyon*; he acquaints him how great joy it was to him to hear that Pope *Urban* had appointed him Legate of *France*, in which employment he had so well acquitted himself under *Gregory* the VIIIth. but, that he was now not a little griev'd to understand he had by the advice of several of his friends refus'd to accept of that Office again, by reason of the too great business which must lie upon him, at the present juncture of affairs, while the Church labour'd under such troubles as would not easily admit of being compos'd. *Isa* tells him, he had been ill counsel'd, and ought not to be sway'd by his friends persuasions, that though in *Italy* a second *Abas* was arisen, and *France* had another *Fezabel*, who endeavour'd to overthrow the Altars and kill the Prophets of the Lord, yet he should remember the saying of *Elijah*, that God had yet left him Seven Thousand Servants, who had not bow'd their knees to Baal: that though their *Herodias* should request the Head of *John*, and *Herod* should grant her what she ask'd, yet *John* should not be afraid to tell him, 'tis not lawful for thee to put away thy own Wife, and to marry another Man's Wife or Concubine. These and the like instances are urged by *Isa*, to induce *Hugh* to take upon him the Legatine Authority, which he hopes he will soon acquaint him he has yielded to, and desires to know where he may meet him about the beginning of Lent.

His XXVth. Letter is address'd to Pope *Urban*; and lays before him an account of the troubles and difficulties he was daily oblig'd to encounter with, which made him often relolve to quit his Bishoprick. He then intreats the Pope not to hearken to what should be alledg'd, in his own defence, by one of the Clergy of *Chartres*, who had been degraded for Simony, Money-Coining, and other irregularities.

The XXVIth. is to *Walter*, Abbot of *St. Maur des Fosses*, who had thoughts of leaving his Monastery, by reason of the great corruptions and disorders amongst his Monks: *Isa* dissuades him from pursuing that resolution, if he have yet any hopes of doing good upon and reforming but some of them; but in case they continue all incorrigible, thinks he may leave them.

The XXVIIth. is to *Eudes*, Chief-Justice of *Normandy*, who had ask'd his Opinion, how he ought to proceed against a certain Bishop; who, being formerly accus'd of Simony and other misdemeanours, had gotten himself Consecrated before the day appointed for his trial. *Isa* advises this Magistrate not to regard him as a Bishop, but to treat him as an Heretic and an Intruder; and that if he could not have Justice done upon him by the Bishops of the Province, he should Cite both him and his Judges before the See of *Rome*, without whole determination such causes were seldom brought to a due issue.

The XXVIIIth. to King *Philip*, carries his excuses for not appearing with his Soldiers at *Pontoise*, or *Chaumont*, according to the King's Orders. 1. Because Pope *Urban* having forbid the King to keep Company with *Bertrade*, under pain of Excommunication, he could not have forborn publicly admonishing his Majesty of it. 2. Because most of the Guards and Militia of his Diocess lying under Excommunication for being concern'd in a Rebellion, he could not, till they had undergone a Penance, receive them into the Communion of the Church, nor send them against the Enemy while they were under her Censures; and 3. because he thought it not safe for him to be at Court, where he was hated by the Sex that seldom pardon even their best friends.

The XXIXth. Severely reprimands *Roger* the Priest, for his ill conduct and behaviour. The XXXth. contains *Isa's* advice to *Eulk*, Bishop of *Beauvais*, not to persist in opposing *Hugh* the Pope's Legate, and communicates to him the Letters sent him by the Pope, relating to King *Philip's* affair.

By the XXXIIth. to the same Prelate, he resigns up into his hands the Provedship of *St. Quentin* in *Beauvais*, conjuring him to see that his Successor be chosen by the majority and soundest

part:

part of that society. And in the XXXIIIth. he sends his advice to them, to Elect a fit and able person for their Government.

The XXXIIIth. and XXXIVth. Letters have nothing remarkable in them.

The XXXVth. is address'd to *Richerius*, Arch-Bishop of *Sens*, and the other Prelates assembled with him at *Rheims*, and sets forth his reasons why he would not obey their Citation of him before that Council: 1. that he was Cited by Bishops of other Provinces, who had no power to be his Judges. 2. Because they intended to try him out of the jurisdiction of the Province he was under; and 3. because the accusations laid against him proceeded only from their malice and hatred of his person: that therefore he appeal'd to the Holy See of *Rome*, where he should be sure to meet with the favour allow'd to all others in his condition, of being heard by the Pope himself, or by his Vicars: that he did take this method to avoid a Trial, being able enough to defend himself against their charge of Perjury, by bringing proof that he had not so much as taken any Oath, but that he did it to prevent his giving an ill example to others and exposing himself to apparent hazard of his Life, since he could not by any means obtain the King's Pass-port: that besides all this, he well enough forelaw he should not be allow'd liberty of speech in their Assembly, since they had already accus'd him of disloyalty to the King, and of being an Enemy to His Majesty, only for having had the courage to tell him his duty, as he thought all of them in Conscience bound to do; whereas His Majesty's real Enemies were those who dissembled with him, and dar'd not fear his wounds with fire and sword; that the King might deal with him as His Majesty should think fit, but that he was firmly resolv'd never to approve of his Marriages.

In the XXXVIth. Letter to the Bishop of *Beauvais*, he shews him the reasons he had to complain of him; particularly, that having requested him to send a Canon Regular to be prefer'd to a vacancy in his Diocess, that Bishop would have had him put in a Monk, contrary to the constitutions of that Church ordained by the Pope. Hereupon, *Isa* takes occasion to shew the dignity of the Regular Clergy above that of the Monks, and cites, to this purpose, a passage of *St. Austin*, wherein that Father says, he scarce ever knew a Monk prove a good Clerk, and some places out of *St. Jerome*, preferring the Clergy before the Monks. He protests however, that he does not intend all this to reproach and disparage the Monastic way of living, but to put them in mind that they ought to continue truly Monks, and be content to lead a retired life. "We praise their Institution, (says he) and believe their state to be as perfectly happy as any on Earth, while they confine themselves within the bounds assign'd them by their Founders; but we think them fitter to be Subjects than Governors, and would have them be humble and obedient, not proud and aspiring."

In the XXXVIIth. he exhorts a certain Canon Regular to go on as he had begun, in all due submission to his Superiors, and in the practice of virtue and Religion.

The XXXVIIIth. is a Letter of thanks to the Bishop of *Winchester*, for a *Chalice* he had made him a Present of, to hold the Holy Christ.

In the XXXIXth. he acquaints *St. Anselm*, Arch-Bishop of *Canterbury*, That he had shewn what kindness he could to the Monks of *Bec*, in taking their part against those of *Moleme*, and that he had long since done them Justice, in their demands upon the Abbey of *Poissy*, if they had not resolv'd to wait first of all for the King's Consent.

There is nothing observable in the XLth. Letter.

The XLIIth. Written to *Geoffry* Abbot of *Vendome*, Treats of the following Question, viz. Whether a Monk taking the Vow upon him, and receiving the Benediction from another Monk, ought again to receive it from his Abbot? *Isa* determines, that it may be either repeated or omitted, without any prejudice either to the one or the other of the parties, because the Benediction of a Monk is not by imposition of hands, nor the Administration of any Sacrament of Apostolical Tradition, and that it has no other virtue in it than what is in the Abolition of a Penitent, or the Prayers of a Priest for his People: that a private Monk having no body but himself to take care of, may, by his own act, dedicate himself to that state of Life, without the Benediction of any Monk or Abbot, since that which constitutes him a Monk, is not any new Dignity conferr'd on him, but only his Consent of the World and Love of God; that this is so, appears from considering the practice of the first Institutors of the Monastic Orders, who neither receiv'd nor us'd any Benediction; that indeed, when the Communities of Monks began to be numerous, Vows were exacted of them, and they were admitted by Benediction, which custom, was prudentially taken up, to oblige them the firmer and more solemnly, in the presence both of God and Men, to Diligence and Constancy in the way of Life they had chose and undertaken; which if they should afterward offer to renounce, they would have the more Witnesses to Condemn them; that these Ceremonies were the best security could be found out against the fickleness of Mens minds and resolutions; and that therefore, 'twere convenient it should be left to the discretion of every Abbot to oblige his Monks, if he thought fit, to renew the Vows they had come under before Witnesses, and to repeat the Benediction they had receiv'd from others, or wholly to omit them; since these were not Sacraments, which ought not to be repeated; but if the Benediction were look'd upon as such, it ought not to be administered a second time, as Bishops were not to Consecrate anew the Nuns that had been already Consecrated by Priests.

The XLIIIth. is a Letter of Moral Advice, to the Bishop of *Soissons*.

The XLIIIth. Congratulates Pope *Urban*, upon the Restoration of Peace to the greatest part of *Italy*; and acquaints him, that one *William*, a Clergy-man of his Diocess, was Elected Bishop of *Paris*.

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The XLIVth. is an Admonition to all the Bishops of France, to put in Execution a Law which prohibits all manner of War, four days in the week.

The XLVth. forbids the whole Clergy of the Archdeaconry of *Poissy* to marry the *Count de Meulan* to the Daughter of the *Count de Crèpy*, they being within the Degrees of Consanguinity, as he proves from the Genealogy of the two Families.

The XLVth. Letter to Pope *Urban*, advertises him that the King of France was dispatching a Deputation of some Courtiers to him, to obtain from him, either by threatenings or fair offers, an Absolution; and exhorts him not to prevail on by them to grant it.

In the XLVIIth. he tells *Guy*, the Chief Master of the King's Household, that 'tis in vain for that Prince to think of procuring a Dispensation of his Marriage with *Betrade*, by his promises of bestowing great Endowments on the Church; that it can never be granted him, nor can he atone for his great Sin by good Works, or ever hope for Remission of it, while he resolves to keep to her.

In the XLVIIIth. he acquaints Pope *Urban* with the promotion of *Manasse* Ild. to the Archbishoprick of *Rheims*.

The XLIXth. is written to *Stephen*, Earl of *Chartres* and *Blais*, denying him the Exemption of the Cloyster of the Canons, from the Bishops's Jurisdiction, and refusing to Swear Homage to him, out of the bounds of the City of *Chartres*.

In the Lth. he makes his excuses to *Richerius*, Arch-Bishop of *Sens*, for not waiting upon him, without the King's Pass-port: He interposes his Advice, concerning the Dispute for Primacy, between the Arch-Bishop of *Lions* and *Richerius*, that if he have good Authorities to produce, he should do it, and desires he would send him the Copies of them; but, if no such can be found, thinks he had best refer the matter to the Pope's Decision: He acquaints him, that *William* is Elected Arch-Bishop of *Paris*, praying that he would Consecrate him before the Feast of St. *Remy*, letting him also know, that he had obtain'd leave from him of the Pope, to make use of his *Pallium* on this occasion, though otherwise, it had been forbidden him.

The LIth. Letter is written to *Sanctian*, Dean of *Orleans*, who had been Elected Bishop of that Church, in the Year 1099. *John*, the Sub-Dean, had us'd underhand measures to get himself into that Bishoprick, and some of the Clergy of his Faction, had, by Letters to *two*, accus'd *Sanctian* of Simony: *Two*, hereupon, endeavours to dissuade him from aspiring after that Dignity, and from getting himself Consecrated, till he had the Pope's Order for it, and had clear'd himself of the Aspersions cast upon him. In the mean while, the Clergy and People of *Orleans*, had prevail'd on the Arch-Bishop of *Sens*, to Command *Two* to Consecrate him; he refus'd to do it at *Châteauneuf*, bordering on the Diocese of *Sens*, by reason of the difference between the Arch-Bishop of *Sens* and the Pope, about the Primacy of *Lions*; but the Clergy having interest'd the King to confirm their Election, *Two* sends forth his Citation for *Sanctian's* Adversaries to appear at *Chartres*, which they not obeying, and *Sanctian* having purg'd himself by Oath, of what they had accus'd against him, he was Consecrated by *Two* Bishop of *Chartres*, *William* Bishop of *Paris*, and *Walter* Bishop of *Meaux*, as is fully related by *Two*, in his LIVth. Letter, written on this occasion, to *Hugh* Arch-Bishop of *Lions*. No sooner was *Sanctian* settled in his new Dignity, but he began to abuse and insult over those of his Clergy who had oppos'd him, which drew from *Two* the LIIIth. Letter in this Collection, wherein, he severely taxes him for his indecent Behaviour. The Arch-Bishop of *Lions* was highly displeas'd at *Sanctian's* Consecration, and took care to let *Two* know how ill he resent'd it at his hands: To him, therefore *Two* protests, (in his LXth. Letter) that he had not taken any Money for performing that Office; that he knew nothing of the Crimes *Sanctian* was accus'd of; that *Sanctian* had denied them all upon Oath; that he did not give him notice of that solemnity, because 'twas not customary to do so; nor did he conceive that the Arch-Bishop could by virtue of his Legatine Authority, challenge such Jurisdiction over the Bishops of France, as that they should not have power of Consecration, without his leave and Licence.

In the LIId. Letter, *Two* writes to *Gosfray*, Dean of *Manr*, about one *Eveard* a Canon-Regular, who had entred himself a Monk, in the Abbey of *Marmoutier*, and had a mind to return to his former Order, that he ought by no means to suffer him to quit his Monastery, nor receive him again among the Clergy.

In the LVth. he requests the Arch-Bishop of *Lions* to confirm the Election of one who had been chosen Bishop of *Bozengis*, notwithstanding some Objections he had against him.

In the LVth. he answers King *Philip*, that he could not hear, that *Hugh* Arch-Bishop of *Lions* intended to call another General Council this Year, the Pope having already held two within his Majesty's Dominions; and that if he should Summon one, 'twould be contrary to the Apostolical Institutions and the practice of the Church; that if the Pope's Legates shall after any reasonable distance of time, think fit to Convene the Bishops, they are to obey their Orders; but, if they shall begin to impose a new and intolerable Yoke upon the Bishops, he hopes His Majesty will think it his duty to put a stop to their encroachments.

In the LVIIth. he tells *Gosfray*, Abbot of *Vendome*, That he ought to deny the Rite of Burial, among his Monks, to one of them, who had four times quitted his Monastery; because, at his last Return thither, he had not brought back with him, the Goods he had sacrilegiously carried away from the Monastery.

Richerius, Arch-Bishop of *Sens*, dying in the beginning of the Year 1096, the Clergy elected *Daimbert*, and sent to *Two*, to Ordain him both Priest, and Bishop; who answers them, in the LVIIIth

Letter, That he could not do it, but within the Times appointed for Ordinations; and, that before his Election could be confirm'd, he must confer with the rest of his Brethren the Bishops, about an Obstacle that offer'd itself. This Obstacle, was, the Opposition of *Hugh*, Arch-Bishop of *Lions*, who gave out, That no Bishops could be Ordain'd in France, without his Permission; and that he would, in particular, do all he could to hinder *Daimbert's* succeeding to the Archbishoprick of *Sens*, till he should acknowledge the Primacy of *Lions*. *Two*, therefore, in the LXth. Letter, demands of *Hugh*, If he may Ordain him? And prays his Answer with all speed. *Hugh* absolutely refusing to give him Leave to do it, *Two* lets him know by the LXth. Letter, That he will obey his Pleasure therein, and had communicated it to the Bishops of his Province; but he intreats and advises him, to be more moderate, and reserv'd, for the future, in the Exercise of his Authority, and not to insist so rigorously, in exacting their Obedience, to all the Commands of the Holy See; least, by imposing on them Burdens too heavy for them to bear, he force them to disown her Power, through an impossibility of performing what she lays upon them; or out of some necessity, and expediency, of acting contrary to it: That tho' they are all very well inclin'd to pay due Obedience to the Orders, or Prohibitions of the Holy See, in Matters relating to Faith and Morality, either concerning the Defence of Religion, the Punishment of wicked Men, the preventing Dangers, and Evils, and the like; and tho' they are ready to suffer any thing, in Obedience to what she shall Command, and Appoint, to any such Good Ends and Purposes; yet, as to indifferent Matters, the obsequing, or not obsequing of Custom, established by the Holy Fathers, he intreats him to consider with himself, Whether they ought not rather to adhere to what they have established, than to receive her new Constitutions? The ancient Canons (he tells him) do constantly order, that Metropolitans be Consecrated by the Bishops of the Province; and therefore, he wonders, that *Hugh* should go about to introduce another Custom, and pretend to oblige the New-elected Arch-Bishop of *Sens*, to come to him before his Consecration, and to promise Submission, and Obedience to him; which is contrary to what was ever practis'd in the Province of France, or in any other Country; and, that since *Daimbert* had not been accus'd of any Crimes, and had been elected duly, and without Simony, he had no Authority to Cite him before him: And whereas, *Hugh* complains, in his Letter, that *Daimbert* had receiv'd Investiture from the King's Hands; *Two* tells him, he knew of no such Matter; and that tho' it were so, he could not see how that Ceremony should concern Faith and Religion, since, upon a Canonial Election, their Kings had always assum'd a Right of Confering Bishopricks, and the Popes themselves had written to them, to give Investiture to such as had been duly Elected; and, sometimes, had sent Orders to defer the Consecrations of Bishops, who had not obtain'd the King's Consent. He urges, moreover, That Pope *Urban* oppos'd only the real Investitures, and did not exclude the Kings from Electing, or Confirming Elections: And tho' the Eighth General Council prohibited their being present at Elections, yet it allow'd them to admit the Person Elected, to the Possession of his Bishoprick; that it matters not, whether that Ceremony be administered by the Hand, or some other Sign; whether by pronouncing any Form, or giving the Pastoral Staff; since Kings prerog'd not to convey any thing Spiritual, but only to shew their Approbation of the People's Choice of a Pastor, and to give him Possession of such Lands, and other Ecclesiastical Profits and Advantages, as the Churches were entail'd to, from the Liberality of Princes; that the putting a stop to the Practice of such Investitures, had occasion'd many Evils in the Church, which could not be prevented, or remedied, but by permitting again the Exercise of them: Not that he speaks this out of any Disrespect to the Authority of the Holy See, but to shew how much he wisteth, that the Ministers of the Church of *Rome*, would apply themselves to the Correcting the greatest Evils, and Discontents, and not lay out themselves, so much, upon such small and insignificant Matters: And therefore, *Two* demands, again, with much Earnestness, That he, and his Brethren, may be permitted to Consecrate the Arch-Bishop of *Sens*; which, if *Hugh* will grant them, he promises to prevail on him, to own the Primacy of *Lions*; but if he deny this their Request, tho' they did not, at present, think of doing it without his Leave, yet, if a Schism should, hereupon, break out in the Church, the Blame would not lie at their Doors. *Two* ends this large Epistle, by letting *Hugh* understand, That he had Reason to demand Satisfaction of him, for the Wrong done to himself, and his Church, by those of *Puisey*, who lay under an Excommunication; which *Hugh* had taken off, without his knowledge; whereby they had been encourag'd to farther Sacrilegious Attempts, presuming to get off so again for the future.

But this was not the only Instance of the strange Carriage of *Hugh*, Arch-Bishop of *Lions*: For he pretended, also, to oblige the New-elected Bishop of *Nevers*, to wait upon him for his Consecration, at *Aunus*. And herein *Two* oppos'd him again, and tells him, in the LXIth. Letter, That the Privilege he assum'd, was a Violation both of the Laws, and Customs, of the Church, by which Bishops were to be Consecrated by their Metropolitan; or, when that could not be, by the Bishops of the same Province.

Two, having accommodated Matters with *Adelchis*, Countess of *Puisey*, writes the LXIId. Letter to *Sanctian*, Bishop of *Orleans*, letting him know, That the Agreement made between them, did not at all meddle with the Difference that Bishop had with the Clergy, and Monks, of *Puisey*; that he may still execute the Sentence of the Canon upon them, for Celebrating Divine Service, while they lay under an Interdict from him; tho' he would advise him, not to meddle with them, but by the Arch-Bishop of *Lions's* Consent, without which he would not get Justice done upon them. He tells him also, He need not wonder at his having receiv'd *Gervase*, (Count of *Chitreauneuf*,

neuf, in Thimerais) into the Communion of the Church; being oblig'd so to do, out of Respect to the King, by the Canon, which enjoyns, That if the King admit any Excommunicated Person to eat at his Table, the Bishops are to restore him to Ecclesiastical Communion.

In the LXIII^d Letter, he proves, That none but such as are in Holy Orders, can Consecrate, and Administer the Sacraments.

The LXVth, to Pope *Urban*, acquaints him, That the Bishop of *Paris* is on his Journey toward *Rome*; & recommends him to the Pope, and prays, he will give him to good Instructions, and wholesome Advice, that he may return wiser, and of a more manageable Temper, than he had formerly been. The Pope is also, in the same Bishop's behalf, for an Inhibition, to prevent the Abbot, and Monks, of *Lagny*, from withdrawing themselves from under his Jurisdiction; and that, if they intrust the Pope to determine what should be done, in the Affair of the New Election; the Arch-Bishop of *Sens*, whom the Arch-Bishop of *Lions* would not Consecrate, 'till he would submit to his Primacy.

to his Primacy.

Sanctian had not been long in possession of the Bishoprick of *Orleans*, before he was depozed by the Arch-Bishop of *Lions*, at the Request, and Intigation of the Arch-Bishop of *Tours*, to make room for *Jelm*, one of his Creatures; but a very infamous Person, who had been Arch-Deacon of that Church, under *Sanctian's* Predecessor: To bring this Matter about, the Arch-Bishop of *Tours* had Crown'd King *Philip*, at *Christmas*, and obtain'd his Grant, that *Jelm* should be Consecrated Bishop of *Orleans*: But as soon as *Iwo* understood it, he wrote to *Hagly*, Arch-Bishop of *Lions*, conjuring him to put a stop to it, and accusing *Jelm* of many notorious Crimes, particularly of having procured the Bishoprick by Simony. These are the Contents of the LXVith Letter.

In the LXVIII. Two writes to Pope Urban likewise, to interpose his Authority; so that scandalous a Wretch may not be suffer'd to get into the Episcopal Order : And in this Letter, he offers his Apology to the Pope, who was incens'd against him, on Account of *Dainbert*, to the Arch-Bishoprick of *Lions*, touching the Election, and Consecration of *Dainbert*; to the Arch-Bishop of *Lions* arch-*Bisps* : Two protests, he had no other Design in it, but to induce the Arch-Bishop of *Lions* to cut off all occasion of those Complaints that were daily made against him, by the Bishops of *France*; and to take Care, that the Churches of the Holy See ; that if any thing he had said, relating to the Primacy claim'd by the Bishops of *Lions*, had been displeasing to him, he thought he might take leave to speak his Opinion freely upon that Subject, to one, especially, for whom no Man, on this side of *Affrica*, could have entreated such a Respect, and by devoting himself to whole Interests he had been a great sufferer; However, if his Holiness were offended at any Expression that had dropped from him, he would retract it; and would resign his Bishoprick, rather than bear his Anger, drops from him, he would retract it; or not : And if by this Means he might make Satisfaction, for any thing which he had defectiv'd of it or not : And if by this Means he might make Satisfaction, for any thing which his Holiness might have taken amiss, he would willingly stand to His Offer, and prays him to accept it : Adding, moreover, that if the Pope would not permit him to quit his Diocese, yet miserable he must shortly be constrain'd to do it, by the King's violent Hatred of him. This Letter is dated nine Years Concept of God's Word, among the People under his Care. This Letter is dated nine Years after he came to his Bishoprick, which shews it was written in the first Year of this Twelfth Century.

The Remembrance of You. Cites him to

Henry, Arch-Bishop of *Lions*, making no Account of these Remonstrances of *Ivo*, Cites him to bring Proof of what he had to allege against the *Perlon*, and Election of *John* : But, *Ivo*, instead of obeying this Summons, answers him, by the *LXXVth* Letter, that the Crimes being so notorious, 'twas needless to search after farther Evidence ; and if there were occasion for it, he could produce sufficient. That the *John* had already distributed Moneys among the Queen's Servants, and had promised them a farther Sum, to procure for himself the Bishoprick of *Orleans* : That, after he being Elected by the King only, made his Title void by the Canons ; and, that the contrary Examination of this whole Affair, ought to be made in the Province, to which his Accusers were subject, and where the Evidence lay that was to be brought against him, and not in any other.

The LXIXth Letter, is, to the Provost of the Canons Regulars of *Estrepe*, in the Diocess of *Lingges*, who complain'd, That the Bishop had issued out a Prohibition against their taking upon them the Cure of Souls, and the Administration of the Sacrament of Penance. Our Prelate tells him he is of Opinion, That the Bishop had done better, if he had endeavour'd to bring all the Clergy to a regular Way of Living, rather than to have refus'd the Pastoral Office to those who were already oblig'd to it: However, they might make a good Use of this Exemption, in having the better Leisure to look after the State of their own Souls. The Regular Clergy, he thinks, ought not to be universally forbid undertaking the Cure of Souls; nor ought it to be permitted to all of them, since it would be an Injury to the Order it self, and tend to the Diffolution of it, tho' the Correction, and Instruction of others, may more safely be trusted in the Hands of such as have been long train'd, and carefully exercis'd, in examining, and well-ordering their own Lives and Manners; therefore that Charge is not to be impos'd upon, and enjoyn'd to all the Regular Clergy: For, by that means, their Discipline will soon be destroy'd; and instead of learned and able Champions in the Cause of Religion, the Monasteries will afford us but weak Defenders, and Barainers of it: To prevent which fatal Mischiefe, the most prudent, and best approv'd among them, should be pick'd out for this weighty Employment, and be presented to the Bishop, as fit to be entrusted by him, with the Cure of other Mens Souls.

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The LXXth Letter, is an Admonition to the Bishop of *Meaux*, to Reform the Monastery of *Marmoutier*; which was scandalous for very great Irregularities.

In the LXXIst, he lays before *William Rufus*, King of *England*, the Reason why he had absolv'd *Nivard*, of *Septeuil*, from the Oath he had taken to that King, viz. Because it was contrary to the Obligations of his former Oaths, to his own natural and lawful Princes.

The LXXIId to *Girad*, Abbot of *St. Vandille*, contains this Decree; That the chief Stone, or Altar-piece of an Altar that has been demoli'd, or pull'd down, tho' it had been formerly Consecrated, is to be Consecrated again, when laid upon another Altar : And whereas it is objected, That the Portable Altars do not lose their Consecration, by being carried from one place to another, he answers, That there is a Difference between the moving the Altars from place to place, and taking the Stones from an old Altar, becaufe the Stones of these Portable Altars are fastned upon a Plank of Wood, or some other Pedestal ; and so to whatever place you remove them, they remain still as they were when first Consecrated.

The LXXIII^d Letter is sent to *Bernard*, Abbot of *Marmoutier*, whom some of the Monks refused to submit to, as their lawful Abbot; because, as they pretended, he had been Consecrated by an Excommunicated Bishop. *Ieo*, in answer to this, maintains, That the Promotion of an Abbot depends, rather upon the Election of the Monks, than the Bishop's Benediction; which, in the present Case, is not given by Imposition of Hands, nor is it properly a Consecration, but only a Formula of Prayer.

The LXXIVth Letter is to *Hildebert*, Bishop of *Mans*; who is in a great Streight, Whether or no, he shall put himself upon the Trial of Ordeal, or walking Blindfolded, and Barefoot, over red-hot Plowshares, to justify his Innocence to the King of *England*, who accused him of having treacherously surrendered the Town of *Mans*. *Ivo* tells him, That the Ecclesiastical Laws having utterly condemn'd that Practice, he should endure any thing, rather than undergo it.

understand that *Joh* is to *Joh*, who was Consecrated Bishop of *Orleans*, notwithstanding all the Efforts of *Jwo* to prevent it. The Counts of *Puifer*, and her Adherents, continuing to give Disturbance to the Church of *Charvres*, *Jwo* was oblig'd to ask Leave of the Pope, to Excommunicate them ; which was granted him : *John*, out of spite to *Jwo*, pretended "was his own Right to pronounce the Excommunication against them, being of his Diocese, and offer'd to try the Matter with *Jwo*, at *Orleans*. *Jwo* infists upon the Pope's having Commisioned him to do it ; and, that the Cafe ought to be decided at *Charvres*, not at *Orleans* ; since it was the Church of *Charvres* that had received the Affront, and that all Differences ought to be tried upon the place where they began.

The LXXVth Letter is written to *Daimbert*, whom the Pope himself had Ordain'd Arch-Bishop of *Sens*, (tho' *Hugh*, Arch-Bishop of *Lions*, had refus'd to do it) and who had thereupon submitted to the Primacy of *Lions*. *Ivo* lets him hereby know, That he intends to come and assit at the Provincial Council he had invited him to : prays him, to defer the Ordination of the Bishop of *Nevers*, (because of a Scruple about the Election) and to excommunicate the Lady of *Phiser*, her Son *Hugh*, and all that assited, or belong'd to them.

The LXXVllth is written to *Hugh*, Dean of *Beauvais*, and to the Chapter of that Church, upon occasion of a Trial they had had about a Mill belonging to them, but rendred uselefs, by some Bridges, and other Buildings, that cut off its Supply of Water : *Too* advices them to complain to the Metropolitan, or the Pope's Legate, in case the Bishop of *Beauvais* will not remedy that Inconvenience.

The LXXVIIIth is a Letter of Advice to the Monks of the Monastery of *Dol*, in the Diocess of *Bourges*; to put an end to their Quarrels, and Divisions, about the Election of *Bernier*, (formerly a Monk of *Bonneval*) for their Abbot. *Ivo* assures them, he had a very good Account of his Life and Conversation; that whereas some had thought ill of him, for quitting his Monastery without leave from his Brethren, he had been forc'd to do it by the Scandalous Irregularities that were therein, which had likewise occasion'd their Abbot himself and several others of the Monks who abhor'd the Villanies of the rest to take the same course.

The LXXIXth Letter is written in the Name of Ivo Bishop of Chartres, William Bishop of Paris, John Bishop of Orleans, Walter Bishop of Meaux, and Humbaud Bishop of Auxerre, Assembled in Synod at Stamps, to Philip Bishop of Troyes, who was Summon'd to this Council, but had not made his Appearance: They tell him, they might have pass'd Sentence against him, but would allow him time, till the Sunday before Christmas, and then he must not fail to defend himself, if he could, for this Contempt of their Authority. This Letter appears to have been written in the Year, 1100.

The LXXXth to *William* Abbot of *Fécamp*, confirms the decision of the LXXIId Letter, about the re-Consecration of Altars that have been remov'd out of their places.

The LXXXIst is a Congratulatory Letter to Pope *Paschal II.* upon his Elevation to the Pontifical Chair.

In the LXXXIId he Counfels *Geofry*, Abbot of *Vendôme*, to forbear his severities against a certain Monk of his Convent, and either to confine him to a Cell by himself, or else suffer him to retire to some other Monastery.

The LXXXIII^d Letter is Address'd to the Bishops of the Province of *Rheims*, advising them, in regard to their own honour, and that of the Bishop of *Soissons*, not to suffer the insults of their Metropolitain ; for that if the Arch-Bishops shall thus take upon them to do what they please in the Churches of their Provinces, and, without the Ordinaries Consent, to Judge and Suspend any of the Clergy, as they shall think fit, they will quite overthrow the Credit of the Episcopal Dignity and the Orders in the Church, Establish'd by the Canons : That therefore, they ought to oppose

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any such Innovations, and if the Clergy of *Soissons* are ready to justify themselves by their Bishop, the Metropolitan has no power to Condemn them for Heretic or Sacrilege.

The LXXXIVth is to *Manasses* Arch-Bishop of *Rheims*, upon the same subject. He lets him know, that he thought his Letter a little too severe, and exhorts him to use gentler methods to bring the Church of *Soissons* to their duty, and to accept of the submission and satisfaction they tendered him.

The LXXXVth Letter to *John*, Priest, Cardinal-Legate for Pope *Paschal* in France, highly commends him for refusing to Communicate with the King, though some Bishops of the *Belgick* Province had dar'd to put the Crown upon that Prince's Head, at *Whisfontide*, contrary to the Pope's express prohibition to them all.

Two approves likewise his intentions of Assembling a Council in the Province of *Aquitain*, but wishes, he would defer it till the beginning of Autumn.

In the LXXXVIth he demands satisfaction of *Stephen* Earl of *Chartres*, for having abus'd some of his Clergy.

By the LXXXVIIth he advertises *John* and *Benet*, Legates of the Holy See, that *Guarland*, Elected Bishop of *Beauvais*, is an ignorant and debauch'd fool, altogether unworthy of that preferment; and observes to them farther, that the Church of *Beauvais* has a long time had the misfortune to be govern'd by very ill Bishops.

By the LXXXVIIIth he acquaints Pope *Paschal*, that *Hilpode*, heretofore Bishop of *Soissons*, was not Depos'd for any Misdemeanours, as his Holiness had been inform'd, but that he voluntarily retir'd into a Monastery, to avoid the inconveniences all Prelates are expos'd to, choosing rather to live in meanness and obscurity, to secure the state of his own Soul, than to hazard the Salvation of it, in the heights of Honour and Preferments: And whereas, some were now against his being made an Abbot, 'twas not out of any dislike of him, but because they thought it not seemly that a Bishop should come to receive Benediction from an Abbot, which *two* thinks needs not be made a scruple of, but that the Ceremony may be well enough quite omitted, or may be us'd to one of his Character, without any prejudice, since it is not a Sacrament reiterated.

The LXXXIXth Letter is to the same Pope, and admonishes him not to give credit too easily to any complaints that shall be brought to him, against the Bishops, or any private Persons of France, nor to proceed to censures against them, but upon good evidence given in by credible Persons, and such as live near them: He acquaints him moreover, that the Bishop Elect of *Beauvais* is very undeserving of his Preferment, and that he had been already driven out of the Church, for his scandalous Behaviour, by *Hugh* Arch-Bishop of *Lions*.

In the XCth to *Daimbert*, Arch-Bishop of *Sent*, he examines this case; if a Man who had kill'd another, excepted out of the Articles of Peace agreed and Sworn to, were to be deem'd a violator of God's Laws and subject to the Punishments due to such a one! and concludes, That though he be guilty of Manlaughter, yet, he has not thereby Offended God.

By the XCIIth he Congratulates *Adela* Countess of *Chartres*, upon the recovery of her Health, and exhorts her to protect the Churches.

The XCIIIth Letter is written to Pope *Paschal*, at the request and in behalf of *Stephen*, Bishop Elect of *Beauvais*, praying his Holiness to confirm his Election, though he have not yet taken Orders, assuring him there is no other Objection can lie against him; that the Accusations that had been brought against him were found to be false and groundless; that *Lisard* Arch-Deacon of *Beauvais*, the chief promoter of them has acknowledg'd as much, by being fully reconciled to *Stephen*, and vindicating him on all occasions, and that if any be yet dissatisfied, he is ready to give them all full and Canonical satisfaction.

Notwithstanding this Letter, Pope *Paschal* would not allow of *Stephen*'s Election, but severely reprimanded *two* for offering one to him so unworthy of any favour or preferment as every body else represented him to be; at which *two* was so far from being displeas'd, that he lets the Pope know, by the XCVth Letter, how glad he is that *Stephen* had mis'd of his aim; and assures his Holiness, he had extorted the former Letter from him, by his importunities, and that he did not think when he wrote it, 'twould prove a help to this desired advancement, or be taken for a serious recommendation of him, by his Holiness, or any intelligent person that should observe the Style of it. He likewise minds the Pope, that his Holiness had proceeded too far in approving of *Drego*'s pretensions to the Treasurership of *Châlons*, because the Merits of them having been examin'd in the Council of *Poitiers*, it appear'd that the late Bishop of *Châlons* had not power to bestow the place upon him, unless, as was required by the Ecclesiastical Laws, he were first Canon, (or Prebend) of that Church; which *Drego* could never pretend to, because he was Canon and Arch-Deacon of another: and that therefore they had decreed his Institution to the Treasurership of *Châlons* null and void, following therein the Opinion of his Holiness himself, and of his Predecessors, who have determin'd that no Man shall have preferment in two Churches at the same time: And therefore *two* intreats the Pope to consider well of this matter, and the ill consequences that may ensue, if he do not revoke what he has order'd in it, contrary to the Opinion and resolution of the Council.

The XCIIId Letter, after having Complimented *Daimbert*, (or rather, *Dagobert*) Patriarch of *Jerusalem*, recommends to him some of *two*'s Dioceses, who were travelling to that City.

By the XCVth *two* Requests Pope *Paschal* to grant his Bull to the Clergy of *Chartres*, empowering them to Excommunicate all such as should at any time hereafter pretend to renew the Claim which the present Earl had quitted, in his own and his Successor's Name, to the Goods and Houses belonging

belonging to the Bishop and to that Church; and to proceed to the like severity against any Bishop of *Chartres*, who shall connive at, or consent to any Attempts of that nature.

In the XCVIth Letter, he asserts that Christian-Burial is not to be denied to any one who Dies in the Communion of the Church.

In the XCVIIth, he desires *Lambert* Bishop of *Arras*, and *John* Bishop of *Troislois*, to write to the Arch-Bishop of *Rheims*, to take care that a new Bishop be Chosen at *Beauvais*, in the room of *Stephen*, whose Election Pope *Paschal* would not allow of.

The XCVIIIth is an Exhortation to the People of *Beauvais*, to choose for their Bishop one who is Eminent for Piety and Learning.

The XCIXth is the resolution of a Question propos'd to him by *Gualon*, Abbot of *St. Quintin*, in *Beauvais*, viz, if Children under Six years of Age, can be Contracted or Married with one another, and in case there be only a Contract between them, and one of the parties die, whether the surviving party may Marry the Brother or Sister of the other? To which *two* answers, that none can actually Marry till the Age of Fourteen, but that Children may promise Marriage to each other as soon as they are at years of Discretion, which he determines they are at Seven years of Age, and that a Contract agreed on at that Age shall hinder either Party, if one of them Die before they are completely Married, from Marrying with the Brother or Sister of the Deceased.

In the Cth Letter, he demands of *John* Bishop of *Orleans*, the restitution of an Altar, (or Church) which had been adjudg'd by the Council of *Poitiers*, to belong to the Dioceses of *Chartres*.

In the CIIth Letter, to *Adela* Countess of *Chartres*, he Complains of her having assum'd Authority to Cite before her Judges *Ralph*, a Chief Clergy-Man of his Diocese, to answer for his having seiz'd the Goods of a Counterfeit Nun: *two* puts her in mind, that it has ever been the undisputed Right of his and of all the other Churches of France, that none but the Ecclesiastical Judges shall take Cognizance of, and inflict Punishments on disorderly Clergy-Men and Monks, unless their Crimes are such as deserve Death, in which case only, they are to be deliver'd over to the Justice of the Civil Magistrate.

In the CIIIth, he presses *Manasses* Arch-Bishop of *Rheims*, to proceed to the Consecration of the new Elected Bishop of *Beauvais*, without waiting any longer for leave from the King: The Election of Bishops (he tells him) is the Churches Prerogative, and has been yielded to them by the Capitulars or Grants of *Charlemain* and *Louis le Debonnaire*.

By the CIVth, he acquaints Pope *Paschal*, that the Bishop of *Sentis*, who had been forc'd out of his Diocese for adhering to his Holiness's Interests, could not regain possession of it, though he had produc'd his Holiness's Letters in that behalf to the King, and to his own Metropolitan; but that moreover, the Dean of *Paris* had also seiz'd to his own use the Prebend this Bishop had in that Church.

In the CVth, he advertises the same Pope, that the soundest and most judicious of the Clergy of *Beauvais*, having Elected for their Bishop one *Gualon*, a person of excellent Learning and Morals, some who were still zealous for *Stephen*, had slyly insinuated to the King, that the other being a Disciple of *two* and nominated by the Pope, his Majesty had reason to fear he would prove no very good Subject of his: upon which suggestion, the King absolutely refus'd to Consent to the Election of *Gualon*, and to give him Investiture. *two* tells the Pope, he had e'er this been Petitioning on that occasion, but the Metropolitan kept the Clergy from it, under pretence of speedily compromising the matter, perhaps to please the King by delaying it as long as he can in hopes of terminating it to his satisfaction; and therefore conjures his Holiness to interpose his Authority, for the Confirmation of what he has begun, and to stop his Enemies mouths. He acquaints him, that the King has declar'd he will go shortly to *Rome*, but he scarce believes it; though whether he go or send thither, 'twould be requisite his Holiness should be cautious of Abolving him, or do it only conditionally, for fear of a return to his beloved Sin, and should signify as much to all the Churches of France.

In the CVIth Letter, he farther informs the Pope, that the King had taken a Solemn Oath, that *Gualon* should never be Bishop of *Beauvais*, in his Reign; and humbly remonstrates, that if his Holiness take any notice of this Oath, and do not resolutely shew his power to the contrary, there shall never any more regard be had for Elections in France. *two* concludes this Letter with Praying the Pope's direction what course he shall take, if the King after obtaining his Holiness's Absolution, should re-assume his former ill practices, as he much fear'd he would.

The CVIth and CVIIth Letters are to *Henry* the I. King of *England*, and his Queen *Matilda*, exhorting them above all things, to promote Religion, and take Care of the Churches in their Dominions, recommending also to their bounty the necessitous state of the Church of *Chartres*, of which they would be more fully inform'd by two of the Canons of it, whom he had sent on purpose to their Majesties.

In the CVIIIth he gives Pope *Paschal* an Account of the Quarrels between *Ralph* Arch-Bishop of *Tours*, and the Abbot of *Marmoutier*, whom the former had accus'd of divers misdemeanours: *two* thinks the Arch-Bishop ought not to be heard against him: 1. because he was not himself Legally Ordain'd; 2. because the Abbot was never guilty of what is laid to his Charge; or, 3. if he were, the Arch-Bishop should then have Objected them against him, while he was concern'd in Church-Affairs, and not now he is retir'd into a Cloyster. 4. The ground of the Arch-Bishop's malice against him, is, that he cannot have leave to read Mass publicly, in the Church of *Marmoutier*, to insult over the Monks, and enzeble the Goods of the Monastery; and therefore, to show his spite against it, he had lately in *Synod*, Prohibited any of his Dioceses from entering into that Abbey: 5. All the Witnesses he had to produce against the Abbot, were either his own Kin-

dred, or Men of a Scandalous Reputation, or such as he had brib'd and suborn'd; all which, he prays his Holiness to take into his Prudent Consideration, and do what he thinks requisite thereupon.

In the CIXth Letter, to the same Pope, he intreats him to Constitute for his Legate in France, some Bishop whose Diocese lies on this side of the Alps; for that the Cardinals who were wont to be sent from the other side could not stay there long enough to put the Affairs of the Church in order, which ministred occasion to the Enemies of the Holy See, to say that they were not sent to regulate abuses, but to scrape up Money for their own pockets, or the use of the Court of Rome; to prevent such clamours, *Ivo* proposes *Hugh*, Arch-Bishop of *Lions*, as the fittest person he can think of for this employment, in which he had heretofore acquitted himself with great applause, and done excellent service to the Church of *Rome*, and to those of *France*.

In the CXth, he acquaints the Pope, that having almost resolv'd to resign his Bishoprick, by reason of the excessive wickedness of his people, and his despairing of doing any good among them, he was got as far as the Alps, on his way towards *Rome*, to consult his Holiness on this occasion, when he was inform'd of a Treacherous design his Enemies had against him, which oblig'd him to return home and send *Gualen*, who could better pass unsuspected, and by whom he desires to know his Holiness's Opinion and Pleasure.

By the CXIth he requests *Daimbert*, Arch-Bishop of *Sens*, to Excommunicate *Hugh*, Lord of *Puisser*, as he had already done, for his violent and unjust practices against the Church of *Chartres*, and to interdict the use of Divine Service in the Village of *Merville*, which sided with him.

In the CXIIth he tells the Dean and Chapter of *Paris*, that they have power to Excommunicate any under their Jurisdiction, as has the Church of *Chartres*, and several others: But he blames them for receiving into their Church *Hugh* Earl of *Puisser*, and his followers, whom he had Excommunicated.

By the CXIIIth, he sends word to *Daimbert*, Arch-Bishop of *Sens*, that he is glad of the Election of *Manasses* to the Bishoprick of *Meaux*, and is ready to assist at his Ordination, if it be at any place whither he may securely come, or obtain a Pass-port for his safety; otherwise, he would consent and approve of it by Letters under his own hand. The CXVth Letter is to the same purpose.

In the CXIVth, he assures *John* Bishop of *Orleans*, that his Conscience cannot in the least accuse him of having done any thing that should Offend King *Lewis*; (the Son of *Philip*, Surnamed *le Gros*), and as to *Hugh* Earl of *Puisser*, and his Companion, he cannot receive them into the Church, till they have given good satisfaction for their Offences.

In the CXVth, he intreats *Adela*, Countess of *Chartres*, not to give credit to, nor encourage any malicious and false Stories that shall be brought to her against him.

By the CXVIth Letter, he acquaints Pope *Paschal*, that he had publish'd the Injunctions sent him by his Holiness, for the reforming some abuses in the Church, which were so well receiv'd by his Brethren, the Clergy of his Diocese, that few shew'd any dislike of them; but that some additions were thought necessary for the Honour and Liberty of the Churches, which he prays the Pope to confirm, that Posterity may be oblig'd to observe them.

The CXVIIth Letter to *Henry* King of *England*, requests him again, to bestow somewhat on the Church of *Chartres*.

In the CXIXth, he tells *Daimbert*, that though the opposition made against the validity of *Manasses*'s Election was without any just ground, yet, to leave no room for suspicion or calumny, he thinks it convenient that some of the Clergy of *Meaux* vouch for him upon their Oaths, and that then he may proceed to Consecrate him publicly.

The CXXth Letter is to *Robert* Earl of *Pontieu* and *Belme*, whose Territories were put under an interdict, by the Bishop of *Sees*. This Earl had sent to *Ivo* for some of the Consecrated Chafin, which he tells him, he must be forc'd to refuse him, because the Canons absolutely forbid a Bishop's Communicating with any person Excommunicated by another Bishop: He assures him nevertheless, that he is heartily sorry for his sufferings, and should be glad if he might have an opportunity of doing him any service.

In the CXXIth, he expostulates with *Adela* Countess of *Chartres*, concerning the outrages committed by her Servants upon his Ecclesiasticks, and assures her, he is ready to assist them in obliging her to do them Justice, if she shall not think fit to endeavour it upon this third admonition from him.

The CXXII'd to *Volgrin*, Arch-Deacon of *Paris*, asserts, that a Jewish Woman marrying with a Christian Husband, and afterwards returning to *Judaism*, is not freed from her Conjugal Vow, nor, though she leave him, can she marry with any other Woman during her Life.

In the CXXIII'd to *Gaultier*, Library-Keeper of the Church of *Beauvais*, he gives his Opinion of a difficult case he had consulted him upon, viz, how he should proceed against a Priest, who had in a prophane manner, made use of other Ceremonies and words than are prescribed in the Form of marriage? *Ivo* tells him, he had never yet heard of so foul a Sacrilege, nor was there any provision against it in the Canons; and therefore, this being a Crime wholly new and unparallel'd, some more than ordinary punishment ought to be inflicted on the Author of it: However, not to deal too severely without Warrant and Authority from Scripture or the Ecclesiastical Laws, he thinks it sufficient that such Punishment be laid on him as the Canons order to be inflicted upon those that violate the Sacraments and holy things.

In the CXXIVth, *Ivo* acquaints *Daimbert*, Arch-Bishop of *Sens*, that *Hugh* Earl of *Puisser* having restored to the Church of *Chartres* their Goods he had detained, and given security for what he had taken from himself and his Domesticks, he desires he may be Absolv'd from the Excommunication he lay under: But, as to King *Lewis* (*le Gros*), he tells him, that Prince will not be yet reconcil'd

to him, because he refuses to bestow Preferment on one who had begun a cruel Schism in the Church of *Chartres*.

In the CXXVth to the same Arch-Bishop, he gives his Opinion, that those whose Wives had Committed Adultery while they were absent in the Holy-Land, ought either to be reconciled to their Wives, or, remain unmarried to any others during their Lives.

In the CXXVIth, he returns his thanks to the same Arch-Bishop, for advising him to be reconcil'd with the Countess of *Chartres*, to which he tells him, he is very well inclin'd, but that he cannot release his Clergy from an Oath they had oblig'd themselves by, not to admit into their Church any but the Sons of Free-men.

By the CXXVIIth to King *Lewis*, he excuses himself for not waiting on his Majesty, because he was not in a condition to take a Journey, when his Majesty's Orders came to him: And besides, having agreed with the Countess of *Chartres*, to refer the difference between them to the Bishop of *Albane*, he thought it would look unfair or suspicious in him to go to Court before the Arrival of that Bishop.

In the CXXVIIIth, he sends word to *Odon*, a Regular Canon of *St. Quintin* in *Beauvais*, that he does not care to enter into Conference, or to have any thing to do with the person he was sending to him, who had been his bitter Enemy.

In the CXXIXth, he writes to *Geoffry*, Earl of *Vendone*, not to marry with the Vicountess of *Blais*, whose first Husband was his Kinsman, and threatens him with Excommunication if he venture to do it.

In the CXXXth, he sends the same message to the Vicountess of *Blais*, and advises her to defer the Marriage, at least, till the scruple about their Consanguinity be cleared and tried before him.

In the CXXXIth, he advises *Volgrin*, Arch-Deacon of *Paris*, not to suffer a Priest who had resign'd his Benefice to him, to re-enter it again by force; and if he attempt it to Excommunicate him and all that shall dare to assist him.

In the CXXXII'd, he prays *Daimbert*, Arch-Bishop of *Sens*, to punish a Priest of *Stampa*, in his Diocese, who had abus'd a Clergy-man of the Church of *Chartres*; and asks his Advice about a Dispute among the Clergy of that Church about Monies that had been expended out of the common Stock, to defray the charge of a deputation to the King, to demand Justice against the bold enterprizes of the Countess of *Chartres*.

The CXXXIII'd Letter is to *Richard*, Bishop of *Albane*, the Pope's Legate, who had accus'd him of conniving at Simony in his Diocese: *Ivo* clears himself from this Aspersion, and tells him, if the Dean and Chanter, and the other Church Officers demand a Fee of every one that is admitted to a Canony, 'tis what he cannot prevent, and has endeavour'd to remedy, but a Custom they plead Authority for, from the Example of the Church of *Rome*, where the Chamberlains and the other Officers of the Sacred Palace, exact of the Bishops and Abbots that come for Consecration excessive Sums, under the Specious names of Oblations, or Benedictions; and that though he has endeavour'd, with all his might, to Banish this wicked custom out of his Church, yet he is forc'd to yield to the practice of it by the iniquity of the Times.

In the CXXXIVth Letter, to *Daimbert*, Arch-Bishop of *Sens*, he asserts, and proves from good Authorities, that a Daughter promised in Marriage by her Father, to another Man's Son, is not bound thereby when he comes to Years of Discretion, though her Father be then Living. *Ivo* acquaints the Arch-Bishop likewise, that *William*, Son of the Countess of *Chartres*, notwithstanding the Accommodation between them, and without any provocation given, had himself Sworn, and compell'd others to take an Oath at the Altar, to destroy him and his whole Clergy, if they will not yield to his unreasonable pretensions; that, thereupon, he had refus'd to Celebrate Divine Service, when they are in the Church, and to give them the Episcopal Benediction, daily us'd; but that he defer'd pronouncing them Excommunicate, till he had the advice and assistance of the Arch-Bishop, and the rest of his Brethren.

The CXXXVth, is sent to Pope *Paschal*, by a Knight, who came from the Siege of *Jerusalem*: This Knight had caus'd a Priest of *Bonneval* to be Gelf, for detecting his Servants in a Robbery; for this unparallel'd presumption, *Ivo* had cashier'd him and enjoyn'd him a severe penance for Fourteen Years; to which he readily submitted; but, his Enemies taking advantage of his misfortunes, and Beginning to be very troublesome to him, the Knight begs leave of *Ivo* to permit him to use his Arms again, in his own defence; *Ivo*, upon great intercession made for him, recommends him to the Pope's mercy for absolution.

The CXXXVIth Letter is to *Adela*, Countess of *Chartres*, telling her that, if his inclinations were for War and broils, he had the offer of such potent succours, as might Enable him to create her great disturbance; but, Peace he had always desir'd, and thought it had been firmly settled between them, till he had the News of her Son *William*'s rash Oath, to ruin him and his Church; that, out of respect to her, he had, hitherto, forbore to Excommunicate him, and hoped he would contrive some means to prevent all such irregularities for the future.

The CXXXVIIth is to the Chapter of *Beauvais*, concerning one of their Canons, who was prosecuted by an Action of Law in the King's Court of Justice: *Ivo* minds them, that by the orders of the Church, no Clergyman is to be Cited before any but the Ecclesiastical Judges, and that if they have Courage enough, they ought to endure any thing rather than the loss of their Rights and Privileges; but, if they cannot resolve to suffer in defence of them, he can only advise them to submit to what they cannot remedy, and assist them by his Prayers, for their prudent Behaviour and good Success.

The CXXXVIIIth Letter, to *Volgrin* and *Strenus*, Arch-Deacons of *Paris*, is occasion'd by the great contests among the Clergy of that City, about the Election of a Bishop: *Ivo* declares, he will never consent to any Election that is not made by the unanimous consent of the Clergy, and People, and Confirmed by the *Metropolitan* and his Suffragans: he admonishes them not to be sway'd by hatred or Ambition, and wonders at their consenting to a hearing of this cause before the King.

In The CXXXIXth, he puts *Daimbert*, Arch-Bishop of *Sens*, in mind, that the comest, about the Election of *Paris*, ought to be determined by him in Consistory, and that he should Convene the Bishops his Suffragans, for that purpose, when and where he pleas'd.

In The CXLth, he asserts, that no Man ought to Scruple assisting at Divine Service, or receiving the Sacrament from the hands of a Priest suspected of Scandal, or notorious for an ill Life.

In The CXLth, he assures *Richard*, Bishop of *Albane* and Legat of the Holy See, that he should as heartily rejoice at King *Philip's* abolition, as he had griev'd at his being Excommunicate, if it might be for the Honour of God and of the Holy See, to grant it; that, though he somewhat doubts of the Sincerity of the King's Conversion, yet he will not oppose his being Absolv'd; but advises that the Ceremony be perform'd as publicly, and Solemnly as is possible, and rather at any other place than at *Sens*: He tells him, moreover, he would willingly appear at the Council he Summons him to, if he will obtain for him the King's Passport, without which he dares not venture abroad, his Majesty having been incens'd against him for these Ten Years past. This Letter was written in the Year 1104.

The CXLIth is a Letter of Thanks to *Matilda*, Queen of *England*, for the Bells he had given to the Church of *Chartres*, and her promise of repairing and New-Adorning that Church.

The CXLIth carries *Ivo's* acknowledgments, to *Robert* Earl of *Meulan*, for the kind reception he gave to *Richard* Abbot of *Praeuze*, and Prays him to hasten the Restitution of the goods of his *Monastery*.

The CXLIth informs Pope *Paschal* of what was done in the Assembly of Bishops, call'd together at *Baugency*, by his Legat, *Girard*, Bishop of *Albane*, to be witnesses of the Separation of King *Philip* and *Bernard*. He tells him, they were both ready to Swear, upon the Holy Evangelists, that they would *Forbear all Carnal knowledge of each other*; the Legate would have had the Bishops have given judgment upon them, but they declin'd it, and so the whole came to Nothing: *Ivo* therefore, prays the Pope to put an End to this matter and dispense with the King as far as he can. He acquaints the Pope, also, that *Gualon* not finding it possible to get possession of the Bishoprick of *Beauvais*, because of King *Louis's* Oath against admitting him, he hopes he may be Transfer'd to the See of *Paris*, to which he has been also Elected by the Clergy and People of that City.

In The CXLVth, he intreats *Manasses* Arch-Bishop of *Rheims*, to determine, as speedily as may be, whether *Gualon* shall continue Bishop of *Beauvais*, or not.

In The CXLVth, he acquaints *Daimbert*, Arch-Bishop of *Sens*, that the Clergy and People of *Paris* have unanimously Elected *Gualon*, for their Bishop, and that since no Bishop can be Translated to another See without Leave from his *Metropolitan*, and the Popes Dispensation, he prays him to use his interest at *Rome*, to obtain one for *Gualon*.

In The CXLVth, he intercedes with Pope *Paschal* to dispense with the Oath taken by the Chapter of *Chartres*, not to admit into their Fraternity, the Sons of such as had been Servants to any one, so that they may hereafter be allow'd to admit the Sons of any of the Earl of *Chartres* Domesticks, or the Officers of the King's Revenues; and assures his Holiness that without abating of the Rigour of that Oath, the Church of *Chartres* could never enjoy any Peace.

In The CXLVth, to *Hildebert*, Bishop of *Manz*, he determines, that a certain Man who (as he writes) had promised Marriage to his Concubine in her Sickness, was bound by the Law of God, to acknowledge her, afterwards for his Wife.

In The CXLVth, he exhorts *William* Arch-Bishop of *Reuen*, to Expel out of the Diocess of *Lisieux* the Sons of Count *Ranulf* *Flambard*, who had seiz'd upon it, and to substitute in their place the Arch-Deacon of *Eureux*.

In The CLth, he excuses himself to Pope *Paschal*, for not coming to the Council held by him in the Month of *March*, of which he had not Notice time enough before hand.

In The CLth, he complains to *Walter* Bishop of *Beauvais*, of his having Consecrated *Odo*, Abbot of *St. Quentin*, in that City, without his consent, and contrary to the Opinion and desires of the Fraternity of that House.

In The CLth, he stirs up *Ledger*, Arch-Bishop of *Bourges*, to Vindicate a certain Earl of his Country, who had formerly shewn himself his true Friend, from the abuses he suffers under.

In The CLth, he earnestly exhorts *William*, Arch-Bishop of *Reuen*, and *Gilbert* Bishop of *Eureux*, to drive out of the Bishoprick of *Lisieux*, *Ranulf*, Bishop of *Durham*, in *England*, and his two Sons, who had possess'd themselves of that Diocess.

In The CLth, he advises *Robert* Earl of *Meulan*, to petition the King of *England* not to countenance the usurpations of *Ranulf*.

In The CLth, to *Odo*, Arch-Deacon of *Orleans*, *Ivo* Treats of this Question; if a Woman who has committed Fornication, and is great with Child may Marry? and concludes that, in strictness, no great Believ'd Woman, ought to have Carnal knowledge of any Man; but considering the infirmity of the Flesh, St. Paul advises Men to use their own *Wives*, for avoiding Fornication, although they are with Child; and therefore, by consequence, a Man may Marry a Woman in that condition.

In

In the CLVIth, to *Urbic*, he solves another difficulty, viz, if, in Confession to a Priest, a man have own'd himself guilty of a Crime deserving Excommunication, the Priest ought publicly to refuse him the Communion of the Church? to which *Ivo* answers, That unless the fault be publicly Known, the Priest is not to take Notice of it, before others, but only to abhor it in his own heart, and to give publick Notice to his People, in general Terms, that those who are guilty of such Crimes are already Excommunicate in the sight of God.

In the CLVIIth, he gives Pope *Paschal* an Account of what had happen'd in the Diocess of *Lisieux*; that, after *Ranulf* *Flambard* was driven out, who had kept it several Years by violence, *William*, Arch-Deacon of *Eureux*, was Canonically Elected Bishop, who deferring being Consecrated, upon Account of his *Metropolitan's* (the Arch-Bishop of *Reuen's*) being under Suspension, *Flambard* had prevail'd with the Duke of *Normandy* to put one of his Clergy into that See. *Ivo* having, thereupon, Counsell'd *William* to appeal, in person, to the Pope, intreats his Holiness to Confirm his Election, and to Consecrate him at *Rome*.

In the CLVIIth, he acquaints *Hugh*, Arch-Bishop of *Lions*, that King *Philip* and his Son are resolv'd to make void the Marriage of *Constance*, the King's Daughter, and *Hugh* Earl of *Troyes*, because of their being too nearly Related, and desires the Arch-Bishop to send speedily to all the Bishops, summon'd to Court on this occasion, the Genealogy of both Families.

In the CLXth, he writes to Pope *Paschal*, that, when any complain to him of Judgments given against them in the Court of *Rome*, he advises them to have recourse again to the Holy See, for relief, not thinking it fit to remove into any other Court a Cause that has been determin'd there: This Method he has perswaded the *Monks* of *St. Maur des Fosses* to take, who had been forc'd by the Council of *Tours*, held, by Pope *Urban*, to Surrender to the Earl of *Angers* the Jurisdiction they had held for 300 Years, over the Monastery of *St. Maur de Glanfeuil*; and prays the Pope to examine, again, the Rights of their pretensions.

The CLXth, to *Odo*, Abbot of *Jumièges*, prays him to receive kindly a Monk who had left his Monastery, and desires to be admitted into it again.

The CLXth, to the Provost of the Church of *Rheims*, asserts, that, a Man, who promises Marriage to a Woman, and afterward Marries another, ought to be Divorc'd and return to his first Engagement.

In the CLXth, he prays *John* Bishop of *Orleans*, to degrade, in as publick and severe a manner as may be, a certain Priest, who profanely Treated the Sacraments of the Church, before a Womens Statue.

In the CLXth, he perswades *Gesfray*, Abbot of *Pandome*, not to suffer one of his Monks to hold a Benefice he was possess'd of.

In the CLXth, *Ivo* reprimands *Gesfray*, Abbot of *Blois*, for repenting of his having resign'd his Abbey into the hands of the Pope's Legate, and giving his voice for *Marice* to succeed him.

The CLXth, is a Letter of Thanks and Friend-ship, to *Samson* Bishop of *Worcester*.

The CLXth, is to *Humbold*, Bishop of *Auxerre*, acquainting him that *Hugh le Blanc* having made his complaint to *Bruno*, Bishop of *Signe*, that *Pontius*, Nephew to the Bishop of *Troyes*, had Married his Daughter *Matilda*, by Force, who had been promised by her Parents to *Galeran*, the King's Chamberlain, and that the Legate having given Orders to the Bishop of *Paris* to cite *Pontius* and *Matilda* before him, to answer for themselves, that Bishop had Summon'd them to appear before a Council held by him, for that purpose, at *Paris*: There, *Matilda* affirm'd that *Pontius* Married her without her consent, or that of her Parents; *Pontius* could not answer any thing in his own Defence, but stole out of Court: Then, *Matilda* brought Ten witnesses to Swear she had been espoused to another Man, and was Married to *Pontius* against her will; upon which the Bishops declar'd the Marriage Null, and that she was free to Marry any other Man. *Ivo* acquaints the Bishop of *Auxerre* with these particulars, understanding that one of his Diocess had a mind to Marry her, which he assures him he may do without Scruple. This Letter was written in the Year, 1106.

In the CLXth, he writes to the Bishop of *Manz*, to hinder the Marriage of one who had already Engag'd himself to another Woman.

In the CLXth, to *Daimbert*, Arch-Bishop of *Sens*, he speaks of the difference that has been between the Viscount of *Chartres* and Count *Retroc*, about a Farm, in the Diocess of *Chartres*.

The former of them had given it to *Ivo*, Lord of *Coubeville*, whom the party of *Retroc* seiz'd. Kept prisoner, though he were one of those appointed to go to the Holy Land: The Viscount of *Chartres* having complain'd of this matter to the Pope, his Holiness appointed the Arch-Bishop of *Sens*, the Bishops of *Chartres* and *Orleans*, Commissioners to settle it.

Ivo Bishop of *Chartres*, after he has, by this Letter, instructed *Daimbert* in the merits of the cause advises him to take care how he proceeds in it, and to consider if it will be most advisable for them to Excommunicate *Retroc*, or to cite both parties before them: *Daimbert* is of opinion that they are oblig'd, by the Popes Letter to them, immediately to Excommunicate *Retroc*; but *Ivo*, thinking this too hard measure, consults *Gualon*, Bishop of *Paris*, about it, in the 169th Letter; and in the 170th Letter, tells *Daimbert*, again, that he cannot joyn in so unjust an action, as cutting off one from the Communion of the Church, before he be found, upon fair Tryal, to deserve it, especially, since *Retroc* is willing to stand to the Examination and Sentence of their Court, which his Adversaries decline doing as much as they can. In his Letter, also, he determines that a Woman that Marries her Husband's Murderer ought not to be separated from him, if she can justify her self from having a hand in the Murder, and the Man can offer reasonable proof, that he had never Carnal knowledge of her during her Husband's Life, nor contriv'd his Death, to have the enjoyment of her to himself.

In the CLXXth Letter, he tells *Daimbert*, Arch-Bishop of *Sens*, that he scarce knows how to advise him to deal with some he had Excommunicated for stealing the goods of the Church, and violating

violating the observation of Holy-Days; if he receive them to the Communion again, before they have made restitution, 'twill be directly contrary to the Laws; if he persist in keeping them out, he must, of necessity, incur the King's displeasure. And though, if he have Courage enough, he ought to see that the Rigour of discipline be observ'd; yet, because such severity may occasion dismal inconveniences, he advises him to use moderation; chiefly because the administration of temporal Affairs naturally belongs to Kings, who are not, unadvic'dly, to be exasperated, if they sometimes go beyond the bounds of their Authority, but must be left to God's Judgment, when they will not yield to the humble admonitions and Remonstrances of the Clergy. For his part, I protest, that were he oblig'd, in obedience to his Superiors, to readmit an Excommunicated person in to the Church, without penance or satisfaction, he would do it by some such Form as this; "Do not deceive your Self; I admit you into the visible Church, notwithstanding the Crimes you are guilty of; but I cannot open to you the Gates of the Kingdom of Heaven, and therefore I absolve you, no farther than I have power to do it; those of more Courage and Piety, may find out better methods in such cases. This seems to me proper enough; nor that I hereby prescribe to others, but to prevent farther mischiefs to the Church, think it best to submit, thus far, to the necessity of the Times.

The CLXXIII^d Letter contains a judgment given by Ivo, in Favour of the *Monks* of St. *Lawner* at *Blou*, against the Abbot and *Monks* of *Vendôme* concerning a Chappel, near *Bangency*, which he adjudges to belong to the Jurisdiction of the former, notwithstanding the Abbot of *Vendôme*'s having appeal'd to the Holy See.

In the CLXXIII^d, he relates to Pope *Paschal*, what had pass'd at the Tryal of *Rotac*, who, he tells him, has now appeal'd to his Holiness.

In the CLXXIVth, he assures *Matilda*, Queen of *England*, that he will pray for the Soul of her Brother (*Edgar*, King of *Scotland*, who died, without issue, in the Year 1107), for though he doubts not but his Soul is in *Abraham's* bosom; yet since we cannot be certain of the State of Souls in the other World, it is a piece of commendable Devotion to pray even for those in Heaven, that their happiness may be augmented; and for those in Purgatory, that their sins may be forgiven them.

In the CLXXVth, he excuses himself to Pope *Paschal*, for not appearing at the Council he cites him to, (held at *Troyes*, Anno 1107,) by reason of his being very much indispos'd; but tells his Holiness, he has sent his three Arch-Deacons in his stead.

In the CLXXVIth, to the same Pope, he prays him not to oblige *Volgrin* Chancellor of the Church of *Chartres* to accept of the Bishoprick of *Dol*, to which he was Elect'd by the Deputies of that Church in the Council of *Troyes*; and.

In the CLXXVIIth Letter, he acquaints the Clergy of *Dol*, that *Volgrin* will not accept of that Bishoprick.

In the CLXXVIIIth, he Counsels *Geoffrey*, Bishop of *Beauvais*, to punish one of his Clergy, who had admitted to Divine Service and comforted with an Excommunicated person.

In the CLXXIXth, to *Adela*, Countess of *Chartres*, he complains of her denying the Clergy of his Church the privileges of Travelling the Roads and of buying Bread and Wine, and threatens her, in case she do not Revoke the Orders she has publish'd to this Effect, that the whole Clergy of the Province shall daily curse her at the high Altar.

The CLXXXth Letter gives *Ledger*, Arch-Bishop of *Bourges*, advice to abate sometimes the Rigour of justice; and not to be so wholly govern'd by some of his Clergy, as not to do any thing but according to their Pleasures, even in judicial matters; as he pined lately, in the case of *Arnoul* of *Vierzon*, who was so exasperated by his hard usage, that he was forc'd to appeal to *Rome*, upon the very first hearing before them.

The CLXXXIst is to *Richard*, Bishop of *Albane*, the Popes Legate, upon a dispute between the *Monks* of *Vezelay* and those of St. *Lucian* at *Beauvais*, about a Church they both of them laid claim to.

The CLXXXII^d is to *Daimbert*, Arch-Bishop of *Sens*, concerning a difference between Ivo and the Chapter of *Chartres*, who had oppos'd and violently affronted him, for conferring the Office of Sub-Dean upon *Fulk*. The Arch-Bishop is agreed upon to be Judge between them, and Ivo prays him to appoint the day and place, where their cause shall be heard, which he wishes may be at *Chartres*.

In the CLXXXIII^d, to *William*, Bishop of *Paris*, he asserts, that if a Man challenge a Woman for his Wife, upon pretence that her Father promis'd her to him, he must bring witnesses of such promise, and that the Tryal by single combat is not to be allowed in cases of this Nature.

The CLXXXIVth, to *Walter*, Library-Keeper of *Beauvais*, maintains, that all Actions about Goods belonging to the Church are to be brought before Ecclesiastical Judges.

In the CLXXXVth, he gives answer to what *William*, Arch-Bishop of *Rouen* had written him about one who had gotten himself Ordain'd Sub-Deacon, before he had pass'd the inferior degrees of Holy Orders: In strictness of Law, Ivo acknowledges, that he should not be permitted to exercise the functions of the Order he has obtain'd, nor to Rise to the higher Orders; however, if his Life and Conversation be unexceptionable and the good of the Church require it, he thinks the Arch-Bishop may give him the Clerical Benediction, and let him assist at Ordinations, not to be Re-Ordain'd, but to Confirm him in his Orders.

In the CLXXXVIth Letter, he Answers several Questions propos'd to him by *Lawrence*, a Monk of the Monastery of Charity: 1. He asserts that we are oblig'd to avoid only those that are Excommunicated for the most notorious and abominable faults; 2. That of such we are not to receive any thing, but in extrem necessity, nor, are we to give them any thing but for their relief, in utmost want

want and misery; 3. That those of the Clergy who buy of Lay-men, goods that formerly belong'd to the Church, or receive such from them by way of Gift, are much to blame, if they do it with any other design but of restoring them to the Church; 4. That, they who, in private Confession, discover themselves to be guilty of the greatest crimes are not, therefore, to be Excommunicated, nor put to public penance, as public offenders; however, they are to be admonish'd to abstain from the Sacrament, and from the Functions of their Orders, if they are Ecclesiastics; 5. That the Sacraments are not the less profitable for being administered by wicked Priests; nor (6.) by Simoniacal ones, or such as are Married; 7. That the People ought not to abandon their Prelate, nor fail in their obedience to him, though in many respects blameable, till he is publicly Condemn'd or Excommunicated; 8. That Confession of common and small sins may be made to any Christian, but that great faults are to be confess'd only to those who have the power of binding and loosing; 9. That one may entertain an Excommunicated Person, provided he do not Eat with him, nor salute him.

In the CLXXXVIIth, he admonishes the Countess of *Chartres*, to leave troubling the Abbots and *Monks* of *Bonneval* on Account of the murder of *Hugh* the Black.

In the CLXXXVIIIth, to *Ralph*, Arch-Bishop of *Rheims*, he delivers his opinion, That a Woman who is deliver'd of a Child within two or three Months after her Marriage, is not to be divorced from her Husband.

The CLXXXIXth contains Ivo's answer to the complaints of the Arch-Bishop and Clergy of *Rheims*, against the Arch-Bishop of *Sens*, for having Consecrated King *Louis le Gros*: Ivo remonstrates that the Consecration could not be longer defer'd, that it could not be perform'd at *Rheims*, because *Ralph* was not then fully posses'd of that Archbishoprick, and the City of *Rheims* was under an Interdict; that, besides, he knows no Law that Orders that Office to be perform'd there, but can prove that several of the Kings of *France* have been Consecrated elsewhere, and by the Bishops of other Cities.

In the CXth, Ivo gives Pope *Paschal* an Account of the Accommodation agreed to between the King and *Ralph* Arch-Bishop of *Rheims*, on condition that *Ralph* take an Oath of homage to the King for his Archbishoprick: This he says they were oblig'd to consent to, not as a thing necessary in it self, but to procure Peace, and prevent farther distraction in the Nation.

In the CXIth, he intercedes with *Hugh* Abbot of *Cluny* in behalf of one of his Monastery, whom he had degraded, upon an accusation brought against him of having procur'd abortion to a Woman great with Child, before he took the vow of a Monk upon him. Ivo thinks his punishment too severe, and that though the fact were clearly prov'd against him, as it is not, he should not suffer for ever, for a fault he may have long since repented of.

In the CXII^d, to the *Monks* of *Colombi*, near *Nogent le Roi*, he dissuades them from hearkning to the advice somebody had been giving them of quitting their Monastery, because their Superiors had taken away some Tithes, belonging to the Bishop's Jurisdiction; he shews them, that they ought rather to remain in subjection to their Superiors, and live upon such Tithes as the Church shall in Charity allow to the Monasteries, as she does to Hospitals, than turn *Sarabaites* and live upon the goods of the poor, or the gaw of idlers; nevertheless, he blames the Abbots and Superiors of Monasteries for buying Tithes of Lay-men for their own uses, to the damage of the Church, though this be no reason for the *Monks* to withdraw themselves from the Monasteries and the Subjection they have from them: he approves well enough of the Lives of such Anchorets as, after having been train'd up in Monasteries, retire wholly into Solitudes; but highly blames those who make it their business to run from Town to Town to be admir'd at themselves, and proudly despise all that are not of their profession, desiring to be thought Masters, before they have been Scholars.

In the CXIII^d, he advises *Geoffrey*, Bishop of *Beauvais*, not to infringe the Privileges granted to the Monastery of St. *Quentin*, by the Bishops his predecessors, and confirm'd to them by the Authorities of the Holy See and the King's Majesty.

In the CXIVth, he sends Notice to *Hugh* Dean of *Orleans*, and *Volgrin*, his Arch-Deacon, that he has Excommunicated *Chenard*, belonging to his Diocese, and therefore, according to the direction of the Canon, they are not to entertain him.

The CXVth, is a very severe Answer to a displeasing Letter he had received from *Geoffrey*, Abbot of *Vendôme*, with whom, for the future, he renounces all correspondence, till he behave himself better.

In the CXCVIth, to King *Louis le Gros*, he begs that Prince not to order process against the Abbot of St. *Denis* for what he is charg'd with by a certain Monk, who having own'd himself a Criminal, his Testimony against the innocence of others is not to be receiv'd.

In the CXCVIIth to *William* Abbot of *Marmoutier*, he agrees with him that a Priest, who, to fright his Enemies, set fire to his own house, and thereby unhappily Burnt a Neighbour's Child, ought to undergo the penalties appointed by the Canons.

The CXCVIIIth, the CXCIth, and the CCIIth Letters are about a difference, between *Gislebert*, Nephew to the Arch-Bishop of *Tours*, and *Geoffrey* Canon of that Church, concerning the Government of *Syeure*, the determination of which matter the Pope had put into the hands of Ivo Bishop of *Chartres*, and the Bishops of *Paris* and *Soissons*: By the two first Letters, he cites *Gislebert*, to appear before them and by the last, he acquaints the Pope, that, upon his refusing to own their Authority he had sent *Geoffrey* to his Holiness for justice.

In the CCIIIth Letter, he admonishes *Daimbert*, Arch-Bishop of *Sens*, to correct two Scandalous practices in his Church; one, of the *Chantier*'s holding another preferment, contrary to his Oath; the other, in one of the Chapter's keeping in his house two Women of very ill fame.

The CCIIIIth Letter is a notable instance of the Liberty us'd by Ivo, in dealing with the greatest Princes King *Louis* had sent to him for some Outlandish Furs; Ivo tells him, 'tis not decent for a King to

ask such vanities of a Bishop, nor is he bound to obey any such Orders from a King; that he could not believe, at first, the Letter came from his Majesty, and sends this Answer, that he may not any more, make such requests to him, or any other Bishop, if he desire they should retain a due esteem for his Majesty.

In the CCIIIth, to *Lisard*, Bishop of *Soissons*, he shews him, from good Authority, that he has a Right to demand of the Arch-Deacons of his Diocess, part of the profits due to the Bishop, which they have taken upon them to receive for themselves, both before and since his accession to the Bishoprick.

By the CCIVth, he informs Pope *Paschal*, that he had Excommunicated *Guy of Páis*, for his Sacrilegious and outrageous attempts against the Church of *Chartres*, and petitions his Holiness to Confirm the Excommunication, and to Order the Arch-Bishop of *Sens* and the Bishops of *Paris* and *Orleans*, to publish it in their Churches: he informs the Pope, likewise, of a difference between the Dean and Sub-Dean of *Chartres*, and prays him to compose it.

The CCVth Letter is written to a Knight, who suspected his Wife to have been with Child by another man, because he had been absent from her seven days longer than is usual between the times of conception and bringing forth, and because the person whom he suspected of being too familiar with her had been Burat in passing the Tryal of *Ordeal*: As to the computation of Time, *Leo* tells him, that ought not to sway him, since many Women goe much longer with Child, and, for the Tryal by fire, no heed is to be given to it, so that these Two Reasons prove nothing against the honesty of his Wife, whose Oath and the good word of her Neighbours and Acquaintance ought fully to suffice in Vindication of her.

In the CCVIth Letter, to *Hildebert*, Bishop of *Man*, he Examines, by what Method an Ecclesiastick accus'd of Crimes or Misdemeanors is to purge himself; and says that, heretofore, his single Oath was sufficient, but that for better Security, the Oaths of six or seven other Clergymen have been requir'd, together with that of the party's.

The CCVIIth is a Letter of Thanks to the Bishop of *Worcester*.

In the CCVIIIth Letter, *Leo* reproves *Gegrey*, Abbot of *Vendôme*, that, having quitted that place and retir'd into a private Cell, he entertains there *Monks* that are disobedient to and abuse their Abbot, and that he hinders those who hold Estates of the Abbot from doing homage to him.

In the CCIXth he represents to *Hugh*, Earl of *Troyes*, that the Consultation intended to be held at *Sens* about the validity of the King's Marriage with the Marquess *Boniface*'s Daughter, the Earls Kinwoman, will neither be honourable, nor of any advantage to her: It will be to no purpose, because the Marriage will certainly be declar'd Null by the Bishops and Lords of the Realm; nor will it be for her honour, because it will occasion the illegitimacy of her Birth to be talk'd of; so that, *Leo* advises the Earl to hinder, if he can, all debates about that matter.

In the CCXth he writes Pope *Paschal* word that *Odo*, Bishop of *Cambray*, complains of his Holiness, for turning out of the Arch-Deaconry of his Church, one who was a zealous friend of the Holy See, and putting in one who is an Enemy to it.

In the CCXIth, to *Ralph*, Arch-Bishop of *Rheims*, he deduces the *Genealogies* of the Earl of *Flanders*, and the Daughter of the Earl of *Renness*, to shew they are nearly Related.

The CCXIIth to *Gegrey* Bishop of *Beauvais*, is about the validity of a Donation granted to the Monastery of *St. Symphorian*.

In the CCXIIIth, to *John* Bishop of *Orleans*, he proves that the Regular Clergy may have Cure of Souls and Parishes committed to them.

In the CCXIVth, to *Bruno*, Arch-Bishop of *Treves*, he bemoans the sad State of Religion, under the unhappy divisions between the Church and the Civil Government.

The CCXVth is a Letter of compliment and friendship, to *Thomas*, Arch-Bishop of *York*.

In the CCXVIth, and CCXVIIth Letters, he give *Richard*, Bishop of *Albane*, Legate of the Holy See, an account of the dispute between the *Monks* of *Bonneval* and those of *Blos*, which he tells him he had us'd his best endeavours to accommodate, but could not yet effect it.

In the CCXVIIIth, he writes, to *Gualon*, Bishop of *Paris*, that the Canon of that Church, who had lately been Married, ought to loose his preferment and be degraded from being a Clergy-man, but that his Marriage must remain good and valid.

In the CCXIXth, he justifies himself, to Pope *Paschal*, for having divided part of a Prebend of his Church among the Canons, by daily distributions, for the Encouragement of such as assisted, constantly, in performing Divine Service.

In the CCXXth, to *Hildebert*, Bishop of *Man*, he shews, that when an appeal is made from one Judge to another, the party concern'd is, within five days after he appeals, to get a Letter from the first Judge to the other he appeals to, who is not else oblig'd to take cognizance of the Matter. He asserts, also, in this Letter, that it is not in the power of any Bishop, to give up the Estate of a Religious Society to the sole disposal of the Abbot.

In the CCXXIth Letter, to *John* Bishop of *Orleans*, concerning a free-man's having Married a Slave, without knowing her to be so; *Leo* says that, by the Civil Law, the Marriage is void, and he may quit her and marry another Woman; but that, by the Laws of God and of Nature, they ought to keep together, or at least, if he put her away he may not marry again.

In the CCXXIIth, to the Clergy of *Autun*, he inquires, if a Woman that has been guilty of Adultery, must necessarily be Divorc'd from her husband, and concludes that in strictness, she ought; but, by the wisdom of the Gospel, such a Temper was prescrib'd as may reconcile her to her husband.

In the CCXXIIIth, to *Owen*, Bishop of *Eureux*, he persuades him to Excommunicate and deny Christian Burial, to such as embezzle the Patrimony of the Church.

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In the CCXXIVth, he tells *Guy*, Abbot of *Melme*, that one of his *Monks* having been with him and acknowledged with great Sorrow, that he took Orders for the sake of Temporal gain only, though by the Rigour of the Canons he ought for ever to be turn'd out of the Clergy, yet having express'd true Repentance for his Sin, he thinks he may be permitted to retain his Orders, and to Exercise the Functions of them.

In the CCXXVth, to *Daimbert*, Arch-Bishop of *Sens*, he delivers his judgment, that a certain person who came and confess'd that, before he was Married, he had Carnal knowledge of his Wife's Sister, ought to be deem'd ever after, infamous, and his evidence not to be heard against any man; that he ought also to be Divorc'd from his Wife and live the rest of his Life unmarried; but that his Wife should have her Portion back again.

CCXXVIth, he requests *Bernier*, Abbot of *Bonneval*, to receive kindly one of his *Monks*, who was sorry for having left his *Monastery*, and beg'd leave to come into it again.

The CCXXVIIth is a Letter of Condolence to Pope *Paschal*; and acquaints him that being desirous of bestowing a Prebend, in his Church, upon *Guarin*, he is oppos'd therein by the Dean and Chapter.

In the CCXXVIIIth, to *Gombier*, a Priest, *Leo* answers a Scruple he had propos'd to him, viz. How to reconcile these words of the Prophet *Ezechiel*, (At what time-foever a finner shall Repent, and turn from the Evil of his ways, he shall have his Soul alive, or be forgiven,) with the Sentence and discipline of the Ecclesiastical Canons, which suspends, for some time, even penitents from the Sacrament of the Lords Supper? and how it comes to pass, that those whom Christ, who is the head, immediately releases, the Church who is the body should detain under the Penalty of sin? This difficulty, *Leo* says, 'tis Easie to solve, if we consider the manner of Gods remitting sins and the frailty of Man; kind; that God, who knows the heart, forgives the sin as soon as he sees the heart is converted, but that the Church, which knows not the inward thoughts of a Man, cannot absolve a finner till his Conversion be made evident by Publick Signs of it.

In the CCXXIXth, to *Lisard*, Bishop of *Soissons*, he declares that a Man who defames a Married Woman, to any of her Relations, by saying he had Carnal knowledge of her before her Marriage, ought not to be admitted in Court as an evidence against her, because he is criminal himself by his own Confession.

In the CCXXXth, to *Hildebert*, Bishop of *Man*, he asserts that a Jewish Woman who turns Christian may not quit her husband, nor Marry another, at least unless her husband were her near Relation.

In the CCXXXIth, to *Pontius*, Abbot of *Cluny*, after giving some mystical reasons of the Elevation of the Chalice and the Host and the Signs of the Cross made upon those occasions, he delivers his opinion that a Monk who was forc'd to make himself an *Eunuch*, to prevent *Epileptic fits* he was subject to, may notwithstanding be allow'd to take Orders.

In the CCXXXIIth, to *Hildebert*, Bishop of *Man*, he maintains that a Man who had been too familiar with his Wife's Mother before his Marriage, ought not to be Divorc'd from his Wife, but upon good proof of his having been carnally join'd to the Mother.

In the CCXXXIIIth, to *Henry* Abbot of *St. John d'Angeli*, he declares that he adheres to the opinion of the Popes, *Gregory* and *Urban*, touching Investitures given by Lay-men, and believes that they who allow them the power of bestowing Church-preferments are Schismatics; nor is he afraid of hereby offending Pope *Paschal*, who has own'd in several Letters to him that what he had done with Relation to the Investitures, he had been constrain'd to do by the violence of others, but was still in his heart of another opinion.

In the CCXXXIVth, he persuades *William*, Abbot of *Marmoutier*, to end his quarrels with *Ralph*, Arch-Bishop of *Tours*; and in the CCXXXVth, he tells that Arch-Bishop, he is glad that the Bishops of *Man* and *Angers* Labour to procure Peace between him and the Abbot.

The CCXXXVIth Letter is written in the Name of *Daimbert*, Arch-Bishop of *Sens*, and his Suffragans, to *John*, Arch-Bishop of *Lions*, who had summon'd them to a Council, call'd at *Aufe*, near *Lions*, to consult about matters of Faith and the dispute of Investitures. They assure him, though they have a great respect for him, yet they will not go beyond the limits set them by their Ancestors, and that the Holy Fathers allow'd no Authority to the Bishops of the Chief See to call the other Bishops to any Council, out of their peculiar Provinces, unless by the Express command of the Holy See, or that, upon some Controversy, which could not be Terminated within the Province, any of the Bishops of it should appeal to the Primate. As to the matter of Investitures, propos'd to be Treated of in this Council, they tell him it cannot be done without discovering the nakedness of their Father the Pope; and besides, 'twould be needful to have any thing prov'd against persons they dare not pass Sentence upon; that the Pope may be excus'd for granting Investiture since he did it only by force and in cases of necessity; that 'tis foolishly done of some to bestow the name of heresie upon Investitures, since heresie can be only in matters of Faith, not in the Practice and Discipline of the Church; or at most, those only can be reckon'd guilty of error who suppose some Sacrament or Grace conferr'd by the Investiture, if ever any were so weak as to think so; that however, Investitures are an Invasion upon the Rights and Liberties of the Churches, and ought to be abolish'd in all places, where it may be Effectuated without endangering a Schism.

The CCXXXVIIth is the Arch-Bishop of *Lions*'s answer to the foregoing Letter, wherein he protests he did not mean to force them out of their Province, to a Council, but only desir'd to Confer with them, and ask their advises about the State of the Church; not but that the Church of *Lions* has such Authority over the other Churches of *France*: As to the persons he would have Treated about, he says, there is not one of them but ought to submit to the pleasure of a Council, even Kings and Emperors being subject to the Authority of the Bishops; that he did not design to uncover, but to hide the nakedness of their Father the Pope; that no dangers nor obstacles ought to hinder them from con-

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rageously defending the cause of the Church; that those who approve of Investitures remaining in the hands of the Laity are *Heretics* in their hearts; that he will not usurp any undue Authority over the Dioceses of *Sens*, But prays them to remember, 'twas always Subject to the Primacy of the Arch-Bishop of *Lions*.

In the CCXXXVIIIth Letter, to Pope *Paschal*, *Too* endeavours to dissuade him from constituting a Bishop over the Church of *Tournay*, and exempting it from the Jurisdiction of the Bishop of *Noyon*, it has been under these 400 Years; least his Holiness, by so doing, create a misunderstanding between the King and the Clergy, and raise such a Schism as happened in *Germany*.

In the CCXXXIXth, he Compliments King *Lois le Gros*, upon his intended Marriage with a Niece of the Earl of *Flanders*.

In the CCXLth, he warns a certain Monk of the Scandal he occasions by his too great familiarity with a Nun.

In the CCXLIth he writes to *Humbert*, Bishop of *Auxerre*, not to suffer a Cause, already determin'd in the Ecclesiastical Courts, to be brought again before the Earl, or any Secular Judge.

In the CCXLIIth, to *Owen*, Bishop of *Eureux*, he explains himself concerning his having given his opinion that a Free-man, who had Married a Slave, without knowing her to be such, ought to be Divorc'd from her; and adds that this is not dissolving a Lawful Marriage, but only declaring that 'tis unlawful for them to live together any longer, their Marriage being Null by Law.

In the CCXLIIIth, to *Gualon*, Bishop of *Paris*, he says that a Marriage concluded on by the Parents, between two Children in their Cradles, is of no force.

The CCXLIVth is written to Pope *Paschal*, in favour of *Hubert*, Bishop of *Sens*, accus'd by some of his Clergy, to the Metropolitan, of selling Holy Orders. He had met with hard usage from the Bishops of his own Province, and therefore appeals to the Pope, to whom *Too* recommends his Case.

The CCXLVth is to *Hugh*, Earl of *Troyes*, who having Lifted himself for the Holy Land, design'd to put away his Wife and live in Celibacy. *Too* commends his Resolution, but advises him to do it with his Wife's consent and to lead a Regular Life.

In the CCXLVIth to *Lisard*, Bishop of *Sissons*, he declares that 'tis not allowable for a Man to Marry two Sisters, successively, though the Marriage with the former of them were not consummated.

In the CCXLVIIth, to *John* Bishop of *Orleans*, *Too* highly blames him that, upon a quarrel between the Earl of *Orleans* and *Ralph* Lord of *Baugency*, he and his Church had censured that they should decide it by single Combat: And,

In the CCXLVIIIth, he advises the latter to carry himself respectfully towards the Earl of *Orleans*.

In the CCXLIXth, to *Gilbert*, Arch-Deacon of *Paris*, he affirms, that those who had been affiant and consenting to an Adultery, cannot be receiv'd as witnesses against the Adulterers.

In the CCLth, he intercedes with Pope *Paschal*, that he will grant to *Ralph*, Bishop of *Rechester*, Elected to the See of *Canterbury*, the Confirmation of that Dignity, and also the *Pallium* which he is not able to come and ask in person of his Holiness.

In the CCLIth to *Manasse*, Bishop of *Meaux*, he tells him, he did well to refuse administering the *Vaticum* (or last Sacrament) to a dying person, who was troubled with a constant vomiting.

In the CCLIIth, he writes to *Ralph*, Arch-Bishop of *Rheims*, that he thinks it unreasonable that a Woman suspected of Adultery by her husband, should undergo the Tryal of *Ordeal*, but that it is sufficient for her to purge her self upon Oath.

In the CCLIIIth, he recommends to King *Lois*'s favour and protection *Godfrey*, Bishop of *Amiens*, who had met with ill usage in his Diocese.

In the CCLIVth, he vouches for *Geoffrey*, Arch-Bishop of *Reims*, to Pope *Paschal*, that it was not in his power to wait upon his Holiness at *Rome*, as he would otherwise have done.

The CCLVth is a Letter of Consolation to *Ralph* Abbot of *Fuscin*, in his sickness; exhorting him to bear his afflictions patiently, and to see one chosen in his stead to govern the Monastery; if he find himself incapable of doing it: telling him also, that the Extremum Unction being a Sacrament needs not be Repeated.

In the CCLVIth, he dissuades *Raimond*, a Monk, from turning *Hermit*.

In the CCLVIIth, he gives *Philip*, Bishop of *Troyes*, an Account of the Accommodation made by the Regular Canons of *St. Quintin*, at *Beauvais* between *Abd* Prior of *St. Georges*, and some of his Canons.

In the CCLVIIIth, he recommends to Pope *Paschal* the Affairs of *Hubert*, Bishop of *Sens*.

In the CCLIXth, he expostulates with *Ralph*, Arch-Bishop of *Rheims*, concerning a Judgment he had given against the Church of *St. Quintin*, at *Beauvais* with Relation to a Mill they claim'd Right to; and lays before him the wrong he conceives done to them.

In the CCLXth, he assures *Steven* of *Guarland*, the King's Chancellor, that he may with a safe Conscience, be Elected to succeed *Gualon*, Bishop of *Paris*, who is to be remov'd to *Beauvais*.

In the CCLXIth, he dissuades *Henry*, King of *England*, from Marrying his Daughter to *Hugh*, an Earl in the Dioceses of *Chartres*, there being too near a Relation between them.

In the CCLXIIth, to *Pontius*, Abbot of *Cluny*, he shews him the reason, why in the Consecration of the Cup, at the Lord's Supper, the words [*Mystery of Faith*] are added, which were not us'd by our Saviour, at the Institution of this Sacrament? and says, (among other things) that this is done because we judge of the greatness of the Mystery contained in it not by the Series but by Faith.

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By the CCLXIIIth, he represents to the Clergy of *Beauvais*, how much he is griev'd for their sufferings.

In the CCLXIVth, he intercedes with King *Lois*, for the Clergy and People of that City.

In the CCLXVth, he acquaints that Prince, how much he had been misinform'd by some, who had suggested to him that the Clergy of the Church of *Chartres*, do invade the Rights of the Chapter and expects to him, that they only hinder them from some exactions prohibited by the Holy See.

In the CCLXVIth to *Conan*, Bishop of *Palestine*, and Legate of the Holy See, in *France*, after giving him an Account of his having Excommunicated *Hugh*, for a breach of Peace, he prays him to make choice of wife and Religious Persons to be judges at the Tryal he is to have with the *Monks* of *Marmoutiers*, for the Church of *St. Nicholas de Courbeville*.

The CCLXVIIth Letter is to the same Legate, about the same Affair: *Too*, therein sends his excuse, that he could not wait on him in person to plead for himself.

In the CCLXVIIIth, he writes to the Bishops of *Beauvais*, *Chalons*, *Amiens* and *Sens*, Commissioners for hearing this Cause, letting them know that judgment had already been given, in favour of the Bishop of *Chartres*, by *Hugh*, Bishop of *Die*, in a Council held at *Issoudun*.

In the CCLXIXth, he tells *Bernier*, Abbot of *Bonneval*, that he ought not to hinder one of his *Monks* from turning *Hermit*.

In the CCLXXth, to *Turgedus*, Bishop of *Auranches*, he advises him to submit to the decision of the Pope's Legate, or to send deputies to *Rome*, to plead there in his own behalf.

In the CCLXXIth, he thanks Pope *Paschal*, for granting to the Clergy of *Chartres* a Confirmation of their Privileges, to shelter them from the exactions of the Chapter: And whereas two of that body had disputed the Authority of the Pope's Decree, and complain'd of it to the King, he prays his Holiness to do what he thinks farther necessary to enforce the Execution of it.

In the CCLXXIIth, he exhorts *Reginald*, Bishop of *Angers*, to be reconciled to one *Mabilida*, of his Diocese and to endeavour to reclaim her from ill courses.

In the CCLXXIIIth, he intercedes with *Conan*, the Pope's Legate, to moderate the Sentence of Excommunication, issued out by him against the Bishops of *Normandy*, in favour of the Bishop of *Bayeux*.

In the CCLXXIVth, he writes to Pope *Paschal*, concerning a Controversy he has with the *Monks* of *Marmoutiers*, who to create him trouble, had appeal'd to *Rome* and cited him to appear there, though living at a great distance and very ill: he intreats the Pope to appoint some to judge between them at home, and wishes him not to grant any Clergy-man a dispensation to hold two Benefices.

In the CCLXXVth, he informs *Conan*, the Pope's Legate, that he has acquainted Count *Theobald* with the Sentence of Excommunication he had published against all that had a hand in taking the Earl of *Nevers*, and which would have its course against him, if he did not set the Earl at Liberty by a time therein prefix'd: He says the Count was somewhat surpris'd that the King had refer'd this matter to the Ecclesiastical Judicature; since he is very ready to appear before the King's Judges, and doubts not but he can make it appear to them that not he but the Earl of *Nevers* is to blame, and offers, if they shall require it, to deliver him up to them.

By the CCLXXVIth, he recommends to Pope *Paschal* *Tyrtin* Arch-Bishop of *York* Elected.

In the CCLXXVIIth to *Aldebert*, Bishop Elected of *Mans*, he tells him, he hears he was guilty of several irregularities, while he was an Arch-Deacon, and that he was not Canonically Elected to the Bishoprick. He refers him therefore to the witness of his own Conscience, and exhorts him not to take the Government of others upon him while he himself lies under any such guilt.

The CCLXXVIIIth is a Letter of Compliment, to *Robert*, Bishop of *Lincoln*.

In the CCLXXIXth to *Lisard*, Bishop of *Soissons*, he persuades him to receive one of the Clergy of his Church, upon his submitting to Penance, or to give him leave to remove to some other Church.

In the CCLXXXth, to the same Bishop, *Too* determines, that a Married man may not be suffer'd to accuse his Wife of Adultery, upon suspicion only, nor to force her to pass the Tryal by red-hot irons.

In the CCLXXXIth, he writes to *Anselm*, Bishop of *Beauvais*, that he is ready at any time to attest, that the Clergy of *St. Peters*, in *Beauvais*, had granted to the Regular Canons of *St. Quintin*, in that City, the inheritance of a piece of Land they now lay claim to again.

The CCLXXXIIth is an Instrument in Form, by which *Too* takes into the protection of the Church of *Chartres* an Hospital for poor People, lying at *Châteaudun*.

The CCLXXXIIIth is an Act, for Consecrating a piece of ground near *Tiron*, for a Church-yard and putting it under the Jurisdiction of the Church of *Chartres*.

The CCLXXXIVth is a Deed making over, for ever, to the Monastery of *Bombedal* the Church of *St. Peter*, at *Châteaudun*, which some of the Clergy had redeem'd from a Lay-man, in whose possession it was before.

The CCLXXXVth is a Confirmation of the Gift of the Church of *St. Nigefini*, at *Meulan*, by *Robert* Earl of *Meulan*, to the *Monks* of *Ilec*.

The CCLXXXVIth is the Charter of the Foundation of the Abby of *St. John du Val*, in the Suburbs of *Chartres*.

The CCLXXXVIIth is concerning the *Eucharist*, of which we have already given an Extract. It was written by *Too*, while he was a Regular Canon of *St. Quintin* at *Beauvais*.

The CCLXXXVIIIth is a Confirmation of a Grant, formerly made, to the Monastery of *Marmoutiers*, of the Church of *Hancie* and a Chappel annex'd to it.

The Last is a Letter to the Abbot of the Monastery of *Marmoutiers*, written in very pressing Terms, to persuade him and his *Monks* to stand to the Arbitration made by himself and the Earl of *Chartres*, of the difference between them and the Church of *Chartres*.

of

Of the Pannormia of Ivo.

Ivo, Bishop of Chartres, has left us two Collections of the Ecclesiastical Canons; one of them intitled *Pannormia*, which makes but a small Volume; the other pretty large commonly known by the Name of the *Decretal*; the former in Eight Books, the *Decretum* is divided into seventeen. The same Preface is prefix'd to both of them.

The *Pannormia* is suppos'd by some to have been written by *Hugo*, Bishop of *Châlons*; and indeed, *Vincent*, Bishop of *Beauvais*, mentions an abridgment of the *Decretum* of *Ivo*, drawn by him; but that must be different from this we are speaking of, which is not an Epitome of any other Book, but an Original work. In all the Manuscripts, that can be found, it bears the Name of *Ivo's Pannormia*; particularly, in that in the Library of *St. Victor*; which was written before the time *Hugo*, Bishop of *Châlons* liv'd in; which is an evident proof that the *Pannormia* cannot be his. The *Decretum* of Innocent III, who was Pope since *Ivo's* death, though added in the Editions, are not in the ancient Manuscript, nor in several others, as has been observ'd by *Antonius Augustinus*. The *Pannormia* was compos'd before the *Decretal*.

Of the Decretum of Ivo.

The *Decretum* is a Collection of Rules and Constitutions in Church-Affairs, taken out of the Letters of the Popes, the Ancient Canons and Councils, the writings of the Fathers of the Church and the Laws of Catholic Princes. In the Preface, *Ivo* gives notice, that he has rang'd them under general heads, or Titles, for the easier finding out any Canon the Reader has occasion to consult. And admonishes that if one Canon shall seem to have a different meaning from that of another, we are not presently to conclude they are contradictory; but to remember that some are to be understood according to the Rigour of their import, others are to be taken with allowances; for that all Ecclesiastical Discipline aiming only at that Edification which is founded upon Charity, every Rule and Order of the Church is intended for the same End; upon which Account, the Spiritual Physicians, the Guides of Souls, Accommodate their Remedies and Prescriptions to the quality of the distempers and the condition of their patients: that moreover, we are to distinguish between what is laid down by way of advice, and what is deliver'd as a precept or command, what is forbid from what is permitted or tolerat'd only; and among those things that are commanded or forbidden, we must carefully consider that some of them are so, by an Eternal and Immutable Law; others, by the Laws of Men, which may be either chang'd, repeal'd, or dispens'd with: Of all which distinctions, exceptions, restrictions and allowances he gives very pertinent instances and illustrations out of the Writings of the Fathers.

The Contents of the XVII Parts of the Decretal.

The first Part treats of Faith, and of the Sacrament of Faith call'd Baptism, of the qualifications requir'd in those that are to be Baptiz'd, of the Ministration, the Ceremonies, the virtues and effects of Baptism and of Confirmation.

The II'd is concerning the Sacrament of the Body and Blood of *Jesus Christ*, of the manner of receiving it, of the Celebration of the Mass, and of the Sanctity of this and the other Sacraments.

The III'd is of the Church and what belongs to it, and the Reverence and Observance due thereto.

The IVth treats of the observance of the Feasts and Fasts of the Church, of the Holy Scriptures, of the Customs and Councils of the Church.

The Vth of the Supremacy of the Church of *Rome*, the Rights of Primates, *Metropolitans* and Bishops; their Ordination and Sovereign Dignity.

The VIth is of the Conversation and Ordinations of the Clergy; how they are to be Tryed and punished for Offences.

The VIIth is of the Retirement and single Lives of *Monks* and *Nuns*; and of the penance to be undergone for breach of the vow of Continency.

The VIIIth of Lawful Marriages; of Virgins and un-veil'd Widows; of Rapes, of Concubines, of Transgressions of the Marriage-vow; of the punishment of Adultery.

The IXth speaks of Incestuous Marriages and Fornication; of the Degrees of Affinity and Consanguinity, within which Marriage may not be Contracted; of the penances and punishments due to the violaters of these Laws.

The Xth of Murders voluntary and accidental, of all sorts; and of the guilt and punishments of them.

The XIth of Conjurors, Sorcerers, Juglers, Stage-players, and the penalties they are liable to.

The XIIth treats of Lyes and Perjuries, of Informers, Evidencees, False-witnesses Judges, and Advocates.

The XIIIth contains the several Canons against Ravishers, Robbers, Usurers, Hunters, Drunkards, Rioters and *Jen*.

The XIVth is concerning Excommunication just and unjust; in what manner and for what offences to be Inflict'd.

The XVth of Penances, and Commutations of Penances.

The

The XVIth sets forth the duties of the Laity; and in what manner they are to be proceeded against, when they are guilty of any crimes or irregularities.

The XVIIth confits of the Reflections and Speculations of the Fathers, particularly of *St. Gregory*, concerning Faith, Hope, and Charity.

Besides the works already nam'd, there are 24 Discourses or Sermons of *Ivo*, Bishop of *Chartres*.

The I'th of them concerning the Sacrament of Baptism:

The II'd, of the Dignity of Holy Orders, and the Conversation and Duties of Churchmen.

The III'd, upon the Mystical Significations of the Sacerdotal Habits.

The IVth, of the Dedication of Churches.

The Vth, of the agreement between the Holy Rites of the Old and New Testament.

The VIth, upon the Birth and Sufferings of our Blessed Saviour.

The VIIth, upon his second Advent.

The VIIIth, upon the Nativity.

The IXth, upon the Circumcision.

The Xth, upon the Epiphany.

The XIth, upon the Purification of the Virgin Mary.

The XIIth, upon the Sepulchre.

The XIIIth, upon *Affordensday*.

The XIVth, upon the Lent.

The XVth, upon the Annunciation of the Blessed Virgin.

The XVIth, upon Palm-Sunday.

The XVIIth, upon Maundy-Thurs'day.

The XVIIIth, upon Easter-day.

The XIXth, upon our Saviour's Ascension.

The XXth, upon Whitsunday.

The XXIth, upon the day of *St. Peter's* being made Bishop of *Rome*, (as is suppos'd.)

The XXIIth, upon the Lord's Prayer.

The XXIIIth, upon the *Apple's Creed*.

The XXIVth, of the indecent apparel of Men and Women.

There is also a short *Chronicle*, of the Kings of *France*, from *Pharamond* to *Philip the first*, reckon'd by some, to be written by *Ivo*, Bishop of *Chartres*; but neither does this seem to be his, nor another much larger (ascrib'd to him by some) from *Ninus* King of *Assyria*, to *Louis le Debonnaire*, which was written by *Hugo Floriacensis*.

The *Pannormia* of *Ivo*, Bishop of *Chartres*, was printed at *Basil*, in 1499, and at *Louvain* in 1557.

The *Decretum* was printed at *Louvain*, in 1561. And at *Paris*, in 1647, with the Letters and Sermons correctly published by *Father Fronto*, a Regular Canon of *St. Genevieve*: In which Edition are added the Learned Notes of *Juretus* Canon of *Langres*, and of *Soubes* Canon of *Chartres* upon the Letters of our Bishop.

CHAP. II.

The History of the Church of Rome under the Popedom of Paschal II. Gelasius II. and Calixtus II. Containing the Rise, Progress, and Conclusion of the Contentions between the Holy See and the Empire, about the Right of Investitures.

Paschal II. call'd, before he was Pope, *Rainier*, was a *Tuscan*, the Son of *Crescentius* and *Al-Jasie*. He embrac'd the Monastick Life, and practis'd it in the Abbey of *Cluny*, under the Abbot *Hugh*. He was Created Cardinal Priest of *St. Clement*, by *Gregory VII.* and made *Paschal II.* Abbot of the Monastery of *St. Stephen*, and *St. Lawrence* of *Rome*. After the Death of *Urban II.* the Cardinals cast their Eyes upon him to advance him to the Papal Chair. When he had intimation of this, he abscorded for some time; but being afterwards discovered, he was Proclaim'd Pope by all the Cardinals, with the loud Acclamations of the People, and Consecrated the 14th day of *August*, in the Year 1099.

The first thing he did was entirely to drive out the Anti-pope *Guibert*. He declar'd War against *Guibert*, and forc'd him to fly to the Mountains of *Abruzzo*, where he Died, in the Year 1100. His Death did not put an end to the Schism which had lasted 20 Years already; for after him came The Anti-three more Anti-popes, who succeeded one after another, but fell within a short time. The first pope who was *Albert of Arelia*, whom *Richard Duke of Campania*, the great supporter of *Guibert*, caus'd to be succeeded by *Guibert*. At the end of four Months he was taken by Pope *Paschal's* Friends, and shut him up in the Monastery of *St. Lawrence*. After this the people of *Cava* a small Town near *Palafium*, undertook to bestow the Pontificate on a *Roman* nam'd *Theodoric*, who enjoy'd the Title of Pope only three Months, and thought himself very happy in relinquishing it and becoming an Anchorite. *Magnusplan* who was Elect'd at *Ravenna*, by the name of *Silvester IV.* seem'd to have a greater interest,

interest, but he dy'd wishin a short time after. By this means *Paschal* being freed from all his Rivals, retook *Castellano* and *Benevento* from the Prince of *Capua*, and the Town of *Cava*, on which *Peter Colonna* Abbot of *Farsfa* had seized, and driven *Stephen Corfo* out of *Rome*, who having seiz'd upon *St. Paul's Church*, annoy'd the *Romani* by his continual Incursions.

The Defiance
of *Paschal*
II. against
the Empe-
ror Henry.

Having thus quieted *Italy*, his designs were aim'd against the Emperor *Henry*. *Conrad* the Son of that Emperor, who was Governor of *Italy*, Dying in the Year 1101. *Henry* had a design of passing into *Italy*, going to *Rome*, and holding a Council there the beginning of the Year 1102. to adjust the differences that had been between him and the Holy See. The Pope made no open opposition to it, nay, he invited the Emperor thither: But forasmuch as they could not trust each other, the Emperor would not venture to rely on the *Italians*, and *Paschal* was not very sorry that *Henry* did not come into *Italy*.

The Council
of *Rome*
under *Paschal*
II.
against the
Emperor
Henry.

However, he held a very large Council at *Rome* about the end of Lent, where, *Henry* not appearing in Person, nor having sent any Ambassadors thither, was Excommunicated with all his Adherents. And because several maintain'd that there ought to be no regard had to such kind of *Anathemas*, the Pope in this Council drew up a Form in these Terms: "I Anathematize all Heresies, and chiefly that which disturbs the State of the present Church, which teaches and maintains that 'no regard is to be had to *Anathemas*, and that one may lawfully condemn what the Holy-catholick Church approves and condemns.' The Pope exacted this Oath of all that assisted at the Council, and on *Italy-Tuesday* published the Excommunication against *Henry*, drawn up in these Words: "Whereas *Henry* has not ceased from rending the garment of *Jesus Christ*, that is, has not ceased from ravaging the Church by Fire and Sword; from dishonouring it by his Perjuries, Incontinence, and Homicides; he has been Excommunicated and Condemn'd for his Contumacy and Disobedience, by Pope *Gregory* of Blessed Memory, and by our Predecessor, *Urban II.* and we also have anathematiz'd him for ever in our last Synod by the Judgment of the whole Church, which we desire may be notified to the whole World, and especially to the people residing beyond the Mountains, that they may have no hand in his Iniquity.

The Retel-
lion of *Hen-
ry V.* a-
gainst his
Father.

Henry to avoid the stroke of this Excommunication, about the end of that Year order'd publication to be made that he intended to resign the Empire to his Son *Henry*, and to Travel to the Holy-Land. He not only caus'd this to be published by Bishop *Eginard*, but likewise engag'd himself by a Vow to undertake this Journey. This proposal engag'd the affection of the Princes and Clergy of the Empire to him; and several of his Subjects made preparations to accompany him in this Expedition. But when they perceiv'd that he had no design to perform his Vow, they began to change their inclination towards him; which gave his Son *Henry* an occasion of Rebelling against him, when by his Father's stay he saw his hopes of very suddenly enjoying the Empire frustrated. Having enter'd upon this Design by the wicked Counsels of three great Lords, he left his Father at *Metz*, where he had spent the *Christmas* Holy-days in the Year 1104. and withdrew to *Bavaria*, Religion being the cloak to cover this unnatural Disloyalty. He began by anathematizing the Heresie of his Father, and by promising Obedience to the Pope. The Nobles of *Austria*, *Germany*, and the *Eastern* parts of *France* declaring for him, he enter'd into *Saxony*, where he was very well received; and having spent the *Easter* Holy-days at *Quiedlingburg*, he was acknowledg'd Emperor by all the Towns of that Countrey. *Reinhard* Arch-Bishop of *Metz*, and *Gebehard* Bishop of *Constance*, the Pope's Vicars in *Germany* enter'd into this Confederacy, and advis'd young *Henry* to reconcile all *Saxony* to the Holy See.

The Assem-
bly of *Nor-
thusa* in
the Year
1105.

Young *Henry* to establish his Power appointed a general Assembly of the Bishops and Clergy to be held on the 29th of *May*, in the Year 1105. at *Northusa*, a Royal Seat; wherein, they made several Orders with respect to the Discipline of the Church. They reform'd upon the Spot what they thought they might safely do; and what appear'd to be of the most consequence they refer'd to the determination of the Holy See. They therein condemn'd the Heresie of the *Simonicall*, and that of the *Nicolaitans*, namely of such Clerks as would not live in Celibacy. They therein fix'd the Summer *Ember-week*, which was to be the *Whitsun-week*; and order'd that those persons who had been Consecrated by false Bishops should be reconcil'd the next *Ember-week*. *Henry V.* would not appear at that Council till after he had been invited thither; and when he came he seem'd to behave himself with a great deal of Modesty, Humility, and Wisdom. He declar'd to them, that he did not cover his Father's Throne, and was ready to resign it to him, if he would but submit to *St. Peter* and his Successors. The Bishops of *Hildesheim*, *Paderborne*, and *Halsbach*, throwing themselves at the Feet of the Arch-Bishop of *Metz* their Metropolitain, declar'd, that they would submit to the Holy See; whereupon their Cause was referred to be tried by the Pope.

The War
between
the two
Henries.

No sooner did this Assembly break up, but *Henry V.* march'd towards *Metz* at the Head of some Troops, in order to render himself master of that City, and to re-establish the Arch-Bishop thereof. The Emperor his Father being within the place, *Henry* would not venture to invest it, but drew his Forces off to *Wirtzburg*, which he took by surprize, drove out thence Bishop *Erlong*, and put *Robert* in his place. Afterwards he invest'd the Castle of *Nuremberg*, which Surrender'd to him at the end of two Months; and being come to *Ratisbonn*, he was set upon by his Father who defeated him and retook that City. Young *Henry* without being shock'd at this Overthrow rally'd up more Forces, and having been joynd by the *Saxons*, he encamp'd over against his Father's Army, being separated from each other only by the River *Regen*. After several slight skirmishes, Young *Henry* found a way of winning over the Princes and Great Men who were in his Father's Army. They would not fight, so that the Emperor was forc'd to fly, and left his Son Master of the Field, who seiz'd on his Father's Treasures that were at *Spire*.

About

About the end of the Year it was agreed that a Convention should be held at *Metz*, to adjust the difference then on foot between the two Emperors. The Father came upon the *Rhine* with an intention of being there; but the Son being afraid he should not obtain all that he desir'd from this Convention, had recourse to Fraud and Treachery. He waited upon his Father, pretended to him that he was very sorry for what had pass'd, accompanied him towards *Metz*; but in the Road some body acquainted the Old Emperor that a very great number of Lords of *Suabia* and *Saxony* his Enemies were Arrived there: Upon this, his Son shew'd him that it would not be safe to trust himself in their hands, and perswaded him to retire to the Castle of *Binghen* near *Metz*. He no longer enter'd the place, but the Gates were shut upon him, where he was kept close Prisoner. Afterwards they sent to him requiring him to deliver up the Ensigns of his Imperial Dignity, that they might forthwith be conferred on his Son *Henry*. The Bishops of *Albany* and *Constance*, the Pope's Legates in this Assembly, repeated the Excommunication issued out against him. At last, they took him out of the Castle of *Binghen*, and carry'd him to *Ingelheim*, where they forc'd him to renounce the Empire, to confess that he had been in fault, and on his Knees to ask Absolution of the Bishop of *Albany*, who deny'd it him, and refer'd him to the Pope. Young *Henry* was Crown'd Emperor, and acknowledg'd as such by the Assembly of *Metz*. He dispatched Six Bishops in the Quality of Deputies to *Rome* with several persons of Quality, to obtain a Confirmation of all that had been done at *Northusa* and *Metz*.

However, Old *Henry* having made his Escape from *Ingelheim*, was receiv'd by *Henry de Limbourg*, *Henry IV.* Duke of the Lower *Lorraine*, and by *Ober* Bishop of *Liege* who held out several places upon the *Rhine* retires to for him. The City of *Liege* was the place he made choice of for his Residence, from whence he Lige, and wrote Letters to the King of *France*, to his Son, to the Bishops, and to the Princes of *Saxony* and *Germany* for many. Wherein he makes loud Complaints of the manner wherein he had been us'd, and protests a Declaration against all that they had forc'd him to do by constraint. In the last Letters, he declar'd that he was ready to pay all manner of Respect to the Pope, to regulate all the Affairs of the Empire by the Advice of *Henry* Abbot of *Clugny*, and appeals to the Pope's Determination of all that had been done against him in *Germany*.

His Son caus'd an Answer to be return'd to him in the Name of the Lords, to this Effect; "That The Reply the miseries which he had brought upon both the Church and State had oblig'd them to depose him, of his Son and set up his Son on the Throne in his stead: That he had acknowledg'd himself that he was *Henry*, unworthy of the Empire, and had resign'd it into his Son's hands: That the promises he at present made signified nothing, since they could not tell how to give any Credit to them: That however, that he might have no reason to complain, they would consent to have the business examin'd over again in an Assembly of the Lords and Commons.

Notwithstanding this Young *Henry* pursued his Father, and after he had been beaten off from the Death Bridge of *Vijet*, he invest'd *Cologne*, deigning afterwards to march to *Liege*. But the Besieged head of *Henry* out more vigorously than he expected; and after two Months Siege, he was ready to break up, when he received the News of his Father's Death at *Liege*, the 7th of *August*, in the Year 1106. The people of *Liege* obtain'd their Pardon, upon Condition, that they would dig up the Body of the Late Emperor, which was carry'd to *Spire*, and put into a Sepulchre of Stone, where it remained without the Church unburi'd for five Years together: The Pope's Partisans were of Opinion, that since he Died Excommunicated, they could not give him Ecclesiastical Burial. *Guibert* the Antipope was us'd after the same manner, whom they dug up Six Years after his Burial, and cast his Bones to the Common-Shore to insult over his Memory.

After the Death of the Emperor *Henry IV.* those Princes and people who had continu'd firm to his The Council Interests were oblig'd to submit to the New Emperor. The Pope was invited into *Germany*, and left of *Guastalla* with that Design. In the way, on the 19th of *October*, in the Year 1106. he held a Council at *la*, in the *Guastalla*, a Town of *Lombardy*, situated on the Po, therein to regulate what concern'd the Churches Year 1106. of *Germany* and *Lombardy*, which had been engag'd in the Schism. He therein declar'd that the Bishops, the Priests, and the other Clerks who had been Ordain'd during the Schism, should still keep their Orders, provided, they had not procur'd them by Simony or by force, nor were conscious to themselves of being guilty of any other Crimes. He therein renew'd the Decrees of his Predecessors against Investitures, and prohibited the Alienation of the Church Revenues. He took away from the Metropolis of *Ravenna* the Towns of *Emilia*, that is, *Placentia*, *Parma*, *Reggio*, *Modena*, and *Bologna*, to punish it for its Rebellion.

The Decree against Investitures was dissolv'd by the Emperor, whereupon *Paschal* instead of going to the Contest *Metz*, as he had design'd, retir'd into *France*; and after he had spent the *Christmas* Holy-days in the Between Abbey of *Clugny*, he went to implore the Protection of King *Philip*. However, the German Nobles and Bishops being conven'd at *Metz*, resolv'd upon sending Deputies to the Pope, to let him know that the power of Creating Bishops had been granted by the Holy See to *Charlemagne* and his Successors; and that therefore he could not divest that Prince of it. These Deputies enter'd into a Conference with the Pope at *Chalons*, and the Arch-Bishop of *Treves* being their Prolocutor, after he had told the Pope *Gregory the Great*, the Emperor had notice given him of the person to be chosen; that after he had receiv'd given his Consent, the Election was publicly made; that then he who was Elect'd was Consecrated; the Emperor and thar after the Consecration he waited upon the Emperor, to receive from him the Investiture for the Royalties, by the Ring and Pastoral Staff, by which at the same time he did Homage and swore the Allegiance to the Emperor: That this custom seem'd to be very reasonable, because without it the Investitures.

E

Bishops

The De-
gally Hen-
ry upon the
account of
Investi-
tures.

The Empe-
ror Henry
Vs. second
journey
to Italy.

The Late-
ran Coun-
cil in the
Year 1116.

There was nothing done in this Council against the Person of the Emperor Henry, but Guy Arch-Bishop of Vienna the Pope's Legat, a Man very zealous for promoting the interests of the Holy See, call'd a Council together in September, wherein he not only cancell'd the privilege of Investitures, as had been before done in the Lateran Council; but farther declar'd, that it was Heretic to receive Investiture at the hand of any Laicks, and Excommunicated the Emperor Henry. He sent the Pope word of what he had done in that Council, and desir'd that he would be pleas'd to confirm it. The Pope who had already declar'd against what himself had done, made no scruple to grant his Request. Cardinal Conon, Bishop of Palestrina, and Legate of the Holy See in the East, thunder'd out Excommunications against Henry, as well in a Council held at Jerusalem, as in those he held at his return, in the Years 1114 and 1115, at Beauvais, at Rheims, at Cologne, and at Châlons. Thierry Cardinal and Legate of the Holy See appointed a Council to be held at Cologne in the Christmas-Holy-days, 1115, and set out with an intention of being there; but he dy'd by the way, however, the Council thunder'd out an Excommunication against the Emperor Henry.

That Prince perceiving himself to be thus frustrated of the hopes which he had conceiv'd of quietly enjoying the Investitures, resolv'd upon marching a Second time into Italy, and the rather because his Presence there was requisite for the taking possession of the Dominions of the Princess Matilda, who dy'd the 24th of July 1115. Thereupon having enter'd into Lombardy, he made a stay near the River Po, to take possession of the Estates left him by the Death of that Princess; and in the mean time sent the Abbot of Clugny, and several other Deputies to the Pope, to endeavour an Accommodation with the Holy See.

The Pope held at that time a Second Council in the Lateran, which commenc'd the 6th of March, the three first Sessions whereof were wholly taken up in discussing the private Affairs of some Bishops. Several of those who assist'd in this Council complained that they spent too much time on such Affairs as were of little, or no consequence to the Church, and required that they might enter immediately upon the Debate of that for which they were more especially assembled, that they might know what the Pope's sentiments were, and what they ought to reach when they were return'd to their Dioceses. Upon this Remonstrance the Pope declar'd, that he freely acknowledg'd, that designing to put a stop to the Robberies, Burnings, Murders, and other Crimes which were daily committed, he had done amiss in granting the privilege of Investitures which now he condemn'd with an Eternal Anathema, and desir'd they would do the same. All who were there present, cry'd out, *Let it be so, Let it be so.* Bruno of Signa immediately said, "Let us give God thanks for that Pope Pascal President of this Council has in our hearing condemn'd this wicked Privilege to full of Injustice and Heresie. Moreover, a Bishop avers, that since this Privilege was Heresie, he who had granted it by consequence was an Heretic. This discourse mov'd Cardinal John Cajetan, who applying himself to that Bishop, *How dare you (says he) in our presence call the Pope Heretic? The Writing indeed which he granted was bad, but not Heretical.* Another added, that strictly speaking, it could not be call'd bad, because it had been done to deliver the people of God: which according to the Gospel was a good Work. The Pope who was out of patience to hear himself accus'd of Heresie, caus'd silence to be made, and then with a loud Voice express'd himself thus, "Hark ye my

† This is a bold assertion, and fit only for a Pope, an infallible Pope to make: but how true it is, we with him appeal to the Determination of the whole World.

"Lords and Brethren; † let the whole World know that the Church of Rome has never been guilty of Heresie, and that it has extirpated them all: That the Arian Heresie which lasted for 300 Years together, was at last condemn'd at Rome: That the Heresies of Eutychius and Sabellius were there likewise condemn'd: That Photinus and the other Heresicks receiv'd their Condemnation at Rome: That lastly, 'tis for this Church the Son of God pray'd

"just before his Passion, when he said; *Peter, I have pray'd for thee that thy Faith fail not.* And thus ended the third Session. At the fourth, which was held on Thursday, the Pope was not present, because he was taken up in giving Audience about the Affairs of the Abbot of Clugny, to John Cajetan, and to Peter Leo, Prefect of the City of Rome, and to the other Favourers of Henry. The fifth Session on Friday, began with the Disputes between John Cajetan and the other Defenders of the Emperor Henry, and Conon of Palestrina, who was absolutely for Excommunicating him. The Pope to pacify them, said, that the Church in the Primitive times flourish'd by its Martyrs; and by the Piety of its Professors; that afterwards, when Emperors and Kings were Converted to the Faith, they Honour'd the Church by granting it Demeans, Revenues, and Temporal Rights and Dignities: That it was reasonable she should enjoy the Benevolence of Princes, and bestow those Goods on her Sons as the judg'd most convenient. He afterwards repealed the Privilege of Investitures, and renew'd the Decrees of Gregory VII. but would pronounce nothing in particular against Henry's Person. However, he confirm'd what Cardinal Conon of Palestrina had done against that Prince in Syria, in Greece, in Hungary, in Saxony, in Lorraine, and in France. This was pleas'd by the majority of Voices.

The next day the Pope discuss'd in the Council the Contest between Gregorius, or Chrysostomus and Jordanes, pretenders to the Arch-Bishoprick of Milan; and after he had observ'd that the Translations of Bishops were never allow'd, but in case of necessity, or for the Churches greater benefit, he declar'd that of Gregorius Null, which had been more prejudicial than advantageous to the Church. Afterwards he granted indulgences of forty days, to those who would visit the Sepulchres of the Apostles, and dissolv'd the Council by giving his Blessing to the Prelates.

The Emperor Henry having heard of the proceedings of this Council, thought it requisite that he himself should appear personally at Rome, to prevent the Consequences of the Excommunication, and maintain the Privilege which the Pope had granted him. He thereupon order'd his Army to advance towards that City. The Pope not venturing to stay his coming, he retir'd to Mount Cassin, and from thence for the greater security went into Apulia. The Emperor came to Rome and enter'd it without any op-

position,

position, and caus'd himself to be Crown'd a Second time, by Maurice Burdin Arch-Bishop of Brague. This Arch-Bishop was Linsin, who went into Spain to wait upon Bernard Arch-Bishop of Toledo, who made him Arch-Deacon of his Church, from whence he was prefer'd to the Bishoprick of Coimbra, and afterwards to the Arch-Bishoprick of Brague. He was come to Rome to defend the Rights of his Church against the Arch-Bishop of Toledo, and stay'd there two Years. The Emperor spent the Easter Holy-days at Rome, but was forc'd by the excessive hotness of the Season to draw off towards Tuscany, from whence he sent Ambassadors to the Pope to promise him all manner of satisfaction, provided, he would but absolve him, from the Excommunication. The Pope return'd him this Answer that for his part he had not Excommunicated him, because he had engag'd himself upon Oath to do no such thing; but that he could not take off the Excommunication which others had denounc'd against him, till he had heard what they and he had to say for themselves in a Synod. In the mean time, the Pope return'd towards Rome with the Norman Troops of Apulia, and fell Sick at Anagnina. Being recover'd of his illness, he went and spent the Christmas-Holy-days at Palestrina, and from thence advanc'd towards Rome. Rome and enter'd it; and as he was studying to bring his Enemies to submit, he Died two days after his return, in January 1118.

After his Death, the Cardinals met in a Monastery of the Benedictines of Rome call'd the Palladium, near to the Palace of Franchipani, and six days after Elect'd John Cajetan the Chancellor, who was call'd Gelasius II. and Proclaim'd Pope. Cincius of Franchipani being offended that they had not made choice of a Cardinal whom he had propos'd, enter'd the Monastery in a forcible manner, with Armed Men, fell upon the Pope, abus'd him, and carry'd him away Prisoner to his Palace. The Romans could not endure this Affront; the chief among them met, and sent to demand the Pope from Cincius, and the common people rose up in Arms to set him at liberty. Upon this, Cincius was forc'd to deliver him. He was put in possession of the Papal Chair, which he enjoy'd very peaceably till the Arrival of the Emperor, who being inform'd that Gelasius would not confirm the privilege of Investitures, march'd directly with his Army to Rome. The Pope made his Escape by Sea to Cajeta, where he was Consecrated by the Bishop of Ostia, in the presence of William Duke of Apulia, and Ro- Henry 1st Prince of Capua. After his Consecration he came to Capua, where he heard that the Emperor comes to had caus'd Maurice Burdin Arch-Bishop of Brague to be Proclaim'd Pope, under the Name of Gregory-Rome and vi VIII. In the mean time Gelasius rais'd Forces, William of Apulia came in to his Assistance; they march'd towards the Territories of Rome, where the Emperor invest'd a place of some strength, who hearing that Forces were coming to his relief, rais'd the Siege immediately, and retir'd into Germany. The Pope retok several places in the Countrey, and enter'd privately into Rome; but his Enemies there being more powerful than himself, after he had settled his Affairs in a good posture, he went in to France, and retir'd to Clugny, the usual Sanctuary of the Popes, where he dy'd of a Pleurisie on the 29th of January, in the Year 1119. after he had nominat'd Cardinal Guy Arch-Bishop of Vienna for his Successor, upon the refusal of Conon Bishop of Palestrina.

This Choice was approv'd of by all the Cardinals then present at Clugny when the Pope Dy'd: They The Elect'd unanimously Elect'd Guy who was Nam'd Calixtus II. and their Election being confirm'd by the Cardinals who were at Rome, he was Consecrated by the Bishop of Ostia.

The Emperor Henry, who had been Excommunicated afresh by Conon in two Councils held in Germany, to skreen himself from these proceedings and to restore peace to Germany, held a Convention at Tri- bur, wherein it was propos'd to put an end to the difference between him and the Pope, by way of Accommodation. He promis'd to do it, and to go to the Council which the Pope had appointed to be held at Rheims on the 18th of October. In the mean time to prepare matters for the Peace, William of Champeaux Bishop of Chalons, and Pontius Abbot of Clugny, went to Strasburg to begin the Treaty. The Emperor demanded how he might put an end to this Affair without losing any thing of his Prerogative; to which the Bishop of Chalons reply'd, That if he were sincere in his desires of the Peace, it was requisite he should remit the Investitures, but that if he was not thereby diminish the least of his Prerogative; because then the Case would be the same as it was in France, where, though the Bishops neither before nor after Consecration received their Dues to him, whether in paying Taxes, or contributing towards the Soldier, or any other other Dues whatsoever. The Emperor said, that he desired nothing more, provided, the Pope would do him Justice, and restore to his Subjects the Lands which he had lost during the War. These two Deputies having gain'd this Concession from the Emperor, went to wait upon the Pope who was at Paris, and propos'd the Business to him. He immediately sent the Cardinal Bishop of Ostia, and another Cardinal to finish the Treaty with him. They met the Emperor between Metz and Verdun, and agreed with him in Writing about the same things; and for a complete consummation of this Affair, the Emperor promis'd to meet the Pope at Mouzon on the 24th of October.

The Council of Rheims open'd on the 21st of October. The Pope and Lewis King of France were personally present at it, and it consist'd of fifteen Arch-Bishops, above 200 Bishops of France, Spain, Germany, and England, and a great many Abbots and other Ecclesiastics. The Pope made a Discourse on the Gospel for the Day, and Conon made another upon the Pastoral Care. In this Council, King Lewis prefer'd several Complaints against Henry King of England. Geoffrey Arch-Bishop of Rouen undertook to answer him, but was forc'd to be silent by the Noise that arose in the Assembly. Afterwards Hildegarda Countess of Palatinate appear'd in the Council, and complain'd that her Husband had left her and marry'd another Woman. The Bishop of Saintes, and other Prelates of Aquitaine undertook the Defence of their Prince, and excus'd him for not appearing because he was sick. The Pope accepted of this Excuse, and put off the Tryal of this Cause till another time. The Contest which afterwards was started between Audin Bishop of Euxaux, and Anauy who had turn'd him out of that Bishoprick, rais'd a great Heat between the French and the Normans. The Pope to lay

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The Coun-
cil of
Rheims
in the
Year
1119.

ir, made a Discourse on the Advantages of Peace and Unity, and declar'd that the Emperor had propos'd an Accommodation, and that he was to meet him at *Mouzon* to put an End to it; that he desir'd the Prelates to stay till his Return which should be very speedy. The Cardinals who had waited upon the Emperor, the Bishop of *Chalon*, and the Abbot of *Clugny*, gave an Account of their Negotiation to the Council.

The Negotiation between the Pope and the Emperor.

On the morrow the Pope took his Leave of the Assembly, recommended them to put up their Prayers and Wishes for the Peace, and the next day set out for *Mouzon*. He arriv'd there on the *Thursday*, and after he had confer'd with the Prelates whom he had brought along with him, and read over again the Projects of the Accommodation, he sent the Deputies who had already commenc'd this Negotiation to the Emperor. That Prince at first deny'd that he had made any such promise; afterwards they debated how the Pope should receive him in giving him Absolution, but could come to no agreement. On the morrow the Emperor desir'd further time, and the Pope perceiving that he sought to procrastinate the Business, retir'd to a Castle belonging to the Count of *Troyes* with an Intention of returning back again. The Emperor desir'd time till *Munday*, but the Pope would not grant it; and after he had order'd him to be told that if he were *Sunday* Morning, and return'd with all expedition to *Reims*. The next day being fatigued by his Journey, he could not stay long in the Council, he only gave them an Account of his Proceedings at *Mouzon*. On *Tuesday* he was not there at all, but on *Wednesday* he appear'd. At first they debated of a great many private matters, and afterwards the Pope publish'd five Canons.

The first was against the Simoniack, who either bought or sold any Ecclesiastical Goods.

The second was against Investitures.

The third against those who either seiz'd or detain'd the Revenues of Churches.

The fourth against those who left them to their Heirs by way of Succession, and against the Priests who exacted Money for the Administration of the Sacraments or for Burial.

And the fifth against the Priests, Deacons and Sub-deacons who had Wives or Concubines.

The Canon concerning Investitures made a great Noise in the Council. It was drawn up in these Terms: *We absolutely forbid the receiving the Investiture of Churches or any other Ecclesiastical things from the hands of Laicks.* Several were of opinion that this Canon thus express'd took away from the Ecclesiasticks the *Tenure* and *Benefices* which they held or receiv'd from Laicks, so that the Contest arising upon this Article, hinder'd the Council from determining any thing about it that day. On the Morrow the Pope remov'd this Difficulty by mending the Canon and drawing it up in these Terms. *We absolutely forbid the receiving the Investiture of Bishopricks and Abbeys from the hands of Laicks.* Afterwards they brought in 427 Candles, which were given to the Assistants, who rose up and held them Lighted whilst the Pope solemnly Excommunicated the Emperor *Henry*, the Anti-pope *Burdin* and all their Adherents; He likewise declar'd all the Emperor's Subjects disloyal from their Oath of Allegiance to him, and forbade them to obey him, till he return'd to his Duty, and had made the Church satisfaction. Thus the Council broke up.

Calixtus II. receiv'd into Rome and Burdin shamefully divested.

The next year *Calixtus* went into *Italy*, with a Design of going to *Rome*. He was joyfully receiv'd every where, and enter'd *Rome* as in Triumph. The Anti-pope *Burdin* being drove out of that City retir'd to *Sutri*, from whence he made several Excursions, to the very Gates of *Rome*. *Calixtus* to rid himself of this Enemy, went into *Apulia* to desire assistance from Duke *William*, and having rais'd a considerable Army, he march'd to invest *Sutri*. The Inhabitants of this City perceiving they should be taken by Storm, fier'd upon *Burdin*, and deliver'd him up to the *Normans*, who by way of derision cloth'd him with a Goat's-Skin, made in the form of a Cope, let him on a white Camel, with his face towards the Tail which serv'd him for a Bridle, and in this manner led him through the whole City, heaping affronts upon him. Afterwards he was shut up in a Castle, and confin'd in a Monastery of *Cava*, where he spent the rest of his days in a forc'd Penance.

The Treaty between Calixtus II. and Henry.

After this Victory the Pope becoming absolute Master of *Rome*, where he caus'd the Forts of the *Franchipani* and of the other Favourers of the Emperor to be raz'd, sent an Embassy to *Adalbert* Arch-Bishop of *Mentz*, a profess'd Enemy to the Emperor, and solicited him so to fit up *Saxony* against that Prince. This Enterprise succeeded, and within a short time all *Saxony* revolted, and rais'd an Army against *Henry*, who likewise for his part rais'd some Forces: So that there would have been a bloody War in *Germany*; if the Lords on both sides had not agreed upon a Treaty of Peace, by which they agreed to restore to the Emperor what belong'd to him; that he should likewise restore to the Churches the Revenues which had been taken away from them; and send Deputies to *Rome* to make up an Accommodation with the Pope. This Treaty was concluded at *Wirtzburg* in the year 1121. *Bruno* Bishop of *Spire* and *Aramphus* Abbot of *Fulda* were chosen for this Deputation. They came to *Rome*, where they Negotiated this accommodation; and being agreed about it, the Pope sent *Lambert* Cardinal Bishop of *Osia*, and two other Cardinals, who met with the Emperor *Henry* at *Wormes* in September 1122. and there concluded the Treaty between the Pope and him. The Emperor remitted the Right of Investiture, which was given by the Ring and Crozier; and engag'd himself to leave to all the Churches within his Dominions, the Liberty of Elections and Consecrations; to restore to the Church of *Rome* all the Revenues which had been taken away from it since the Beginning of this Contest, whether under his Reign, or during the Reign of his Father; to restore likewise to other Churches, Princes and private persons as well Ecclesiasticks as Laicks all the Revenues which have been taken away from them; to live in peace with the Church of *Rome*, and assist it, whenever it should have occasion. The Pope on his part granted to the Emperor that the Elections of Bishops and Abbots within the Kingdom of *Germany* should be made in his presence, without Simony and Force, upon Condition that in Case of any contest, he should favour him, who should be approv'd by the Metro-

Metropolitan and the Bishops of the Province. He consented that the person who should be Elected, should receive the Royalities from the Emperor by the Sceptre, except of such things as belong'd to the Church of *Rome*, and should faithfully perform what he was bound to by Virtue of those Royalities: That the Prelates of the other States of the Empire, should likewise receive the Royalities at the Emperor's hands, within six Months after their Consecration. He likewise oblig'd himself to assist the Emperor on all occasions, and lastly granted absolution to him and all his Adherents. These Articles of Peace were solemnly publish'd in the Emperor's Camp, and within a short time that Prince was receiv'd into the Communion of the Church by the Pope's Legates, who carry'd this Treaty to *Rome*, where it was confirm'd in the general Council of the *Lateran*, held in the Year 1123. and publish'd in *Rome*. Thus ended the Quarrel about Investiture, which lasted six and fifty Years, and which had caus'd so much disturbance to the Church and Empire. We shall farther illustrate this by some Reflexions on the Original and Use of Investitures.

The Word Investiture signifies the Grant of any Fief, Territory, Dignity, Place of Trust, or Privilege, made by a Lord to his Vassal or Client, or by a Prince to his Subject, upon condition that he prove Faithfull to him, and do him all the Service and Duty requir'd of him. This Investiture was perform'd with certain Ceremonies, by putting into the person's hands to whom it was granted Investiture something as a Symbol or Sign of the Donation then made, such as a piece of Turf, a Staff, Green twigs, Boughs, the Ornaments or the Habits of the Dignity or Place of Trust, or other such like Tokens, which had resemblance to, or denoted the thing given. The Christian Church, which in the Primitive times had no other Goods than those of the Voluntary Oblations of the Faithful, or the Revenues of such Estates as had been bestow'd upon it by private persons, began in the time of *Pepin*, and *Charlemagne* to be possess'd of a great many Fiefs, with which those Princes enrich'd it. This render'd the Bishops and Abbots more considerable in the State, and engag'd them to take an Oath of Fealty and Homage to their Prince for the Fiefs which they held of him, to supply him with a certain Number of Soldiers for the Wars, to go themselves thither in person, to concern themselves with the Affairs of the State, and to discharge the other Duties to which they were bound by virtue of the Fiefs and Dignities which they enjoy'd. According to Ancient Custom, after the death of those who had those Fiefs, the Lord of the Maner enter'd into the Possession of them and held them, till such time as the Heir or successor were install'd anew, and had taken the Oath of Fealty and Homage. Upon this Account after the Death of a Bishop, the Princes and Lords enter'd into the Possession of his Fiefs, and held them till such time as the person elect'd in his stead had receiv'd Investiture from them, and had taken the Oath of Homage and Fealty. In process of time this Prerogative extended to all the other Revenues left by the Bishop, and the Princes granted indifferently the Investiture of all the Revenues of the Bishoprick to the person who was elect'd Canonically before he was Consecrated, but they never pretended by this Ceremony to confer any Spiritual Power or Mission to the Bishops. Some are of Opinion that this Right of Investiture was granted to *Charlemagne* by Pope *Adrian*, as 'tis related by *Gratian* Distinct. 69. Ch. *Adrianus*, which is taken out of the *Chronicon* of *Sigebert* of *Gemburgh*, wherein 'tis said that that Pope in a Council held at *Rome* in the Year 774, granted to *Charlemagne* the Right of Electing Popes, and order'd that all Arch-Bishops and Bishops within his Dominions should receive Investiture at his hands before they were Consecrated. But most of the Learned are perswaded that this matter of Fact is forged, because neither *Eginard* who wrote the Life of *Charlemagne*, nor any other Contemporary Author, make any mention either of this Grant, or of *Charlemagne's* going to *Rome* this Year. This Constitution notwithstanding is cited by *Leo viii*, who renew'd it in favour of *Otho* 1. both with respect to the Election of the Pope, and to the Investiture of Bishops. But tho' we cannot found the Original of Investitures upon *Gratian's* Chapter intitled *Adrianus*, which is at least doubtful, yet we may be certain that this Custom commenc'd a long time before *Otho*, and soon after *Charlemagne*; and that it was observ'd not only by the Emperors, but likewise by the Kings of *France* and *England*, and by most of the other Christian Princes.

We are not certain what Ceremony was us'd at first in the Investiture of Bishops and Abbots; but *The Ceremonies* very probable that they made use of the Crozier, or the Ring, the Marks and Tokens of their monastic Dignity; as the Custom was with regard to secular Offices. We find in the Author of the Life of St. *Isidore* *Romanus* Arch-Bishop of *Rean*, that when this Saint, was Elected, the Great men about Court unanimously advis'd the King to approve his Election, and that that Prince ('twas *Clotiv 2.* or his Father *Dagobert*) having conven'd the Bishops and Abbots, gave him the Pastoral Rod, in consequence whereof he was Consecrated. The Author of the Life of *Aldric* Bishop of *Mans*, tells us that after the Election of that Bishop made in the Year 832. *Lewis* the Gentle having taken the Pastoral Rod from the hands of *Landramus* Arch-Bishop of *Tours*, the Metropolitan of *Mans*, gave it to *Aldric*, and in giving it to him, committed to him the Care and management of that Bishoprick. *Glaber* in the Life of King *Robert*, relates that that Prince desiring to gratify an Abbot who had presented him with a fine Horse, demanded the Crozier of him, and that having put it into the hand of our Saviour's Statue, had the Abbot take it again, and by Virtue thereof to enjoy his Dignity, without any manner of Dependence. We find that in the tenth Century, this Custom was become Common in *Germany*, and that those who were instituted into Bishopricks, carry'd the Pastoral Rod, and the other Ensigns of their Dignity, even before they were Consecrated. *Ivo* of *Chartres* takes notice that the King had inducted him into his Bishoprick, by giving him the Pastoral Rod. However this Ceremony was not so general nor so necessary, but it was sometimes omitted, or supply'd by some other. Investitures might be given by Writing, or by word of Mouth, or even by a dumb sign. Several Authors tell us that the Emperor *Henry II.* confirm'd the Bishoprick of *Paderborn* on *Meinwars*, by presenting him with one of his Gloves. Let this Account be how it will, 'tis certain that 'tis a thing

thing very indifferent with what Ceremony, or after what manner the Investiture was conferr'd. Yet there can be no question made but that commonly in granting the Investitures of Bishopsricks and Abbeyes they made use of the Pastoral Staff, to which they afterwards join'd the Ring, because these were the Tokens and Ensigns of the Episcopal Dignity.

The Beginning of the Contest about Investitures.
When this quarrel about Investitures first began, it was not the Ceremony, but the thing it self which rais'd the Heat; and Gregory VII. in prohibiting Investitures, not only oppos'd those which were perform'd by the Pastoral Rod and Ring, but in general all manner of Investitures of Benefices granted by Laicks. The principal reason that induc'd him to prohibit them was, that it very much hinder'd the Liberty of Elections, and render'd Princes the Masters and sole Dispositors of all Benefices.

For when a person canonically Elected could not enjoy his Benefice, nor be Consecrated till he had receiv'd Investiture from his Prince, it was unavoidably requisite before they proceeded to an Election they Elected one who was not so, the Election would be Invalid. By this means it absolutely depended on the Will of the Prince to confer Bishopsricks and Abbeyes on whomsoever he pleas'd. Oftentimes he granted them as a Reward for some Service done, or to the man who was the highest bidder. This was that Abuse which mov'd Gregory VII. absolutely to prohibit all Investitures of Benefices; and he carry'd it so high, as to forbid Bishops taking an Oath of Homage and Fealty to their Princes. Victor III. and Urban II. his Immediate Successors prohibited likewise in general all manner of Investitures. *Too of Charvres* tells us that Urban only forbade Princes the Corporal Investiture: but that he never prohibited them from concerning them with an Election to which they had a Right, as being Heads of the People, and that he had not taken away from them the Right of Consecration. However that Pope in the Council of Clermont absolutely prohibited all Investitures, and even the Bishop's Oath of Fealty to their Prince.

The State of the Contest in the time of Pafchal II.

It was in the time of Pope Pafchal II. that they began to have a more particular design upon the Ceremony of granting them by the Rod and Ring; and hence they rais'd a fresh Argument against Investitures, by looking upon those Ornaments as tokens of the Ecclesiastical Power appertaining to the Altar; from whence 'twas Concluded that the Prince in making use of this Ceremony seem'd to confer the Ecclesiastical Power. 'Tis thus that Pafchal explain'd himself in the Conference which he held at Chalons with the Emperor's Deputies; and 'tis chiefly upon this Reason those men argu'd, who look'd upon Investitures as an Heresy worse than Simony. The Princes on their side urg'd to no purpose, that they did not pretend by this Ceremony to bestow any Spiritual Power: That their Intention was only to invest the Bishops, as they did the other Lords, with the Temporalities which belong'd to the Church by the Grants of Princes. But the Enemies to this Right to render it the more odious would perfwade us that this Ceremony had another meaning. The Accommodation which was set on foot between Pope Pafchal II. and the Emperor Henry V. entirely remov'd the Difficulty: For it took away from the Bishops all the Fiefs and other Temporalities which they possess'd by the Donation of the Emperors since Charlemagne, which were the only Ones for which the Princes could justly demand the Right of Investitures; but it diverted the Churches of great, real and solid Goods, for a chimerical, fanciful Independance: The Bishops likewise did not relish this Accommodation, and so it came to nothing. The forc'd Consecration of Investitures made by Pope Pafchal was relented by some as an Heresy, and consider'd by others as a Dangerous Relaxation. There were some who would have it pass for a necessary Toleration, and others for a thing reasonable and Lawful.

The State of the Question under Calixtus II.

In the Beginning of the Popedom of Calixtus II. the Difficulty seem'd to be reduc'd to the Ceremony of Investiture with the Ring and Rod: At least those who were concern'd in the Negotiation thought so. Henry V. was very ready to renounce this, provide it did not prejudice his Prerogative; and if the Bishops and Abbots would hold their Fiefs and Royalities of him; take to him the Oaths of Allegiance, and pay him all the Dues to which they were oblig'd by virtue of the Estates which they possess'd. But the Pope always insist'd upon a General Prohibition of Receiving any manner of Investiture or Ecclesiastical Benefices at the hands of Laicks; to which the Emperor would never consent. The French themselves would not admit this Prohibition to extend to Bishopsricks and Abbeyes.

Remarks upon the Treaty concluded between Calixtus II. and Henry V.

In short the last Accommodation made between Pope Calixtus and Henry was a great deal more Advantageous to the Princes than the Ecclesiasticks. For the Princes pretended to these three things: (1.) That no Election of Bishops or Abbots ought to be made without their Consent. (2.) That the Person Elected ought to receive Investiture with the Pastoral Rod and Ring before he was Consecrated. (3.) That he was oblig'd to take an Oath of Fealty to them, and do them Homage for the Fiefs and Royalities which were dependent on them. Now by this Treaty it was granted to them (1.) That the Elections of Bishops and Abbots should be made in their Presence and Consequently with their Consent. (2.) That in Germany the Bishop Elect shall be invested with the Royalities (that is all the Estates which he holds of the Crown, by the Secprie, before his Consecration; and in the other States within six Months after his Consecration. (3.) It preserves to them all the Dues and Services to which the Bishops were oblig'd by Virtue of their Fiefs and Royalities. So that all the Alteration it made to the ancient Custom of the Emperors consist'd (1.) In that it took away the Ceremony of Investiture by the Pastoral Rod and Ring, and order'd that it should be done with the Secprie. (2.) That it restrain'd this Ceremony precisely to the Royalities, that is, to such Fiefs and other Estates which the Bishops held of the Crown. (3.) In that it permitted the Consecration of Bishops only in Germany before they had receiv'd Investiture, yet upon condition that they should receive it within six Months after.

The

The Treaty made between Pope Calixtus II. and the Emperor Henry V. was executed on both sides. *The Execution of the Treaty of the Schism* which was between Pope Innocent II. and his Adversary Peter de Leon, thought he had a favourable opportunity of re-entering upon the Right of Investiture. He made this Proposal in the Conference which he had with Pope Innocent at Liège, made with letting him know that he would not acknowledge him but upon this Condition. This very much Henry, started the Roman Prelates, but Saint Bernard perfwaded that Prince not to insist on this Pretension, and things remain'd in the same state wherein they were before.

This is what relates to the Empire: As to France the Kings had never any Contest with the Popes about Investitures: They enjoy'd them quietly even in the time of Gregory VII. who was not indeed pleas'd at it, but durst not call it forth with France upon that Subject. Under the succeeding Popes the Kings of France left off giving Investiture by the Pastoral Rod and Ring, and were pleas'd to confer it with re by a Writing or by Word of Mouth; so that the Popes whose chief design was to abolish that External Ceremony, left them in the quiet enjoyment of their Prerogative.

This Affair made a greater Noise in England than in France: For S. Anselm willing to be conformable to the Decrees of the Popes against Investitures, refus'd to pay Homage and Fealty to the Kings. This Contest lasted a great many years, and neither the Popes, nor the Kings of England would yield the point: But at last they both conform'd themselves to the Regulation of Calixtus II.

The Right of Investitures was not the Peculiar Prerogative of Emperors and Kings; but Dukes, Counts and other Lords who had Bishopsricks or Abbeyes in their States, possessing Fiefs or Revenues *in* their Dominions, did likewise enjoy the same Right. Thus it appears by a Letter wrote by Gregory VII. to Radulphus Arch-Bishop of Tours, that the Counts of Bretagne had been in possession of this Right of granting Investitures to Bishops, since that Pope commands them for having receded from that Custom which they had so long enjoy'd, in compliance to the Holy See. Saint Anselm tells us likewise that Robert Count of Flanders had been us'd to invest the Abbots after their Election. *Too of Charvres* in several places takes notice, that Robert Duke of Normandy granted Investiture to the Bishops and Abbots of that Province. The Counts of Champagne, Anjou and Savoy had the same Custom, and even the petty Lords assum'd this Privilege to themselves: As the Lord of Retz, whom we find in the *Charulary* of St. Denis of Nogent, to have granted to Hubert the Investiture of that Abbey with the Crosier, so that when Gregory VII. and the other Popes condemn'd Investitures, this did not only extend to Emperors and Kings, but likewise to Dukes Marquises, Counts, and in general to every Lay Person whether Man or Woman.

The Lateran Council which approv'd of the Treaty about Investitures, made between Pope Calixtus II. and the Emperor Henry, is that which is call'd the first general Lateran Council. It was held in March A. D. 1123. and compos'd of three hundred Prelates or thereabouts, according to the Testimony of *Sugerus* Abbot of Saint Denis, who was present at the Council, a more creditable Witness than *Calixtus* in the Abbot of *Uperge*, who reckons four hundred Twenty Six; and then *Pandulphus* who tells us of the year almost a Thousand. There were two and Twenty Canons made in this Council.

The First renews the Canons made against the Simoniacs, and ordains that all those who shall have obtain'd any Ecclesiastical Dignity for Money, shall be turn'd out of it.

The Second forbids the bestowing the Dignities of a Provost, Arch-Priest or Dean on any but Priests, or that of Arch-deacon on any other but Deacons.

The Third renews the Prohibitions made by the Laws of the Church against Clerks having Wives or Concubines, or to live with Women, excepting such as are exempted in the Canon of the Council of Nice.

The Fourth imports that the Laicks, how pious soever they may be, shall not have the Disposal of the Revenues of the Church, and that this shall be Peculiar to Bishops, and declares those Princes and Laicks who shall attribute it to themselves Sacrilegious.

The Fifth renews the Prohibition of Marriages among Relations.

The Sixth declares the Ordinations made by the Arch-Heretic *Burdin* after his Condemnation, and those that had been made by the false Bishops whom he had ordain'd, to be Null and Void.

The Seventh Prohibits Arch-deacons, Arch-Priests, Provosts and Deans from giving any Benefices having the Charge of Souls, or Prebends, without the Consent and Approbation of the Bishop.

The Eighth pronounces an *Anathema* against any Person whatsoever who shall seize upon the Town of Benevento.

The Ninth renews the Prohibitions made in the Canons, against admitting those who had been Excommunicated by their Bishop to the Communion.

The Tenth prohibits the Consecrating of a Bishop, who has not been Elected Canonically.

The Eleventh grants remission of Sins to those who go to *Jerusalem* to aid the Christians against the Infidels, puts their Persons, their Families, and their Estates under the Protection of the Holy See; prohibits the offering any Violence to them under the Pain of Excommunication; and enjoins all those, who were Cross'd to go into the Holy Land, or into Spain, and who having chang'd their Minds, had laid aside their Cross, to take it up again, and go that expedition within a year under the Pain of Excommunication.

The Twelfth abolishes the Custom of seizing on the Estates of those who dy'd without Heirs.

The Thirteenth Orders that they shall be declar'd Excommunicated who shall violate the Truce enjoy'd for Certain Days.

The Fourteenth prohibits Laicks from seizing on any Oblations made to Churches, and from including any Churches within the Bounds of Castles.

The Fifteenth is against Counterfeit Coiners.

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The Sixteenth Excommunicates those who Rob or exact any Tribute from the Pilgrims who go to Rome or to any other Places of Devotion.

The Seventeenth prohibits Abbots and Monks; from admitting Sinners to Publick Penance, from visiting the Sick, from performing the Extream Unction, and from singing Solemn and publick Masses, and enjoys them to receive from their Bishop the holy Chrism, the holy Oyls, and Ordination.

The Eighteenth enjoys that the Curats shall be Established by the Bishops, and that no person shall receive a Church or Tiths from the hand of Laicks without the Consent of the Bishop.

The Nineteenth imports that the Monasteries shall continue to pay the Bishops the Services and Duties which they have paid them since the time of Gregory VII. and it takes away from Abbots and Monks the Right of claiming the Possession of Thirty years, in order to hold those Churches which belong to the Bishops.

The Twentieth provides for the Security of the Church Revenues.

The Twenty first does again prohibit Priests, Deacons, Sub-Deacons and Monks from having Wives or Concubines, and Declares the Marriages which they have contracted, Null. This is the Canon which expressly pronounces the Nullity of the Marriages of such Persons as are in holy Orders.

The Twenty second declares the Alienations of Church Revenues made by Bishops, Abbots, or any other Ecclesiasticks Null, and Void.

This is the Summary of what we have left of the general Lateran Council, held under Pope Calixtus II. who dy'd the Year after. To compleat the History of those three Popes already mention'd, we have nothing more to do, than to give you an Extract of the Letters which they wrote.

Five Letters of Paschal II. — *Paschal II.* was he, who wrote most; of which a Collection is made of an hundred and seven, other Collectors of Canons.

In the First he congratulates those Persons of the *Croisade* in the Holy Land, for the Victories they had gain'd.

In the Second he confirms the Establishment of a new Monastery in the Diocess of *Chalon*, and the Treaty which had been made between the Religious of that Monastery and those of *Molme* by the Arch-Bishop of *Lions* according to the order he had receiv'd from *Urban II.*

In the Third he commends Saint *Anselm* Arch-Bishop of *Canterbury* for the Steadfastness he shew'd in standing up for the Rights of the Church.

In the Fourth directed to *Bernard* Arch-Bishop of *Toledo*, he confirm'd the Primacy of that Church.

The Fifth and Sixth are not two distinct Letters. The former of the two is only a fragment of the latter, whose inscription has been chang'd: It is directed to an Arch-Bishop of *Poland*, who scrupled to take an Oath to the Pope, in receiving the *Pall*. He therein magnifies the Dignity and Authority of the Church of *Rome*, and the Necessity of the *Pall*.

The Seventh is directed to *Robert* Count of *Flanders*, whom he commends for having executed his Orders touching the Church of *Cambray*; and whom he exhorts to persecute the Emperor *Henry IV.* and the Inhabitants of *Lige*, to whom that Prince was retir'd.

The Clergy of *Lige* having procur'd a Copy of this Letter return'd a very smart reply to it: Wherein they made it appear how contrary that Order which the Pope gave in this Letter of making War against them, was to the Spirit of the Church, and to the Charity which the Pope, the Common Father of all the Faithful, ought to bear towards all the Churches. They say that they could not tell how to believe that the Pope had approv'd of the Destruction of the Church of *Cambray*, and the Outrages which had been there committed, had they not learn'd from his own Mouth, that all this was done by his Order; without mentioning the dividing of that Bishoprick into two, and the Expulsion of *Gautier* who was Bishop thereof. They make mention of several Instances to prove that one ought not to make use of the Sword, or engage in a War to put the Sentences of Excommunication in Execution: That moreover they have done nothing which deserv'd either Death or Excommunication: That they were Excommunicated only because they had paid to their Lawful Sovereigns the Respect which they ow'd him, according as they were oblig'd by the Law of God: That they are not Simonical, but on the contrary avoid those who are so, and that they have no less abhorrence to those who pretending to give Ecclesiastical Graces for nothing, sell them under a pretence of Charity: That in fact they had not been Excommunicated by their Arch-Bishop, and that they suppos'd they had not been Excommunicated by the Pope, since he could not do it without hearing them first. That no one could say that they were Excommunicated, because they Communicated with their Bishop, who would not fail in his Duty towards his Prince, since therein that Prelate had done his Duty, and had greater Reason to fear the Curse which God had pronounc'd against those who obey'd not his Commandments, than that which some Popes have within a while invented against those who would not be Rebels to their Lawful Prince: That the Holy Fathers inform us that Kings ought not to be Excommunicated, or at least but very rarely: That according to Ancient Custom they stand to the Decisions of their Metropolitans and of their Provincial Synod, and they did not recognize those Legates Discipline, but were the Cause of rising Churches and of the Wars: That they liv'd as Regular Clerks, according to the Rule of the Canon. Lastly, they inveigh'd against the Memory of *Gregory VII.* who was the first that stirr'd up the People against their Emperor, and was for extending the Spiritual Power of binding and unbinding even to Temporalties; which they prov'd to be contrary to the Maxims and Practice of the Popes his Predecessors.

The Eighth Letter of *Paschal* is directed to the Clergy and People of *Bamberg*, to whom he recommends *Otho* their Bishop Elect.

By the Ninth, directed to *Henry* King of *England* he exhorts that Prince to renounce his Right of Investitures.

By the Tenth he advises *Didacus* Bishop of *Compostella*, to take care that his Clergy live regularly, to hinder forbidden Marriages, and not to suffer the Monks to live with the Nuns.

The Eleventh is the Bull of Canonization of *Peter* Bishop of *Anagnia*, by which he orders that his Feast should be celebrated on the third of *August*.

In the Twelfth directed to *Gelehard* Bishop of *Constance*, and to *Oderick* Bishop of *Passaw*, he determines that those who unwillingly converse with Excommunicated persons by necessity or in duty, are not liable to Excommunication.

By the thirteenth he cites the Laity and Clergy of *Augsburgh*, who accus'd their Bishop; and By the fourteenth congratulates their being reconcil'd to him.

By the fifteenth he advises the Clergy and Laity of *Arles* to Elect another Arch-Bishop in the place of *Gibeline*, who had been made Patriarch of *Jerusalem*.

In the sixteenth he congratulates *S. Anselm* for his being reconcil'd to the King of *England*, and grants him a Power of absolving those who had oppos'd the Decrees of the Holy See about the Investitures of Benefices granted by Laicks, or who had done Homage to the King for Ecclesiastical Preferments.

In the Seventeenth he advises *Gerard* Arch-Bishop of *York* to submit to the Arch-Bishop of *Canterbury*.

By the Eighteenth he writes to *Baldwin* King of *Jerusalem*, to subject all the Churches which shall be conquer'd by him to the Church of *Jerusalem* as their Metropolis.

In the Nineteenth he grants this Privilege to *Gibeline* Patriarch of *Jerusalem*.

In the Twentieth, he declares to *Bernard* Patriarch of *Antioch*, that he did not thereby intend to prejudice his Rights.

In the Twenty first he orders *Oraca*, the Daughter of the King of *Casile*, to part from *Alphonso* King of *Aragon* her Kinsman in the third Degree.

The Twenty second is the Draught of a Bull which he had thought of making, according to the first agreement which he had made with the Emperor *Henry V.* whereby he enjoys the Bishops and Abbots of *Germany* to abandon all the Fiefs and other Estates which they held of the Empire, upon Condition that the Emperor should make no pretension to the Estates which had not been bestow'd on the Church by the Emperor.

The Twenty third is written to *John* Cardinal Bishop of *Freescati*, to *Leo* of *Vercelli*, and to other Cardinals, who were met at *Rome* to Cancel the Decree of Pope *Paschal*, whereby he had granted the Right of Investiture to the Emperor *Henry*.

In the Twenty fourth directed to *Guy* Arch-Bishop of *Vienna*, he himself cancels this Decree, and declares the Concession null and void.

In the Twenty fifth he advises the Clergy of *Augsburgh*, that he had interdicted their Bishop five Years ago, upon the Complaints that had been prefer'd against him; and that since that Bishop never appear'd to clear himself of the Crimes laid to his Charge, he thought it not convenient to take off the Interdiction pronounc'd against him.

In the Twenty sixth, he refers this Affair to the Determination of *Arnulphus* Arch-Bishop of *Metz*.

The Twenty seventh directed to the Chapter of *Augsburgh* does not at all agree with the two former: For he therein excuses the Bishop of *Augsburgh*, and refers his Affair to *Guy* Bishop of *Cairz*; which has made *Baronius* suppose that it was surreptitious.

In the Twenty Ninth written to the Patriarch of *Antioch*, he renews the Declaration which he had formerly made; that by the Letter which he had written in favour of the Patriarch of *Jerusalem*, he did not pretend to prejudice the Rights of the Church of *Antioch*. He wrote the same thing to *Baldwin* King of *Jerusalem* by the Twenty Ninth.

In the Thirtieth he wrote word to *Henry* King of *England* that he would not meddle with the Rights and Privileges of the Church of *Canterbury*.

In the Thirty first directed to the same Prince he complains of their having turn'd *Tustin* Arch-Bishop of *York* out of his Church, without having observ'd any forms of Justice.

In the Thirty second written to *Pontius* Abbot of *Cluny*, he orders that in the Communion they should give the Bread and Wine apart, which was contrary to the Custom of *Cluny*; where sometimes they dy'd the Host in the Wine. However he excepts Infants and Infirm persons.

In the Thirty third he sent word to *Osmbert* Arch-Bishop of *Sens*, that he had Consecrated him who had been Electd Bishop of *Paris* without prejudicing the Rights of the Church of *Sens*.

By the Thirty fourth directed to *Lambert* Bishop of *Avras*, he confirms the Division which had been made by his Predecessor *Urban II.* of the Bishoprick of *Avras*, from that of *Cambray*; gives two Arch-Deaconies to the former, and orders it should enjoy all the Territories which depended on it formerly.

By the Thirty fifth he wrote word to the Bishops of the Provinces of *Rheims*, *Sens*, and *Tours*; that he had committion'd them with *Lambert* Bishop of *Avras*, to give King *Philip* Absolution, in case he should freely part with *Beitrards*. To this Letter is annex'd the Oath which that Prince and *Beitrards* took at *Paris* in the Year 1104. in the presence of those Bishops, to have nothing more to do with each other.

In the Thirty sixth he Committions *Osmbert* Arch-Bishop of *Sens* to try the Difference which was between the Abbot of *Vezelay* and the Abbot of *Flavigny*.

The Thirty seventh is the Bull of the Legation of *Gerard* Bishop of *Angoulême*, in the Provinces of *Bourges*; *Bordeaux*; *Auche*; *Tours* and *Bretagne*.

In the Thirty eighth directed to *Novigand* Bishop of *Autun*, he confirms his Election, and orders that he shall freely enjoy all the Revenues of his Church.

The next written to *Stephen* Bishop of *Autun* contains some thing like the former.

The Six next Letters are directed to *Saint Anselm* Arch-Bishop of *Canterbury*. In the forty second he answers to several questions which that Arch-Bishop had proposed, especially about the Investitures of Churches, and he therein determines that a Bishop may receive Ecclesiastical Revenues from the hands of Laicks, who bestow them, on the Church, provided it were within his own Diocess, but that he ought not to receive those which are in another Diocess, and that Abbots ought not to receive them but from the hands of Bishops: That one might not receive a Church from the King, as a Recompence of those Ecclesiastical Revenues which he had seiz'd upon: That an Ecclesiastical ought not to pay Homage to a Lay Prince: That the Sons of Priests may be admitted into Holy Orders: That it was better in case of extremity one should receive the *Vaticum* from the hands of a Married Priest, rather than not receive it at all.

In the forty sixth, he wrote word to the Clergy of *Terruane*, that they ought not to suffer any Mar-ry'd Clergy amongst them.

The forty seventh is a Privilege granted to the Monastery of *St. Sophia* near *Benevento*.

The forty eighth directed to *Richard* Arch-Bishop of *Narbone*, is a confirmation of the Revenues and Privileges appertaining to that Arch-Bishoprick, with Prohibitions against making any attempts on them.

In the forty ninth he prohibits two Abbots from admitting into Communion two persons Excommu-nicated by the Arch-Bishop of *Narbone*.

In the fiftieth directed to *Robert* Arch-Bishop of *Mentz*, he wrote against the Investitures of Churches, which Places made with the Pastoral Rod and Ring. He therein renews the Decree of the Council of *Placentia* under *Urban II.* against the Clerks Ordain'd during the Schism, and refers to a Council to determine how they ought to proceed against Excommunicate and Schismatical persons who had procur'd themselves to be Ordain'd Bishops.

The fifty first is a Privilege granted to the Abbey of *Vezelay*.

The five next Letters are written in favour of that Abbey.

The fifty seventh and eighth confirm the re-establishment of the Bishop of *Aras*.

In the two next he nominates Umpires to decide the difference between the Clergy of *Aras* and the Monks of *St. Vaast*.

The next Letters to the seventy sixth are particularly in favour of the Abbey of *Cluny*. He grants that Abbot a Power of wearing the Mitre and the Crozier, and the Pontifical Habits: but forbids him to cause the Holy Christ to be Consecrated in his Abbey.

In the seventy sixth he commends *Otto* Bishop of *Bamberg*, for not accepting of that Bishoprick from the hands of the Emperor.

In the seventy seventh, he recommends to the Clergy of *Paris*, *Gualon* their Bishop, and exhorts them to joyn with him in the recovery and preservation of the Revenues of their Church. He therein prohibits the Great Prebendaries from exacting Homage from the Demi-Prebendaries.

The four next are directed to *Guy* Arch-Bishop of *Vienna*, Legate of the Holy See: In the first he confirms to him his Privileges: In the second and third he orders him to determine the difference which was between the Canons of *Bezançon* and those of *St. Stephen* in the same City: And in the last he confirms what that Arch-Bishop had done in the Council of *Vienna*. The Contest between the Canons of *St. John* and *St. Stephen* of *Bezançon* was about the Right of the Cathedral. The Pope had refer'd the Determination thereof to *William* the Predecessor of *St. Stephen* could prove that they had been in quiet possession of the right of the Cathedral for thirty years past, they should enjoy it without any more dispute. It was upon this and several other differences that their Cause was refer'd to the Arch-Bishop of *Bezançon*, who having call'd a Council at *Tornu*, in the Year 1115, found that the Canons of *St. Stephen* produc'd very forty Witnesses to prove their Possession, and thereupon adjudg'd the Right to the Chapter of *St. John*. Pope *Paschal* II. confirm'd with this Sentence, as appears by his third Letter written to *Guy*: but *Calixtus II.* confirm'd the Judgment of the Council of *Tornu*. But this did not put an end to the dispute, till Cardinal *Hugh* united those two Churches by a Treaty concluded between them, *An. Dom. 1153*.

In the eighty fourth, he confirms the Limits granted to the Citadell of *Velitra* by *Gregory VII.*

In the eighty fifth, he wrote word to *William* Arch-Bishop of *Melphi*, that he put down the Bishoprick established in the Burrough of *Lavelle*, and confirms the Privileges of the Church of *Melphi*.

In the eighty sixth directed to *Guy* Bishop of *Pavia*, he confirm'd the Rights and Privileges of the Church of *Pavia*.

Most of the following Letters are confirmations of Privileges.

The ninety sixth, ninety seventh, ninety ninth, the hundredth, hundredth and first and second are written to *Henry King of England*, and to *St. Anselm* about Investitures, and about the Prohibition made against admitting the Sons of Priests into Orders.

The next Letters are likewise directed to the same Persons, and have regard to the Affairs of *England*: such as the Institution of the Bishoprick of *Ely*, and the Translation of *Radulphus* from the Bishoprick of *Rechester* to the Arch-Bishoprick of *Canterbury*. In the ninety eighth directed to *Osborn* Bishop of *Exon*, he determines that he ought to allow the Monks to have a Church-yard within their Monastery to Bury their Dead.

These Letters are followed by several fragments of other Letters Attributed to this Pope, in the Collection of *Gratian*, several of which are against the Laicks who were for conferring the Investiture of Churches,

Churches, or seiz'd on their Revenues; others about Tenths; some whereby the Monks were prohibited from claiming the Rights which belong'd to Bishops, or from exempting themselves from their Jurisdiction; and others against Marriages between Relations.

Pope *Gelasius II.* being but a short time on the Chair, wrote but a very few Letters.

In the first directed to all the Prelates of the Kingdom of *France*, he gives them to understand that if the Emperor being unexpectedly come to *Rome* had drove him thence, and that afterwards he threaten'd II. to do him all the mischief he could, if he would not grant him what he desir'd. That he had return'd this Answer to him, that he was ready to determine the difference which was between the Church and the Empire, at *Milan* or at *Crimona*, about *St. Luke's*-day, by those whom God had appointed to be Judges in the Church: That notwithstanding this proposal, he had set on the Chair *Maurice* Arch-Bishop of *Brague*, Excommunicated by his Predecessor Pope *Paschal*: That thanks be to God the Emperor had not been favour'd by any of the *Romans* in this proceeding; but only by those of the Faction of *Ghiberi*. He exhorts the Prelates of that Kingdom to find out ways of vindicating the Honour of the Church.

The second directed to *Bernard* of *Toledo*, is upon the same Subject.

In the third he exhorts the Clergy and Laity of *Rome* to have no Correspondence with *Maurice* the Intruder, who was both Perjur'd and Excommunicated.

In the fourth, he Congratulates *Gautier* Arch-Bishop of *Ravenna*, his being advanc'd to that Arch-Bishoprick, and the re-union which he had procur'd between that Church and the Holy See; in pursuance whereof, he restores to the Arch-Bishoprick of *Ravenna* all the Bishopricks of *Amilia*, which had been taken away from it during the Schism, and granted him the Pall.

In the fifth he recommends to the Christians who were at the Siege of *Saragossa* to receive him whom he had Consecrated Arch-Bishop of that City, and grants Indulgences to all who should Die in that Expedition.

The sixth and seventh are Privileges granted to the Abbey of *Cluny*.

Calixtus II. wrote more Letters.

By the first he informs *Adalbert* Arch-Bishop of *Mentz* of his Election to the Popedom.

The second is a confirmation of the Constitutions of the Order of *Cîteaux*.

The third is a Confirmation of the Privileges, Rights, and Revenues of the Church of *Vienna*.

The fourth is written to the Bishops of *France*, about the taking of *Maurice* *Bardin*.

The fifth is a Congratulatory Letter to the Emperor *Henry V.* upon the Conclusion of the Treaty which he had made with the Holy See about Investitures.

By the sixth he confirms the Privileges of the Church of *Brague*.

By the seventh and eighth those of the Church of *Bamberg*.

By the ninth and tenth those of the Abbey of *Vendôme*.

In the eleventh, he refers to the Bishop of *Langres* a difference which was between the Monastery of *St. Peter* the *Lively* of *Senz*, and the Abbots of *Melfin*, and of *St. Remy* of *Rheims*.

The next are written in favour of the Chapter of *St. John* of *Bezançon*, to whom he adjudg'd the Right of the Cathedral.

The four next are Privileges granted to the Abbey of *Tornu*.

The twenty first and second are other Privileges granted to the Abbey of *Cluny*.

The twenty third is a Letter of Compliment to King *Lewis* the *Great*, to whom he recommends his Legat.

The twenty fourth is directed to *Gerbert* Bishop of *Paris*: He therein orders that all the Churches and Abbays of his Diocess shall be subject to him, and that the Canon of his Church who had been made a Bishop, shall no longer hold his Prebend.

In the twenty fifth, he permits a certain Lord of *Germany* to found a Monastery; upon Conditions, that the Revenues which he bestow'd should be under the Protection of the Holy See, to which that Monastery should give every fourth Year an *Albe* and some white Vestments; and that neither he nor his Successors should have any thing to do with what related to the Monastery.

In the twenty sixth and seventh, he approves the Institution of the Regular Canons in the Churches of *Benriad* and *Berechtesgaden*.

By the twenty eighth, he Establishes *Gerard* Bishop of *Angoulême*, his Legat in the Provinces of *Bordeaux*, *Auche*, *Tours*, and *Bretagne*.

In the twenty ninth directed to the Bishops of *Orleans* and *Paris*, he confirms the Prohibitions made by his Legat against Celebrating Divine Service, where-ever *William* the Son of Count *Robert*, who had Marry'd the Daughter of the Count *Angers* his Kinsman, should be.

In the thirtieth directed to *Pontius* Abbot of *Amiane*, he adjudg'd to that Abbot a Priory, which was Contested between him and the Arch-Bishop of *Arles*, and the Monks of the Abbey of *la Chaise-Dieu*.

In the thirty first and second, he order'd that those who pillag'd the Revenues of the Village of *Monzadin*, belonging to the Chapter of *Mafcon*, shall be Excommunicated.

In the four next, he confirms the Primacy of the Arch-Bishoprick of *Toledo*.

To these Letters is annex'd a Letter of *Lewis* the *Great*, directed to that Pope, as an Answer to that which he had sent into *France* upon the taking of *Burdin*; wherein, after he had declar'd to him the Joy he conceiv'd at this Success, he returns him thanks for having superseded for a while the Sentence pass'd against the Arch-Bishop of *Senz*, in favour of the Arch-Bishop of *Lions*; and desires he would be pleas'd wholly to revoke it, observing to him that he had laid this business very much to heart, and would expole himself and his Kingdom to the utmost dangers, rather than put up such an affront. He puts his Holiness in mind of the great services which the Kings of *France* had always done to the Holy

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Holy See, and of those which in a particular manner he had done for him by being present at the Council of Rheims, wherein he had more regard to the Honour of the Holy See than to his own Interest. He conjur'd him as an acknowledgment of those good turns, that he would be pleas'd to preserve the Church of *Sens* in its Ancient Liberty, which could not be taken away from it by a Privilege granted by Stealth, and without his knowledge, to the Arch-Bishop of *Lions*.

The four Sermons upon St. James attributed to *Calixtus II*. Published by *Marians*, and inserted in the *Bibliotheca Patrum*, are supposititious pieces, and unworthy of that Pope.

CHAP. III.

The History and Letters of the Popes, Honorius II. Innocent II. Celestine II. Lucius II. and Eugenius III.

Honorius II.

POPE *Calixtus* being Dead, *Leo Franchipani* forbade the Cardinals to proceed to a New Election till three days after, under pretence, that they might have time sufficient to deliberate on the Choice they were to make, and to consult the Canons, relating to Elections thereupon. *Franchipani's* design was to get *Lambert* Bishop of *Osia* Elected; the People were for the Cardinal of *St. Seseben*, whom *Franchipani* seem'd also to favour: But, the Cardinals casting an eye upon *Thibaud*, Priest, and Cardinal of *St. Anastasius*, gave their Votes for him, and would have Proclaim'd him Pope under the Name of *Celestine II*. When in the mean time *Leo Franchipani*, observing the People were against this Election, propos'd to them the aforesaid *Lambert*; who was soon after Proclaim'd by the common suffrage of the Clergy and People, was clothed in his Pontifical Habit, and Nam'd *Honorius II*. Nevertheless, the better to gain the Cardinal's Approbation, in few days after he threw off his Papal Ornaments in their presence; which won so extremely upon them, that they were soon brought to acknowledge him and confirm his Election. He Govern'd Peaceably and Prudently the Holy See for five Years and two Months. In the Year 1135, he Excommunicated *Frederic* and *Conrade*, Nephews to the Emperor *Henry V.* who would have seiz'd upon the Empire, and who made War upon *Letharius*. In 1127 he declar'd War himself against *Roger* Count of *Sicily*, who pretended to have a right to the Duchies of *Calabria* and *Apulia* Independent from the Pope. The Year after he Excommunicated this Prince, and dy'd the 14th of February, in the Year 1136.

Innocent II.

After the Death of *Honorius II*. the Cardinals that were then present, on the same day Elected *Gregory* Cardinal of *St. Angelo*, who was then Nam'd *Innocent II*. At the same time Cardinal *Peter* of *Leon*, formerly a Monk of the Abbey of *Cluny*, caus'd himself to be Elected, under the Name of *Anacletus*, by another Faction of Cardinals. The Party of Cardinal *Peter* was by much the stronger, which oblig'd those that were for *Innocent* to retire to strong Holds, and afterwards to fly with that Pope to the City of *Pisa*. This occasion'd *Innocent* to come into France, where an Assembly of Prelates was held on his account at *Etampes*, in the Year 1130, to which St. Bernard was sent. He spoke very notably in favour of *Innocent*, and his Opinion was follow'd by the whole Council. This Pope being thus acknowledg'd by France went immediately thither, and was splendidly receiv'd at *Orleans* by King *Lewis the Great*, and several Bishops that came to wait on that Prince. From thence he set forwards to *Chartres*, where *Henry I.* King of *England* acknowledg'd him likewise. He had not long after the Approbation and Consent of the Emperor *Letharius*, whom he went to meet at *Liege* in the beginning of the following Year. This Prince receiv'd him very honourably, but however he would needs make use of this occasion to get the Investitures restor'd. This very much surpris'd the Emperor, and St. Bernard labour'd all he could to dissuade the Emperor from insisting on such a Demand.

At the breaking up of this Conference, the Pope held a Council at *Rheims*, at which he Crown'd King *Lewis* the Younger, in the Room of his Brother *Philip*, then lately dead. After this Council was over he made some short stay at *Auxerre* and thence return'd into *Italy*, having first comply'd with *Lutharius*, who thereupon promis'd to march to *Rome* and Re-Establish him in the Papal Chair. Upon this *Lutharius* kept punctually to his word; came to *Rome*; put *Innocent* in possession of the Palace of *Lateran*, and in recompence was Crown'd Emperor by this Pope in the Year 1133. But, notwithstanding all this; *Peter* of *Leon* and his Party, being come Masters of all the Strong Holds in and about *Rome*, and *Lutharius* likewise being oblig'd to Return home, *Innocent* was constrain'd to retire a second time to *Pisa*, where he call'd a Council in the Year 1134. The Church of *Milan* soon came under the Obedience of *Innocent II*, thro' the perswasion of St. Bernard and the Legates which this Pope had sent thither. But the Province of *Guienne* declar'd for *Peter* of *Leon* thro' the Subtlety of *Gerard* Bishop of *Angoulême*, who had perswaded *William* Duke of this Province that this was the Rightful Pope, and who for recompence was made Legate in conjunction with *Giles* Cardinal Bishop of *Freycati*. These condemn'd *William* Bishop of *Poitiers*, caus'd him to be driven out of his Diocess and placed another in his Room. They likewise dispossest the Bishop of *Limoges* and insert'd *Ranulphus* of *Duras* in his See. Hereupon St. Bernard and *Geoffrey* Bishop of *Chartres*, went to *Guienne* and conferring with the Duke at *Pontigny*, easily inclin'd him to own *Innocent* for Pope. But whereas he would by no means consent to the Re-establishment of the Bishops that had been suspended, St. Bernard to surmount his Obstinacy, took the blessed Sacrament and carrying it to the Place where the Duke was, conjur'd him in the Name of *Jesus*, and with such terrible words that he frighten'd Duke fell flat upon the Ground and was forc'd to be reconcil'd to the Bishop of *Poitiers*. The

The Bishop of *Angoulême*, who had also possest himself of the Arch-Bishoprick of *Bordeaux*, dy'd some small time after, whereby the Schism was entirely suppress'd in *Guienne*. *Roger* Duke of *Sicily* was now the only Prince that continu'd in the Interest of *Peter* of *Leon*, and this by reason that he had receiv'd the Title of King from him, and moreover was in possession of that part of the Patrimony of St. Peter which lay in the Province of *Benevento* which he had no mind to restore to the Holy See. Yet Duke *Ranulphus* having defeated him in a signal Battle, prevented his attempting any thing against Pope *Innocent*. *Peter* of *Leon* dy'd in the Year 1138. A little while after his death, those of his Party plac'd in his stead the Cardinal *Gregory* to whom they gave the name of *Viktor*, but this Person finding his side too weak to hold out against *Innocent*, came and publicly surrender'd his Pretensions to him in the Year 1139. Afterwards *Innocent* held a Council at *Lateran*, in which the Favourers of *Peter* of *Leon* were solemnly condemn'd, and the Ordinations made by this Pope declar'd Null and Void. Some time after *Innocent* was taken by Duke *Roger*, which occasion'd the Agreement afterwards made between them. This Pope dy'd the 24 of September in the Year 1143. The same day *Guy* a Priest and Cardinal of *St. Mark* was chosen Pope by the Cardinals, and proclaim'd under the name of *Celestine II*. He had no Competitors in his Election, but his Pontificate was of no long continuance, for *Celestine* he dy'd 5 Months and a few days after, on the Eighth of March in the Year 1144. He was succeed'd by *Gerard* Cardinal of the Holy-Cross, who took the name of *Lucius II*, whose Pontificate *Lucius II* was very much molested by the War with *Roger* Duke of *Sicily*, with whom nevertheless he at length made a Truce, and by the Revolt of some *Italians* who had a mind to assert the Authority of their Senators that were Assembled in the Capitol. This Pope dy'd of Grief as some will have it, but as others say, he was kill'd by the fall of a Stone about the End of the first Year of his Pontificate, the 26th of February in the Year 1145.

Bernard, Native of *Pisa*, Abbot of *St. Anastasius* and Disciple of St. Bernard was chosen in his place *Eugenius III* by the Cardinals under the Name of *Eugenius III*. This Pope the People would have Oblig'd before III. his Consecration to have confirm'd the Sovereignty of the Senators, to avoid doing which he retir'd to the Monastery of *Fosca* where he was proclaim'd and Consecrated Pope. Some time after his Consecration he retir'd to *Rome*, where he liv'd for a while in a strong hold; but at length, not thinking himself in sufficient Security, he retir'd to *Viterbe*. He was no sooner gone but *Jordanes*, who had taken upon him the Quality of a *Patrician*, made himself master of *Rome*, Pillag'd all the Cardinals and Great Mens House that would not submit to his Government, built divers Citadels in the City, and also made one of the Church of St. Peter. Against him, *Eugenius* pronounc'd the severest *Anathema*; and by the Assistance of the Militia of *Tivoli* forc'd the *Italians* to make Peace, to abolish the Dignity of *Patrician*, and to receive a *Presbiter* and Senators which he should deputee to govern them in his Absence. This Agreement being Concluded, he return'd to *Rome*, and kept the Feast of *Christmas* there; but the *Romans* being unmindful of the Articles of the Peace, and given to Rebel, *Eugenius* was forc'd to get away secretly to *Tivoli*, whence he retir'd to *Pisa* and from thence into France in the Year 1147. He was there kindly receiv'd by King *Lewis* and had several Councils in favour of the Croisade, and continu'd above a Year in that Country. He return'd into *Italy* towards the End of the Year 1148, where after having undergone divers fatigues of War, he at length became Master of the Church of St. Peter in the Year 1150. He dy'd at *Tivoli* the Ninth of July in the Year 1153. His Body was carry'd to *Rome* and Interr'd in St. Peter's Church.

The Letters of these Popes contain nothing very remarkable.

Honorius II. has writ but very few.

His first was upon occasion of the Death of *Pontius* a Monk of *Cluny* who dy'd out of his Abbey. The Letter he gives *Peter* the Venerable Abbot of *Cluny*, to Understand that he had bury'd him in holy Ground of *Honorius II*.

The Second and Third are writ concerning the *Pall* which he Grants to *William* Elected Arch-Bishop of *Ty* and Consecrated by the Patriarch of *Jerusalem*.

In the Fourth he recommends to the King of *Denmark* the Legat which he had sent into his Kingdom.

By the Fifth he receives *Henry*, Son of *Lewis VI.* of France being design'd for the Church, under the Protection of the Holy See.

In the Sixth, directed to the Clergy of *Tours*, he confirms the Excommunication pronounc'd by his Legat against *Fulco* Earl of *Angers*, by reason that he did not break the Marriage between his Daughter and *William* Son of Lord *Robert*.

The Seventh is a Confirmation of the Privileges granted the Abbey of *Cluny* by his Predecessors.

The Three following relate to the Legateship of Cardinal *John* de *Crete* into *England*.

The Last is Address'd to the Bishops of the Province of *Tours* to exhort them to Observe the Decrees of the Council of *Nantes*.

The Letters of Innocent II are very many.

In the First he confirms the Judgment of the Council of *Tours* against the Associates of *Thomas* the Letter'd Prior of *St. Viktor* as likewise against those of *Archembaud* Sub-Dean of *Orleans*, adding several Punishments which were before Omitted.

By the Second he gives all the Lands which the Princess *Matilda* enjoy'd in *Italy*, and which she had left to the Holy See, to the Emperor *Lutharius* and *Henry* Duke of *Bavaria* his Son in Law, on condition that they swear Fealty and do Homage to the Church of *Rome*, and moreover to pay yearly a Hundred Pound in Gold.

The Third is a Confirmation of the Immunities and Revenues belonging to the Church of *Pistoia* in *Tuscany*, Address'd to the Bishop of that City.

The Five Letters following are written to the Patriarch of *Jerusalem* and *Antioch*, and the other Bishops of the East for Conservation of the Dignity and Rights of *Fulcus* Arch-Bishop *Tyr*.

In the Ninth he confirms the Grant made by Pope *Honorius III.* to *Roger*, of the Kingdom of *Sicily*, *Duchy of Apulia* and Principality of *Capua* together with the Title of King.

The Next following contain the Condemnation of *Peter Abaelard* and *Arnold de Bresse*.

The Twelfth is a Privilege granted to the Abby of *St. Memme*.

In the Three Next he confirms the Power of the Arch-Bishop of *Hambourg* over the Bishopsricks of *Denmark*, *Sweden*, and *Normy*.

In the Sixteenth he Admonishes *Hugh* Arch-Bishop of *Rouen* to comply with the King of England his Master, and to permit the Abbots of *Normandy* to pay Fealty and Homage to him.

In the Seventeenth, he acquaints King *Lewis* that he is Arriv'd in perfect Health at *Cluny*.

In the Eighteenth he commands *Geoffrey* Bishop of *Chartres*, and *Stephen* Bishop of *Paris*, to restore to *Archibaud* Sub-Dean of *Orleans* and his fraternity, the Benefices and Goods that had been taken from them.

In the Nineteenth, he orders the same Bishop of *Paris* to take off the suspension which he had awarded against the Church of *St. Genevieve*.

The Four next relate to the Abbey of *Vezelay*, to which he orders an Abbot, and whose Privileges he confirms.

In the Twenty-fourth, he commands *Aloisius* Abbot of *Anchin* to take care of the Church of *Arras*, of which he was Elected Bishop.

In the Twenty-fifth, he confirms the Rights and Privileges of the Bishop of *Bamberg*.

In the Twenty-sixth, he receives *Hugh* Arch-Deacon of *Arras*, under protection of the See of *Rome*.

The Fourteen Letters which follow, concern the Privileges and Revenues of the Abbey of *Cluny*: and in the fifteenth, he recommends himself to the Prayers of this Monastery.

The Forty second is a piece of a Letter wrote to *Ordo* Bishop of *Luca*, concerning those Witnesses who are related to either Party.

In the Forty third, he acquaints *Guigne* Prior of the Great Charter-House, that he has Canoniz'd *Hugh* Bishop of *Grenoble*, and farther Commands him to write what he knows of his Life or Miracles.

There are also five more Letters which belong to *Innocent II.* and relate to the Affairs of *Germany*, and two concerning the Church of *Angers*. The first are at the end of the 10th Tome of the Councils, and the two last in the 2d Tome of the Miscellanies of Monsieur de Baluze.

We have but three Letters of Celestine II.

IN the First he acquaints *Peter*, the Venerable Abbot of *Cluny*, with his Accession to the Pontificate. In the Second, he confirms the Donation of the Church of *St. Vincent*, to the Order of *Cluny*, by the Bishop of *Salamance*.

In the Last, he orders the Arch-Bishop of *Toledo* to restore to the Bishop of *Orense* some Parishes which the late Bishop of *Astorga* had seiz'd upon.

The Letters of Pope Lucius II. are about Ten.

BY the First he gives *Peter* of *Cluny* to understand that he has made a Truce with *Roger* King of *Sicily*.

By the Second he demands aid of King *Comrade* against the *Italians*, who were revolted, and who had chosen *Jordanes* for a Patriarch.

In the Third and Fourth, he confirms the Primacy of the Church of *Toledo* over all the Churches of *Spain*.

The Fifth contains a Privilege granted to the Abbey of *Cluny*.

In the Sixth he submits the Monastery of *St. Sabas* to the Abbey of *Cluny*.

By the Seventh, he Commands the Abbot of *St. Germain* of *Auxerre* to discharge the Servants of the Abbots of *Vezelay*, who were Bail for him, and he moreover removes the Suit before *Godfrey* Bishop of *Langres*.

In the Eighth, he confirms the Judgment given by Pope *Paschal* against those that had kill'd *Arsaud* Abbot of *Vezelay*, and forbids their being receiv'd any more into any Monastery.

By the Ninth he orders the Count of *Nevers* to restore to the Abbey of *Vezelay* whatever he had taken from it.

And by the Tenth, he enjoyns *St. Bernard* to warn the said Count from exacting any thing from the aforesaid Abbey.

The Letters of Eugenius III. are in a far greater number.

THE First Address'd to *Lewis* King of *France*, is an exhortation to the *Croisade*, to encourage the taking the City of *Edesse*, with all others that had been Conquer'd, and in a word, to defend the Holy-Land from Invasion. He therein confirms all the Privileges granted to the Knights of the

Crois

Crois by his Predecessor *Urban*, and moreover puts their Wives, Children and Estates under protection of the Churches and Bishops; then he prohibits any Process being issu'd out in prejudice of the said *ters* of *Eu*. Knights till they were either Dead or return'd from their Voyage. Next, his Will is, that they be paid Interest for the Money they had, Permits them to Mortgage their Estates to the Churches without equity of Redemption; warns them not to be at a needless charge about unprofitable Equipage, but to lay the most part out in Arms, Horses and other Instruments of War. And lastly, he grants them Remission and Absolution of all their Sins, which they shall have Confess'd with an humble and contrite Heart.

By the Second directed to *Thibaud*, Arch-Bishop of *Canterbury*, he Commands and Provides that the Bishop of *St. David*'s shall be subject to the See of *Canterbury*, and likewise requires the two said Bishops Attendance at *Rome* the Year following, on *St. Luke*'s day, that he may Judge farther of the matter.

The Third is Address'd to *Hildegarda* Abbess of *Mont St. Rupert*, commending her Spirit of Prophecy, and advising her to preserve by her humility God's Grace granted to her, and moreover, always to make use of Prudence in the unfolding of those Mysteries which God had reveal'd to her.

The Fourth and Fifth are against some Ecclesiasticks of *Rome*, who follow'd the Doctrine of *Arnold de Bresse*.

By the Sixth he comforts King *Comrade* on his ill success in his Expedition to the *East*.

The Seventh comprehends the Ceremonies of the Canonization of the Emperor *Henry II.*

The Eighth is an answer to the Bishops of *Germany*, wherein he signifies his dislike of the intended Translation of *Guianan* Bishop of *Naumburg* to the Arch-Bishoprick of *Magdeburg*.

The Ninth contains a grant of the fourth part of all the Offerings made in the Church of *St. Peter*, to the Canons of that Church. This is signed by the Pope and several Cardinals.

The Tenth is another Act to confirm the Rights and Privileges of the Church of *Colen*. This is likewise Signed by divers Cardinals.

The Eleventh is a Consolatory Epistle written to *Sugerus* Abbot of *St. Denis* upon the Death of his Nephew.

In the Twelfth written to the same Abbot, he Demands the Names of those *French* Bishops who had refus'd to assist him in the defence of the Kingdom, and likewise thanks him for his kind offer of the place which he desir'd to hold a Council in. He therein also speaks of the Excommunication of the Duke of *Lorraine*, and of a favour which this Abbot had request'd of him for a certain Church.

The Thirteenth is likewise written to *Sugerus*: He therein exhorts him to place the Monks of *St. Martin* in the Fields, in the Church of *St. Genevieve*; and accordingly gives the Canons of the said Church notice thereof in the Letter following. But however, having afterwards alter'd his mind, he orders in the Fifteenth the Regular Canons to be receiv'd in stead of the Monks, which was speedily obey'd by *Sugerus*, as he gives his Holiness to understand, and which the Pope approves of by the Sixteenth, Eighteenth, Nineteenth, and Twentieth Letters, all written to *Sugerus*.

The Seventeenth is writ to the same, relating to him that had been chosen Bishop of *Arras*, notwithstanding an Appeal made to the Holy See.

In the Twenty first, he gives this Abbot to understand that *Lewis* King of *France* is return'd from the Holy-Land, and Arriv'd in *Sicily*.

In the Twenty Second, he exhorts the said Abbot to govern the Kingdom of *France* with Fidelity during the King's Absence. And moreover, acquaints him that he has written a Letter to the Arch-Bishops and Bishops of that Kingdom, by which, he Commands them to Excommunicate all those that disturb the publick Tranquility, and likewise Commands the said Abbot to convene the Prelates of the Kingdom to provide whatever shall be necessary for the good of the State.

The Twenty third is the same mention'd before, written to the Arch-Bishops and Bishops of *France*.

The Twenty fourth relates to a particular Affair of two Priests of *Meaux* accus'd by *Goslin* whose cause he refers to *Sugerus*.

By the Twenty fifth, Twenty sixth, and Thirtieth, he also refers to *Sugerus* the Judgment pronounc'd against a Priest of the Diocess of *Sens* who had been depriv'd of his Benefice by the Arch-Deacon for having refus'd to give him such Sums as he demanded.

By the Twenty seventh, he also refers to the said Abbot the difference between *Josselin* Canon of *Meaux* and another Ecclesiastick.

By the Twenty eighth, he exhorts the same Abbots to redeem the Treasure of *St. Genevieve* which had been pawn'd.

In the Twenty ninth, he speaks to him concerning the *Croisade* of King *Lewis*.

In the Thirty first, he desires him to relieve the Church of *St. Medard* of *Soissons*, from which *Ives* Count of *Soissons* demanded a great Sum.

In the Thirty second, he thanks him for his Care of the Churches of the *East*, and moreover recommends to him the re-establishment of Religion in the Church of *Cambridge*.

The Thirty third is Address'd to *Stephen* King of *England*, whom he desires not to use the Bishop of *London* ill, though he had refus'd to take the Oath of Fidelity to him. He recommends the same matter to *Maud* Queen of *England* by the Thirty fourth Letter.

The following Letters to the Sixtieth, concern the differences which *Pontius* Abbot of *Vezelay* had with Count *Nevers*, and the Bishop of *Autun*, concerning the Immunities and Privileges of his Abbey. *Eugenius* III. takes this Abbot's part very strongly, and writes in favour of him, to several Princes and Bishops.

nard, formerly Official of the Church of Pifa, was chosen for their Abbot, who afterwards came to be Pope under the name of Eugenius III. after the Death of Celestine and Lucius, successors to Innocent II. both who liv'd no long time. It was about this time that St. Bernard dispured with Abailard, a Famous Philosopher of the University of Paris, at the Council of Sens in the year 1140. He had often sent to him privately to correct his Errors, maintain'd in his Books, but this Obstinate Author neglecting so to do, and Appealing to the Arch-Bishop of Sens, St. Bernard was sent to the Council held there, whither he went though against his will. Abailard not daring to support his Errors, Appeal'd to the Pope, but his Doctrine being condemn'd by this Council, he retir'd to Cluny; where after having renounc'd his sentiments, he Dy'd in the Communion of the Church of Rome. Under the Pontificate of Eugenius III. St. Bernard was desir'd to Preach up the Crusade, at the Request of Lewis the Younger, who had thoughts in his Head to undertake a Voyage into the Holy-Land. St. Bernard acquitted himself in his Duty with so much zeal, that great numbers of people resolv'd to accompany Lewis in that Expedition. He was present at three Councils, held in the Year 1147, at Etampes, Auxerre, and Paris. The same Year he was sent into Aquitaine, by Alberic Cardinal-Bishop of Orlans, to Combat the Heresies which Henry had promulg'd there. He quickly confounded them, as well by his Preaching as a great many Miracles which he perform'd. In the Year 1148, Gillesbert of la Portie, Bishop of Poitiers, being Convinced by St. Bernard at the Council held at Rheims, retract'd his Errors, and came over to the Church. At length, St. Bernard having been chosen towards the end of his days, to be Mediator between the people of Metz and some Neighbouring Princes, after having happily and Prudently concluded all differences between them; on his return, he fell Sick of a weakness in his Stomach, and Dy'd the 20th of August, in the Year 1153. He left near 160 Monasteries of his Order, Founded by his Care. Divers Churches desir'd to have him for their Bishop: Those of Langres and Chalons Courted him excessively; and those of Genoa and Milan offer'd him their Arch-Bishopricks. And lastly, Rheims earnestly requested him for its Pastor, but notwithstanding all these Solicitations, he persevered in his Resolutions never to be Advanc'd to the Episcopacy.

St. Bernard, did not only render himself worthy of Esteem by the Piety of his Life, and his many Illustrious Actions. His Works also speak high in his behalf; in which, he discovers as much Wit and Elegancy, as Knowledge and Piety. We shall proceed to give an exact History and Abridgment of them, as we find them rank'd in the last Edition, Publish'd not long since by Father Mabillon. The First Volume, Contains all his true Works, and begins with the Letters which Compose the first Tome.

The Letters
of St. Bern-
nard.

The First Letter was written to his Son Robert, to exhort him to return to the Monastery of Clairvaux, which he had left for that of Cluny. The Author of St. Bernard's Life, says, that this Letter was dictated to William, who was afterwards Abbot of Rievaulx, in the middle of a Field while it Rain'd hard, yet the Paper was never wet. This Letter is full of Professions of Love and Charity towards his Son, which shews, how extremely St. Bernard was griev'd at his Absence. I have long and impatiently expected (says he,) My Dear Son Robert, that God in his Mercy would please to touch thy Heart, and mine at the same time, inspiring thee with a hearty Compunction, and giving me the Pleasure of seeing thy Conversion: But having hitherto been all along frustrated in my hopes, I can no longer conceal my Grief, contain my Sorrow, nor dissemble my Sadness. *Thy that which obliges me, contrary to the Order that ought to be observed, to call home him who has Offended me; To Court one that has Slighted me; To give Satisfaction to one that has Affronted me; and in a word, to beg of him that ought to Petition me.* For when a Man is once touched with extreme concern, He deliberates not, he is not Shame, Consults not his Reason, Thinks not of abasing himself, observes no measure, and his Soul is entirely employ'd in the search or recovery of what he has lost or desires. You will tell me perhaps that you have never Offended nor Slighted me, but that it was I only that have abus'd you, and that you left me due to avoid the ill Usage which I made you undergo. I grant it: You had reason, but let us talk no more of what is past, nor enquire into the cause of it; the present time only demands our Consideration. Let me consider then what makes me unhappy, what so compacts me? Is it not because I have sinned no more, because I see thee no more, and because I live altogether without thee, who art only able to give me Life? I ask not why you went away, but I heartily Grieve that you are not returned. Come but a little and I shall be at quiet. I own it was my fault that you left me; I was perhaps too rigid towards a young tender Youth, and dealt perhaps too hardly by thee, yet still it may be I could excuse my self and say that the follies of unexperience'd Youth ought to be suppress'd by a severe Discipline, and our first Tears should be corrected by the severest Test of Reason: But I will not insist upon this; I will as I said before, take all upon my self; I only am in the wrong; Pardon me, for I confess it; I will never do the like again: You shall find me quite another Man: Return only and have no more fear of any thing. Others now might lay your Crime home to you; Fight you into thoughts of Guilt; Lay the Content of your Vow before you; Threaten you with God's Judgments; Condemn your Disobedience, and accuse you of Apostacy; but I had rather bring you over by fair means, and reclaim you with kind Words. St. Bernard next describes after what manner Robert had been seduc'd to Cluny, and how he had been led away by the Conversation which a Prior, who was sent by the Abbot of Cluny, had with him. This Preacher of the New Gospel, (says he,) I suppose, cry'd up good Euchar, and Condemn'd Self-Denial and Poverty; and told him, I imagine, that voluntary Poverty was a real Misery, and Fasts, Watchings, Prayer, and Labour a meer Folly. To Idleness, it may be, he gave the Title of Contemplation, and that of Discretion to Gormandizing, Bubbling, and Niceness. Perhaps he demanded of him if God could ever be plac'd with tormenting us; Or, if the Scripture Commanded us any where to Murder our selves: What Religion there could be in digging of Ground, Cutting of Wood, Carrying of Dung, or the like? Who was the Wise Man, he that hated his own Flesh, or he that cherish'd it? This poor Youth might easily be seduc'd by such insinuating Discourse, and consequently is led to Cluny, where they Shave his Head, wash his Be-

dy, Tear off his coarse and homely Habits, and put on such as were New and more Costly. Next is he led in The Letter's Triumph about the Monastery; every Body Commends him, and Congratulates his coming among them; and, of St. Bernard's, in a Word, he is soon placed above those of a longer standing. But however, they think fit to send to Rome to have what they do Authorize by the Holy See, and that the Pope may the better yield to their Request, they pretend that being a Child he was offer'd by his Parents to their Monastery. No body was then at Rome that could refuse this Reason, and therefore his Holiness has pass'd his Judgment in favour of the present, to the prejudice of the absent; by a Privilege too severe he has confirm'd an Absolution too easy; and, in a Word, has forc'd my Son to take up a new Profession and make new Vows. From this allowance of the Pope's, St. Bernard Appeals to the Determination of God, and the Tribunal of Christ, and demands which ought to prevail most, the Vows of a Father for his Son, or those of a Son made for himself, principally when he has enter'd into a Vow of any great importance. For it is certain, that Robert had never been any otherwife than promis'd, and never had been given to the Monastery of Cluny, since his Parents had not requir'd them to receive him, and he had not been offer'd in the presence of Witnesses, neither had his Head been cover'd with the Pallium of the Altar. They likewise gave out that there was a Portion given with him to their Monastery. But (Quoth St. Bernard) If they had a Portion with him, why do they not think themselves oblig'd to keep him as well as the Portion? Is it because they have greater regard to the Money than the Person, and love the Pence better than the Soul? If he has been offer'd to the Monastery, why do they suffer him to live at large in the World, for it is from the World and not from Cluny that you came, Robert, to Cîteaux? You have earnestly entreated and beg'd to be receiv'd into that Brotherhood, but notwithstanding, they delay two Years before they would admit you, yet at length you got in, and after having been a Year Probationer, you became Profess'd, and quitted the Secular Habit for the Regular. It is here that St. Bernard severely reproaches him for the breach of his Vows, and for his Ingratitude, and that in making him sensible of the care and pains he had been at in his Education. Afterwards in terms the most moving imaginable, he expresses the Agonies he has endur'd by his Absence. He gives him moreover to understand, that a Lazy and Luxurious Life, which they all lead in the Order of Cluny, is very dangerous to his Salvation, and likewise exhorts him to do his best endeavours to be in a Condition to observe Abstinence, Watching, Fasts, Silence, Labour and other Austerities, practis'd in Clairvaux, and all which the Life he leads in Cluny, will very much disuse him from. This Letter was writ in the Year 1119.

In the Second he Reproves Fulcon a Regular Canon inasmuch that having accepted of the Denary of Langres at his Uncles request, he thereupon quitted his Cloyster for a secular Life. Altho' St. Bernard had no positive Authority over this young Man, yet his Zeal oblig'd him to rally him severely, and openly to blame the Conduct of his Uncle. He endeavours to convince him, that to converse with the World is dangerous, and therefore the best way to be sav'd were to avoid that. At length he Admonishes him to return to his Cell, and promises he will put up his petitions to God on his behalf. In this Letter there is an Elegant Passage relating to the use of Church-Goods. You may imagine (says he) that what belongs to the Church belongs to you while you officiate there. But you are mistaken, for tho' it be reasonable that one that Labours at the Altar should live by the Altar, yet must it not be either to promote his Luxury or Pride. In a word whatever extends beyond bare Nourishing, and simple, plain Clothing is Sacrilege and Rapine. This Letter was writ in the year 1120.

In the Third, directed to the Canons of Audincourt, in the Diocese of Chalons, after having reject'd, with a great deal of Humility, the commendations which they gave him, he acquaints them that he has receiv'd, with permission of the Bishop of Chalons, some Regular Canons into his Monastery who had a mind to embrace a Monastick Life.

The Fourth was written about the year 1125, to Arnold Abbot of Morimond about his having quitted his Monastery with six of his Brothers without leave, first Obtain'd from the Abbot of Cîteaux. He had acquainted St. Bernard with what he had done, and beg'd of him not so much as to mention his return to his Monastery. This Letter St. Bernard answers, and tells him that it is not in his power to forbear Advising him to return, and moreover acquaints him that if he had known where to have met him, he would have run into his Arms, thrown himself at his feet, Beg'd, Conjur'd, and Endeavour'd both by Tears and Words to have reclaim'd him: But since he had thought fit to deprive him of that pleasure, he earnestly entreats him to hearken to an Absent Friend, that is sorry for his Crime, and cordially concern'd at his Peril. He likewise shews him that it is to be fear'd that his fall may draw others into the same snare, and therefore tho' he has little regard to himself yet ought he to take care of those he has the Charge of. He conjures him to think how much he Expos'd both them and himself, and lastly he Adds that for his part he cannot think he did well to leave his Convent even on a worldly Account, because he did it without the Consent of his Brothers; the Monks, the rest of the Abbots, and without the Permission of his Superior.

That which follows is Address'd to Adam one of the Monks that went away with Abbot Arnold. He Reproaches him for his Inconstancy and Fickleness.

In the Sixth he entreats Bruno, who was afterwards Arch-Bishop of Colen to do all in his power to cause some of these stragling Monks of Morimond that lurk'd about in his Diocese, to Return to their Cloyster.

Arnold being dead, St. Bernard reinforc'd his Request to Adam, that since his Abbot was dead and he consequently discharg'd of his Obedience, he might make no difficulty to return. And farther upon this Abbots having command'd his Monks to follow him, St. Bernard examines into these ends how far Superiors are to be Obey'd. He lays down for an Unquestionable Maxim that they are not to be Obey'd when they command any thing that is ill, because in that case they cannot be comply'd with without displeasing God. Afterwards he proceeds to reckon up three sorts of things that may be command'd: 1. Absolutely Good, 2. Absolutely bad, and 3. Indifferent, which may be either good

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or had according to the several Circumstances and Persons. He observes that the Law of Obedience which relates to men, has regard only to the last of the three for the first may not be Omitted tho' any body commands it. Nor the second permitted tho' a Superiour would have it; so, but in the third and last a Superiours Pleasure is to be prefer'd to our own will, and we are to Obey equally what they Command or forbid. Moreover he urges that what had been commanded him by his Abbot to quit his Monastery and go along with him, was among the Number of those things which are forbidden by God, and that even the Pope himself could not have given him permission to have done it, for that the Dispensation which he had Obtain'd was a frivolous Remedy that serv'd rather to palliate a Disrespectful Conscience than cure it. *We have* (says *They*) *Ask'd leave of the Holy See, and we have obtain'd it; but would to God* (says *Saint Bernard*) *that you had not Ask'd Leave but rather demanded Counsel; that would have been more for your Good and my Satisfaction. But again, why did you Ask this Leave? Was it not because you had a mind to do what you ought not? Now what you ought not to do is ill when done, and you it seems have got a Permission to do so. You will say perhaps that what you Ask'd was only ill where leave had not been Obtain'd, but being once permitted it ceased any longer to be so. But I have already known that your Petition was not of this kind, but a Publick Scandal forbidden by the Law of God; so that the Action of yours was not less blameable by being allow'd of by the Pope, who I'm confident would never have consented to your Demands, had he not been either deceiv'd or forc'd by Impunity: After having shewn farther by several Arguments, that it was in vain for this Monk to pretend to Excuse himself on pretence of Obedience to, and Command of his Abbot, he remarks that two things are principally to be observ'd in Monasteries; which are Obedience to their Abbot, and Continuance in the same Place. *Here You may Ask me perhaps* (says he) *how I can reconcile that with the continuance which I own'd to Cîteaux?* I Answer that in truth I was Profess'd as Cîteaux, but that I was sent by my Abbot to the Place where I now reside, without Disfavour and Scandal, pursuant both to Order and Custom. There is also another Objection rais'd against me. *If I condemn* (says *They*) *those that have left their Monasteries by the Command of the Abbot, how comes it to pass that I have receiv'd and retain'd such as have done so?* I Answer to this it is easy, tho' I do not know whether it will please every body. I receive them (contin'd he) because I cannot think it a Crime to Assist them to Observe their Vows in one Place which they could not do in another, and so to recompence the Omission of Residence by a strict Performance of all the Other Precepts of a Monastick Life. But why, says one to me, do you condemn all those that do not live in every particular like you self? No; I do not do so, I know there are many Holy Men that do not live after the same manner with me; I only give a reason why I receive those that desire it of me without blaming those that don't desire it. Excuse the one without Accusing the Other. The Envious only I cannot nor will not Excuse. In respect to others; if there be any that design to gratify a Monastick Life in its Purity, but dare not for fear of Scandal, or cannot by reason of some Infirmary, I do not believe they commit any Sin, providing they live soberly, justly, and devoutly in the place where they are; and if they are sometimes Oblig'd to live a little more loosely than our Rules prescribe, they may be Excus'd either by Charity that covers a Multitude of faults; or Humility, which makes them sensible of their own Weakness and Imperfection.*

The Eighth Letter of St. Bernard is written to Brunon Arch-Bishop of Colen, who had demanded of him, if he might accept that Arch-Bishoprick. To which he Answers That no Mortal Man ought to resolve that Question; because if God calls one to it no body ought to dissuade one from it, and if God does not call one to it no body ought to Advise one to Accept it, for the Holy-Ghost alone is able to determine who is call'd; and who not; that what troubles him more than this is that he made a confession of his Sins to him, but he fears, has not sufficiently repented of them; so that when he considers that he has been call'd from the State of a sinner to that of a most Reverend Minister without Repenting, he hopes he will beg of God a speedy Commiseration and Forgiveness; but yet there is a great deal of difference between Meriting Pardon for Sins, and being advanc'd all of a sudden to go great a Dignity, that it is true St. Matthew was call'd to the Apostleship even in the very Act of his Profession, but nevertheless he thought it Advisable to repent heartily before he Accepted of his Mission. St. Ambrose also was rais'd from a Profession of the Law to that of the Gospel, but he had all along led an Innocent and Inoffensive Life. That the Conversion of St. Paul likewise to a Miracle which cannot be parallel'd. But in fine he says that in this Case he can give no other Answer than that he will pray God to Manifest his pleasure, and that if he doubts of any thing more, he may consult *Norbert* who being a great Scholar, and always with him may be able to give him due Satisfaction.

Brunon at last resolves to Accept the Arch-Bishoprick of Colen; which St. Bernard having Understood, he writ him the two following Letters by which he exhorts him to do his Duty, and acquit himself in all things as he ought to do. These Letters were writ about the year 1132.

The Eleventh Letter is written to Gague Prior of the Great Charter-House and to his Monks. He therein Discourses upon Charity and its Effects with its several kinds, and Lastly Asserts that it can have no perfection in this Life.

In the Twelfth writ to the same, he desires their Prayers.

By the Thirteenth he requests of Pope Honorius II. a Confirmation of the Election of *Alberic* to the Bishoprick of *Chalons*. This *Alberic* was Native of *Rheims*, a fellow-Disciple with *Abelard*, and a learned Divine. He was Elected Bishop of *Chalons* in the year 1126. after the death of *Ebalus*, but he was never Ordinain'd nor Inducted into this Bishoprick. He was Translated in the year 1139 to the Arch-Bishoprick of *Bourges*. This Letter of St. Bernard's was written soon after the Election of *Alberic* to the Bishoprick of *Chalons*. This is the first which he wrote to Pope Honorius II, and yet he did not put his name to it, but subscrib'd himself a Poor Monk and great Sinner.

In the Fourteenth he recommends to the same Pope an Affair of the Church of *Dijon*.

He recommends also the same thing in the two following Letters, to the Cardinals *Haimeric* and *Peter*.

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In the Seventeenth he excuses himself to the last of these Cardinals, that he did not come to wait on him, because he had made a Resolution never to stir out of his Monastery. He moreover writ to him, that he knew not what his Eminence meant by the Books he speaks of, and that he knows not what he had ever writ, which could in the least be worthy of his judicious perusal. That some of his Monks indeed might probably have copy'd what they heard him speak, and that he believ'd *Gelin* the Chanter and Arch-Deacon of *Troyes* might likely have a Copy by him; but for his own part, he had none to his knowledge; yet if he ever found any, or writ any thing for the future, which he thought might be agreeable to him, he would certainly send it.

In the following Letter address'd to the same, he enlarges upon the vanity of Humane Praise; and the Esteem which Men have of us. *I am proud*, (says he) *of the good Character you have honour'd me with, but my Pride is extremely diminished, when I consider that it is not my Actions, but the Opinion which others have of me, that has procur'd me this Esteem. I am asham'd to be so puff'd up, when I perceive that I am so much Lov'd and Honour'd for what I am, or for what I am thought to be; for it is not I that am so well belov'd, but a certain Je ne say quoy which is suppos'd to be in me, and perhaps is not. He shews afterwards that there is nothing in any Creature which deserves perfectly to be Lov'd, and Commended; nevertheless (says he) there is an universal Vanity scatter'd amongst the Generation of Men, which makes all covet to be prais'd, although they are never so blame-worthy. All Commendation bestowed on us is Flattery, and the Joy we conceive thereupon a fruitless vanity. They that let themselves be Commended are most commonly vain Fools, and such as Commend themselves for the most part are impudent Lyars. Towards the end of this Letter, he promises to send him some of his Works. These Letters are thought to have been written about the Year 1127.*

The Two next Letters, are likewise writ to the same Cardinals. He recommends to them an Affair of the Church of *Rheims*.

The Twenty First is directed to *Mattieu*, the Pope's Legat in France. In it he excuses himself for not being able to wait on him, by reason of his illness; as also complains of being solicited to come out of his Cloyster to embroil himself with the Affairs of the World. This Letter was written some short time before the Council of *Troyes*, which was held in the Year 1128.

In the Twenty second, he recommends to *Humbaud* Arch-Bishop of *Lyon*, an Affair belonging to the Bishop of *Meaux*.

In the Twenty Third, he Commends *Atton* Bishop of *Troyes*, for having distributed all he had among the Poor, when he once lay sick. *Most commonly*, (says he,) *Wills are not wont to be Executed till after our Deaths, and consequently we then give what we are no longer able to enjoy, but this Person being between the hopes of Life and Fear of Death, gave away all his Goods to the Poor, to the end that his Charity might subsist Eternally, even in despite of his Fate. He afterwards rejoices that this Bishop recover'd from his Disease. These Two last Letters were written about the Year 1128.*

In the Twenty Fourth, he Commends *Gilbert* Bishop of *London*, for living Poor whilst he enjoy'd so considerable a Benefice. "It is no great wonder (says he) That *Gilbert* is a Bishop, but it is somewhat extraordinary that a Bishop of *London* should live so meanly. The exalted Dignity of his Episcopacy could not augment the Glory of so great a Man, when his humble Poverty has not a little advanc'd him. To undergo want patiently is the effect of an ordinary Virtue, but to court it voluntarily is the Sign of a great Soul.

In the Twenty Fifth, he exhorts *Hugh* Arch-Bishop of *Rean*, to Patience, and to temper his Zeal by Charity. "A Bishop, (says he,) must not only be Patient, that he may not be overcome by Evil, but he must be also a Peace-maker, to surmount the Evil with Good, inasmuch, that he ought to support even the Wicked, and Reform them that he supports. Be you therefore Patient, because you are amongst Wicked Men, and a Peace-maker, that you may be able to govern ill-doers. Let your Charity be full of Zeal, but let your severity be tempered with Reason.

The Twenty Sixth is a Letter to *Guy* Bishop of *Lansan*, which Comprehends in few Words the necessary Qualifications and Virtues requir'd in a Bishop. "You have (says he to him,) undertaken a difficult Task, you need therefore to have force to go through it: You have took upon you to watch over *Israel*, you ought to have a great deal of Prudence. You expose your self both to Fools and Wile Men, therefore Justice is likewise necessary, and, in a word, you will have occasion for Temperance to moderate your Passion upon the greatest Provocations.

The Twenty Seventh and Twenty Eighth, contain much the like instructions to *Arduin* Bishop of *Geneva*.

In the Twenty Ninth, he congratulates *Stephen*, Bishop of *Metz*, upon the Peace restored to his Church.

In the Thirtieth he exhorts *Althorn* of *Metz* to wait patiently for the execution of an affair which he was treating about with his Bishop. These Two Letters were written after the Year 1126.

In the Thirty First he congratulates *Hugh* Count of *Champagne*, on his being made a Knight of *Jerusalem* (of the Cross). This Count was the first founder of the Abby of *Clairvaux*, which occasions St. Bernard to say that he can never forget the great Friendship he has for him, on account of his Noble Beneficence to his Monastery.

The Thirty Second is address'd to *Joran* Abbot of St. *Nicise* of *Rheims*, who complained that the Order of *Cîteaux* had received into their Fraternity, one of his Monks call'd *Druux*. St. Bernard gives him to understand, that he does not approve of such a Proceeding, and that if that Monk had asked his Advice, he should not have counsell'd him to such an Action, and that he would not have receiv'd him himself, had he been Abbot of that Monastery. He likewise acquaints *Joran* that he partakes of his Concern, and would assist him to his Power; but that he was able to do nothing more, than to write to the Abbot of *Cîteaux* to restore the said Monk. He moreover counsels him not to take that matter

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so much to Heart, but to submit freely to the good pleasure of God, and suppress his just Indignation by the example of a certain Saint, who being solicited to look after a stray'd Monk, answer'd, *I shall not do it; for if he be a good Christian, wherever he be is still mine.* St. Bernard adds further, that he himself had made use of the Counsel which he gave; for that having had a near Relation receiv'd by the Monastery of *Cluny* against his Will, though he sensibly griev'd for his Tols, yet is he resolv'd to rest iustly, praying both for the Monks that they would reform him, and for the Person himself, that God would give him Grace to return. This shews plainly, that this Letter was written before *Robert's* return, about the Year 1120.

Although St. Bernard had thus written to the Abbot of St. *Nicolas*, nevertheless, his Opinion was not that this Monk was obliged to return to his Cloyster, therefore having written before to *Hugh*, Abbot of *Pontigni*, that had receiv'd this Monk, that he thought him obliged to reform him, he was forc'd to write a second Letter to undeceive him, whereby he signified that it was never his Intention to advise him to give up this Monk, but that on the contrary, he commended what he had done, and likewise congratulated him in it. But having been powerfully solicited by the Arch-Bishop of *Rheims*, and by an Abbot, who was one of that Monks friends, he could not prevent writing that Letter and recounting what he feared should come to pass. He believed at the same time that he had given some umbrage of his meaning by writing at the end of his Letter, that if he chose rather to suffer Displeasure, than to relesse this Monk, he might do as he pleas'd, but that for his part, he would have no manner of hand in it. In fine, he tells him, that he did him a great deal of wrong, to suspect that he had a mind to relesse this Monk to his own Monastery.

In the Thirty Fourth, he congratulates this Monk on the Resolution he had taken, and exhorts him to persevere in it.

The Thirty Fifth is address'd to *Hugh Fastie*, Abbot of St. *John of Chartres*, whom he desires to recommend the cause of *Humbert*, to the Count of *Chartres*. He withal assures him, that he has not burnt the Letter which he sent him, although there were strange Notions in it concerning the Sacraments.

Hereupon this Abbot wrote him an Answer to this effect, That he had forgot that he had given him any cause of Concern, but having sent him a right Orthodox Confession of Faith, St. Bernard makes known to him by the Thirty Sixth Letter, that he esteem'd him a very good Catholic, and that he verily believes he gave wrong Sentiments of his Mind. He counsels him moreover, not to injure the Memory of a Holy Bishop, with whom he never had any difference whilst he liv'd.

In the Thirty Seventh, Thirty Eighth, Thirty Ninth, Forty and Forty First, St. Bernard recommends several things to *Thibaud* Count of *Champagne*.

The Forty Second written to *Henry* Arch-Bishop of *Sens*, is to be found among St. Bernard's Opuscula.

In the Forty Third and Forty Fourth, he desires that Arch-bishop to do Justice to the Abby of *Moleme*, concerning what he claim'd from the Church of *Sevan*, which belonged to that Abby.

The Forty Fifth Letter is written in the name of the Abbot, and the whole Order of *Cîteaux* to *Lewis the Gros*, King of *France*, concerning his persecuting of *Stephen*, Bishop of *Paris*. He makes them speak to this King with a great deal of freedom, and declare that if His Majesty did not think fit to do Justice to this Bishop, they would assuredly write to the Pope about it.

This King not having made satisfaction to the Bishop of *Paris*, The Arch-Bishop pronounc'd a Suspension against him, but the King having afterwards humbled himself to Pope *Honorin II.* procur'd it to be taken off, which oblig'd *Hugh* Abbot of *Pontigni*, and St. Bernard, to write the Forty Sixth Letter to this Pope, signifying to him, that they were surpriz'd that his Holiness would suffer that Suspension to be taken off, when if it had been continu'd, the King would certainly have done that Bishop Justice, and this because the Constancy and Courage of the Prelates of that Nation had considerably wrought upon the Temper of the Prince.

St. Bernard, caus'd also the same thing to be written to the Pope, by *Geoffrey* Bishop of *Chartres*, in whose Name the Forty Seventh Letter was writ. He acquaints his Holiness that the King having been frighten'd with the Interdict, had promis'd to restore to the said Bishop of *Paris*, all that he had taken from him, but that since he had obtain'd Absolution, he refus'd to perform his Promise.

In the Forty Eighth, he justifies himself to *Haimeric*, Chancellor of the Holy See, concerning the Accusations which had been made against him. He desires to know if they are grounded on the Bishoprick of *Verdun*, being taken from a Person that was unworthy to enjoy it, or upon *Fulbert* Abbot of the Holy Sepulchre, at *Cambray's* being forc'd to yield his Place to *Peruot*, or by reason that at *Laon* a place of Debauchery was become one of Devotion, by driving out of the Monastery of St. *John* Monks which led an Irregular lewd Life, and by putting those of St. *Nicolas* in their room. He says, if these things are laid to his Charge, he takes it for an Honour, but that to his great Grief he was not the Author of them, and by consequence could neither deserve the Merit nor the Blame. He adds, that the Bishop of *Albani* was the occasion of the First, the Arch-Bishop of *Rheims* of the Second, and the Third ought to be attributed to the same Arch-Bishop, in Conjunction with the Bishop of *Laon*. All that is to be found fault with in him, he says, is, that he was present when these matters were transacted, when he ought to have been shut up in his Cloyster, and not to have meddled in the Affairs of the World. He owns he was there present. But, (says he,) it was because I was summon'd and forc'd thither, which if it be displeasing to my Friends, it is less pleasant to me, and would to God I had never gone to any of these sorts of Assemblies. He then earnestly entreats the Chancellor, That since his Endeavours have been esteem'd unacceptable, he might for the future never be Order'd out of his Monastery. Let these Clamorous and Troublesome Prayers (says he) for the future be confin'd to their Marities; Let them no more be heard in Councils, nor seen any more at Court: and let neither Necessity nor Authority drag them out

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of their Solitude. It may be by these means your Friend may avoid the suspicions of being thought bold. For my part I am resolv'd henceforward never to stir abroad unless it be about the Affairs of the Order, and shall not only upon Command of the Pope's Legat or my Bishop. If by your means I can obtain the favour to go some out of my Cell upon any account whatever, I shall be at rest, and envy no body. But although I am permitted to remain in silence, yet I cannot believe that the Church will ever be at quiet as long as the Court of Rome persists to prejudice the absent, by obliging and humouring the present. This Letter was writ in the Year 1130.

The Forty Ninth and Fiftieth, are Address'd to Pope *Honorin II.* in the Name of the Abbots of *Cîteaux*, *Pontigni*, and *Clairvaux*, in favour of the Arch-Bishop of *Sens*, persecuted by King *Lewis the Gros*. They beg of his Holiness to permit this Arch-Bishop to have recourse to the Holy See for Justice.

In the Fifty First, he recommends the same Affair to *Haimeric*, Chancellor of the Church of *Rome*.

In the Fifty Second, Address'd to the same, he says, That the Bishop of *Chartres* was in the right not to undertake the Voyage to the Holy-Land. He moreover begs of this Chancellor to use his Interest to the Pope that he may be employed no more abroad.

The Two following are Letters of Recommendation, Address'd to *Haimeric*. These Six Letters were writ about the Year 1127.

In the Fifty Fifth directed to *Geoffrey*, Bishop of *Chartres*, he prays that Bishop to receive again a Recluse Monk, who had repented of leaving his Cell.

In the Fifty Sixth, he acquaints the same Bishop that he does not know whether *Norbert* will go to *Jerusalem* or no. He says, he is not of the Opinion of that Holy-Man, who Affirm'd that Anti-Christ would certainly come before the Century he Lived in was expir'd, and that he should not die before he had seen a general Persecution in the Church. He also recommends to the Bishop of *Chartres* the Affair of *Humbert*.

In the Fifty Seventh writ to the same Bishop, he says, that a Vow made to go to *Jerusalem* ought not to hinder a Man from being receiv'd to make a better Vow.

In the Fifty Eighth writ to *Elahus*, Bishop of *Chalon*, he recommends to him to admit for Prior of the Regular Canons of his City, him whom the said Canons had chosen, being a good and Religious Person, or if they would not do so he propos'd to them another of a Regular and virtuous Life, and not such a one as they would have to favour their Libertinism.

In the Fifty Ninth, he advises *Guilemus* Bishop of *Langres* to deliver up to the Church of St. *Stephen of Dijon*, some Goods left to them by the Death of the Arch-Deacon *Garnier*.

In the Sixtieth Address'd to the same Bishop, he Recommends to him the Care of the Church of *Moleme*.

By the Sixty First, he sends a Penitent that had Address'd himself to him, to *Ricuin* Bishop of *Toul*, he being not fit to enjoy Penance to any but such as were under his Care. For (says he) would it not be an unpardonable rashness in us to intermeddle with the Affairs of Bishops, when we our selves have recourse to them in matters of great difficulty. *Ricuin* Dy'd in 1128, so that this Letter must necessarily precede that Year.

In the Sixty Second, he desires *Henry* Bishop of *Verdun*, to receive a Penitent that had Address'd himself to him.

In the Sixty Third, he assures this Bishop that he has never utter'd any thing to his Prejudice. This *Henry* is he whom St. Bernard persuades to lay down his Bishoprick, and which is mention'd in the Forty Eighth Letter.

The Sixty Fourth is written to *Alexander*, Bishop of *Lincoln*, whose Consent he asks to permit a certain Clerk of his Nam'd *Philip*, who had left his Cloyster, with design to Travel to *Jerusalem*, to remain a Monk in his Monastery of *Clairvaux*, and he farther desires him to pay the said Monk's Debts out of the Revenues of his Prebend.

In the Sixty Fifth written to *Aloisius*, Abbot of *Anchin*, in *Flanders*, he Commends him for being so much concern'd at the Death of a Monk of his call'd *Godwin*, who Dy'd in his Monastery of *Clairvaux*. He also excuses himself for having receiv'd him.

In the Sixty Sixth, he entreats *Geoffrey* Abbot of St. *Medard of Soissons* to make peace with *Alisius*.

In the Sixty Seventh, he excuses himself to the Monks of St. *Germer de Flay*, for having received one of their Fraternity into his Monastery. He tells them that he never heard any thing of them but very lately; That this Monk came to him after he had been an Hermit above Seven Months, and that he had several times refus'd to admit him. Also having ask'd him why he would not return to his Cloyster, that he had answer'd; his Abbot would not have him only in quality of a Monk, but also oblig'd him to serve as Physician. But at length being over-persuaded by his importunities that he had receiv'd him; and as he had not forc'd him to come into his Monastery, so he would not oblige him to go out of it.

These Monks being not well satisfy'd with this Answer, and having writ again to St. Bernard, to this effect; That he did not do well to receive one of their Monks whom they had Excommunicated. He Answers by the following Letter, That if they have Excommunicated him, he understands it was since he admitted him, which was not likewise well done on their part. And since they accus'd this Monk for a Vagabond that could never rest in a place, and who was always disobedient to his Abbot, they ought to rejoice on account of his Conversion, and in regard that he liv'd now in a Monastery where he should perform the strictest Vows. These two Letters are thought to have been written about the Year 1125.

In the Sixty Ninth, he Comforts *Guy* Abbot of the *Three-Fountains*, who was extremely concern'd in that being about to Celebrate Mass he happen'd to Consecrate a Chalice, in which, there had been no filling but water put, through carelessness, because this Crime was rather the effect of Inadvertency and Negligence than a Design. He nevertheless enjoys him and the Person that serv'd them, in the Altar the Penance of repeating till *Eastern* the Seven Penitential Psalms, as likewise to receive seven lashes of a Scourge each day. He approves of what he did when he saw there was no Wine in the Chalice, which was to pour a little Wine upon part of the Consecrated Host; because though it was not transmuted by a proper and Solemn Consecration into the Blood of Christ, it was nevertheless become Sacred by the bare contact of his Body. He adds moreover, That there is a certain Writer who maintains that the Sacrifice cannot be Valid, unless there be both Wine, Bread, and Water, in a manner, that if there be but one of these wanting the rest signifie nothing. He says likewise, That in this case every one may do as he pleases, but for his part, if any such Accident should happen to him, he would do the same thing with him to whom he writes, or would begin Mass with these Words. *Simili modo postquam canonizatum est, &c.* and would finish the rest of the Sacrifice, not in the least doubting but that the Bread was Consecrated separately.

In the Seventieth, he Counsels the same Abbot to treat one of his Monks more kindly, and to revoke the several rigorous Judgments he had pass'd against him.

In the Ninety First Address'd to the Monks of this Abbey, he acquaints them that he has not yet had an opportunity to make them a visit, and moreover Condoles them upon the Death of the Abbot *Roger*.

The Seventy Second is written to *Raimond* Abbot of *Foigny*. He writes to him concerning the Title of Father, which this Abbot had given him, and refuses to accept of any other but Brother.

In the Seventy Third and Seventy Fourth, he comforts and fortifies this Abbot who had been melancholy and seem'd dissatisfy'd with his having been elevated to this Dignity.

In the Seventy Fifth, he dissuades *Artaud* Abbot of *Prilly* from sending any of his Monks to found a Monastery in *Spain*.

In the Seventy Sixth, he Counsels the Abbot of the Regular Canons of St. *Pierre-Mont*, in the Diocess of *Toul*, to exert all their force in reclaiming one of their Monks who had stray'd into the World, and was there marry'd.

The Seventy Seventh is the 14th of the *Opuscula*. In the Seventy Eighth, he Congratulates *Suger* Abbot of St. *Denis*, for having made a reformation in his Monastery, and quitted the exterior Bride which was in it before. He likewise Commends him for having taken so Pious a Resolution. Towards the end of this Letter, he exclaims against *Stephen de Gualandé* Deacon, who was then Secward of the King's Household, bore Arms, and enjoy'd divers Benefices. This Letter was writ in the Year 1127.

The Seventy Ninth was written to *Luke* Abbot of *Coucy* of the Order of *Austrian-Friars*, in the Diocess of *Laon*. Whom he writes to send a certain Friar of his who had committed the Sin of the Flesh, to some place far distant from his Cloyster, where he might do Penance.

In the Eightieth, he Comforts *Guy*, Abbot of *Moleins*, upon a certain Injury done him; and moreover, exhorts him not to think of Revenge upon that occasion, but to Pardon freely him that did him the wrong.

By the Eighty First, he assures *Gerard*, Abbot of *Poitiers*, in the Diocess of *Langres*, That he never writ any thing to the Count of *Nevers* in his prejudice, but only for his Churches Benefit, that it might continue in Peace.

In the Eighty Second he dissuades *Stephen* Abbot of St. *John of Chartres*, from quitting his Monastery to go on Pilgrimage to *Jerusalem*.

In the Eighty Third he comforts *Simon* Abbot of St. *Nicholas of the Woods* in the Diocess of *Laon*, about the Persecution which he suffer'd on account of his Monks. We understand by the Letters of *Sampson* Arch-Bishop of *Rheims*, and *Josselin* Bishop of *Soissons*, to Pope *Innocent II.* that these Monks were dissatisfy'd with their Abbot by reason that he had restored to the Church of *Arras* some Curacy which they were in Possession of.

By the following Letter written to the same Abbot, he entreats him to receive and use kindly a certain Monk which he sends him.

The Eighty Fifth Address'd to *William* Abbot of St. *Thierry*, is a Christian and Spiritual Complement to serve for Answer to an Obliging Complaint which this Abbot had made him, who did not believe himself so well belov'd by St. *Bernard* as he lov'd him.

In the Eighty Sixth he writes to the same Abbot that he sends him a Monk who had stray'd out of his Monastery. He acquaints him that he has reprimanded him severely and desires of him to do as much, and then to send him back to his Abbot with a Letter of Recommendation. He dissuades this Abbot from quitting his Cloyster to turn Hermit.

In the Eighty Seventh he blames the Conduct of *Oger*, a Regular Canon, who after having laid down a Curacy by the consent of his Bishop, which he had as 'twere extorted from him, on condition that he should remain in his Bishoprick, he Address'd himself to the Metropolitan to Obtain leave to Return to his Abby. Being return'd he entreated St. *Bernard* to Instruct him how he should live. Whereupon this Saint disapproved altogether of his Conduct, yet would not have him nevertheless charge himself anew with the care of his Curacy. He advises him to be thoroughly sensible of his fault, for that he considers his Retreat as an Action of no great Virtue. He afterwards gives him a great deal of good Advice in this Letter, and in the three which follow, being all likewise writ to him. He excuses himself in the Eighty ninth for not writing him long Letters, because he is Oblig'd to silence,

lence, which is interrupted as well as the Tranquillity of Mind by Distating and Composing, and Moreover for Instructing his Profession is not to Instruct others but bewail his own Sins.

The Ninety First is Address'd to a General Chapter of *Benedictine* Abbots, Assembled at *Soissons* for Reformation of their Monasteries. St. *Bernard* exhorts them earnestly to Labour about it, for fear (says he) "That the World should say, you were met together to no purpose. Do all in your power to render your Actions and Occupations perfect. They cannot be so too much, because a Man cannot be too Just, too Wife nor too Virtuous. Hearken not to such as will say: We will not be better than our Fathers, Owning thereby that they are the Off-spring of Luke-warm and Loose People." Or if they pretend to be Children of Saints, let them Imitate their Sanctity and not their Indulgence and Depravity. There is no living in this World without either Advancing or Retreating, Rising or Descending: If a Man has a mind to continue in the same State, he shall presently fall. He that desires not to be better was never really Good; and whoever ceases endeavouring to be good ceases to have any worth.

The Four following Letters are Letters of Compliment, the First is Address'd to *Henry* King of *England*, and the others to the Prelates of his Realm.

In the Ninety Six he commends *Richard* Abbot of *Fontaine* in the Diocess of *York*, for having embraced the Order of *Cîteaux* with 12 of his Monks in the Year 1132.

In the Ninety Seventh he dissuades Duke *Conrade* from making War upon the Count of *Savoy*. In the Ninety Eighth He Answers a question which had been put to him. Why of all the Saints that are in the Old Testament, the Church Observes Feasts for none but the *Machabees*? The Answer is that the Church takes Notice of them because they are not unlike our Christian Martyrs, having suffer'd Death for not Abjuring the Law of God.

In the Ninety Ninth he writes to a Monk whose going out of the Monastery he was Jealous of; but having by a Letter Understood the occasion of it, his Suspensions soon vanish.

In the Hundredth he commends the great Charity of a certain Bishop towards the Poor. It is (says he) a thing so well becoming a Bishop; It is a great Ornament to his Function in that not being able to be Poor by reason of his Revenues, he Nevertheless has regard to the Poor and Indigent; for it is not Poverty that is a Virtue, but the Love of the Poor, and the Poor in Goods are not praiseworthy happy by the Gospel, but the Poor in Spirit.

In the Hundred and First, he begs of a Monastery to receive a Monk again that had left them without Permission.

In the Hundred and Second, He Counsels an Abbot to try all means to bring a certain Monk to his Duty, and to expell him if he found him Irreclaimable.

In the Hundred and Third he exhorts a Person to forego the inordinate Love that he had for Riches.

In the Hundred and Fourth he Advises another to quit the World.

The Letters following to the Hundred and Fifteenth, are Exhortations to several Persons to embrace a Monastick Life which he greatly commends.

In the Hundred and Fifteenth he dissuades a Monk from turning Hermit.

The Six following Letters contain only Compliments and Thanks.

The Hundred Twenty Second is a Letter of *Hildebert*, at that time Arch-Bishop of *Tours* Address'd to St. *Bernard*, in which he greatly commends him and begs his Friendship, which Letter St. *Bernard* Answers after a very Obliging manner in the 123. and in the 124 he Admonishes him to embrace the Interdict of Pope *Innocent II.*

By the Hundred Twenty Fifth, he sends to *Geoffrey* of *Leroux*, to engage in the Defence of this Pope against *Peter* of *Leon*.

In the Hundred Twenty Sixth, Address'd to the Bishops of *Limoges*, *Poitiers*, *Perigueux* and *Saintes*, he vigorously defends the Cause of *Innocent II.* against *Gerard* Bishop of *Angoulême* whom he accuses to have engag'd in the Interest of *Peter* of *Leon* thro' Ambition.

The Hundred Twenty Seventh is written in the name of *Hugh* Count of *Burgundy*, to *William* Count of *Poitiers*, whom he Admonishes to quit the Party of *Peter* of *Leon*, and to Acknowledge Pope *Innocent*.

In the Hundred Twenty Eighth, St. *Bernard* Reproaches Count *William*, in that having once procur'd peace to the Church of *Poitiers*, he had afterwards drove the Clergy of *Hilarin* out of the City. He Advises him to cease that Persecution.

In the Hundred Twenty Ninth, he Counsels the *Genoese* to live Peaceably with the Citizens of *Pisa*, and to continue faithful both to the Pope and Emperor.

In the Hundred and Thirtieth, he Advises likewise the *Pisanines* by reason of the great Affection they had to the Pope.

By the Hundred Thirty First, he puts the *Milanese* in mind of their reconciliation with the Church of *Rome*, and Pope *Innocent*, and earnestly exhorts them to continue their Obedience and submission accordingly.

The Three following are written to the Clergy and People of *Milan* upon the same Account.

In the Hundred Thirty Fifth he rejects, with a great deal of Humility, the Praises which *Peter* Bishop of *Pavia* had given him; and moreover commends that person for his Charity.

In the Hundred Thirty Sixth, he desires Pope *Innocent* to Pardon a Man that was dispos'd to make satisfaction.

In the Hundred Thirty Seventh, he implores the Clemency of the Empress upon the *Milanese*, whom the Pope had not receiv'd into favour till after they had Acknowledg'd *Lotharin* for their King and Malter.

In the Hundred Thirty Eighth, he requires *Henry* King of England to Assist Pope *Innocent*.
In the Hundred Thirty Ninth, he excites the Emperor *Lotharius* to revenge the Church upon Schismatics.

In the Hundred and Fortieth, he recommends the *Pisanines* to this Prince.
In the Hundred Forty Fifth, he sharply Reproaches *Humbert* Abbot of *Ivry* for having quitted his Abby.

In the Hundred Forty Second, he condoles the Monks of the Abby of the *Alps* for the loss of their Abbot *Guarin*, who had been advanc'd to the Bishoprick of *Sion* in *Switzerland*.

In the Hundred Forty Third, he excuses his long Absence to the Monks of *Clairvaux*, assuring them that he has been no less concern'd than they about it, and exhorting them to Persevere in their Duty.

The Two following Letters are written upon the same Account, with the same Tokens of Tenderness and Affection.

All these Letters were written under the Pontificate of *Innocent II.* from the year 1132 to the year 1137.

In the Hundred Forty Sixth, he congratulates *Burchard* Abbot of *Balere*, inasmuch that the care he has taken to reform his Abby has not been fruitless, and says the Glory of it is due only to God.

The Hundred Forty Seventh, is a Letter of Thanks to *Peter*, Abbot of *Cluny*, for having Comforted him in the pains he had been at in procuring Peace to the Church. He therein expresses his satisfaction in that the Schism was at length extirpated thence.

The following is a Letter of Compliment written to the same.

In the Hundred and Forty Ninth, he Admonishes this Abbot not to take so much pains to bring the Monastery of *St. Berthin* to subjection.

In the Hundred and Fiftieth, he Commends Pope *Innocent* for having made a Reformation in the Monastery of *Vezelay*, *St. Benner* on the *Rh*, and those of *St. Mene*, and *St. Sayre*. As likewise for the resolution he had shewn at *Liege* in refusing to grant Investitures at the request of the Emperor *Lotharius*, and for Excommunicating the Clerks that disturb'd the Church of *Orleans*. He exhorts him to employ the like Zeal in opposing *Philip*, Nephew to *Gislebert* Arch-Bishop of *Tours*, who had seiz'd upon the See of that Church.

The Hundred and Fifty First is Addressed to this *Philip*, whom he acquaints with his concern to see him engaged in so pernicious an undertaking. The two Letters were writ in the Year 1133.

In the Hundred and Fifty Second, he writes to Pope *Innocent* in Favour of the Bishop of *Troyes*, who was molested by his Clergy. He there says, that the Insolence of the Inferior Clergy occasioned by the Bishop's neglect, has every where disturb'd the Peace of the Church: That Bishops give Holy things to Dogs and they prefer, such are they oblig'd to bear with; that they first enrich them with the Spoils of the Church without correcting them, and afterwards they are forc'd to submit to their Insolencies, for Priests that enjoy the Fruits of other's Labours live without Gratitude to their Benefactors, inasmuch, that their Inquiry most commonly proceeds from their abundance. Towards the end of this Letter, *St. Bernard* excuses himself for not having gone to wait on the Pope as he had been oblig'd to.

In the Hundred and Fifty Third Address'd to *Bernard*, Prior of the Charter-House of *Portes*, near the Town of *Bully*, which had desir'd of him an Exposition of the Canticles, after having spoken of this Work in a very humble manner, he promises to transcribe and send his Exposition at the beginning of that Book.

In the following Address'd to the same, having sent him this Discourse, he expresses his Sorrow that he had not leisure to go Visit that Charter-House.

In the Hundred and Fifty Fifth, he Acquaints Pope *Innocent*, who had given this Prior a Bishoprick in *Lombardy*, that he is very worthy of that Honour, but that he is not a proper Person for the Place, inasmuch, that the *Lombards* being a headstrong wicked People, a young Man that has always Liv'd in a Cloyster, would find it a difficult matter to govern them, so that he desires this Pope to bestow on him another Place.

In the Hundred Fifty Sixth, he Recommends to this Pope the Church of *Orleans*, whose See was vacant.

In the Hundred and Fifty Seventh, he Recommends to *Haimeric*, Chancellor of the Church of *Rome*, the Provost and Canons of the Church of *Mein*, in the Diocess of *Orleans*. These Two Letters with the foregoing, from the Hundred and Fifty First, were written in the Year 1135.

The Hundred and Fifty Eighth is written to Pope *Innocent*, concerning the Murder of *Thomas* Prior of *St. Victor* in *Paris*, who had been kill'd near *Gournay*, by the Relations of *Thibaud* Arch-Deacon of *Paris*, in his return with *Stephen* Bishop of *Paris*, to the Abbey of *Chelles*, whither they went to make a Reform in that Abbey. The Bishop of *Paris* was so concern'd with this Assassination that he afterwards pronounc'd Excommunication against the Murderers and all their Adherents, referring to himself only their Abolition, he retir'd to *Clairvaux*, whence he wrote to the Pope, and to *Gregory* Bishop of *Chartres*, his Legate, to encline them to do Justice upon the Assassines. This Letter *St. Bernard* writ to the Pope in his Name to excite his Zeal against so detestable an Action, and to beg of him to Punish the Arch-deacon of *Paris*, as being Accessary to this Murder.

The following Letter is that which was writ to the Pope in the name of the Bishop of *Paris*, upon the same Account.

About

About the same time there was another Murder Committed on the Body of *Archembaud*, Sub-Dean of the Church of *Orleans*, at the Intigation of a Canon of that Church. *St. Bernard* writes also concerning this Murder to the Pope, by his Hundred and Sixty First Letter, to the end, that so Barbarous a Crime might meet with an exemplary Punishment, not only in the Person of those who had committed the Crime, but also in those who were the cause of it.

There are moreover Three other Letters which follow those, which are the Hundred Sixtieth, the Hundred Sixty Second, and Hundred Sixty Third, by which, he Recommends this Affair to *Haimeric*, Chancellor of the Church of *Rome*, and to another Cardinal.

Gregory, Bishop of *Chartres*, the Pope's Legat, upon occasion of these Murders, Commanded the Bishops of the Provinces of *Rheims*, *Reims*, *Tours*, and *Sens*, to meet at the Council of *Jarre* to condemn the Authors thereof, pursuant to the utmost rigour of the Canons. We have not the Transactions of this Council of *Jarre*, but we are Assur'd by a Letter of Pope *Innocent II.* Address'd to the aforesaid Bishops, that they Excommunicated all that were in the least concern'd in these Murders. The Pope confirms their Decree by this Letter, and because it seem'd to him that this Judgment was not severe enough, he order'd farther, That no Mass should be Celebrated in any of those places where these Murderers were found, and that *Thibaud*, *Natais*, and all others concern'd in the said Murders should for ever be depriv'd either of enjoying or acquiring any Benefice. He pronounc'd also *Anathema* against any that receiv'd or conceal'd these Assassines. All this happen'd in the Year 1133, as *Father Mabillon* testifies in his Notes.

The Hundred Sixty Fourth Letter of *St. Bernard* is writ to Pope *Innocent*, concerning the difference which arose in the Church of *Langres*, about the Election of a Bishop, in the room of *William*, who dy'd in 1138. *Peter* Arch-Bishop of *Lions*, and *Hugh* Duke of *Burgundy*, would have chosen a Monk of *Cluny*, yet *Robert* Dean of the said Church, *Pontius* the Arch-Deacon, *Olivie*, and the other Canons would not acquiesce in this Election, but demanded an Accustom'd liberty of choosing whom they pleas'd. The Pope writ to them not to make choice of any without the Advice of some Pious Men, whereupon, they had recourse to *St. Bernard*, and promis'd to do nothing 'but with his Consent. This Arch-Bishop of *Lions* Agreed to, and the Pope likewise approv'd of the Choice they had made of *St. Bernard*, who was then at *Rome*. In his return, *St. Bernard* understanding that they were about to Consecrate a Bishop of *Langres* at *Lions*, which he thought not worthy, and whom the Dean and Canons would not receive, he went immediately to the Arch-Bishop, and represent'd to him, that having agreed to be determin'd by him, they ought to do nothing without him. The Arch-Bishop laid all the blame on *Hugh*, Son to the Duke of *Burgundy*, but promis'd, that for the future there should be nothing done without his Knowledge. *St. Bernard* propos'd to leave the matter to a Debate in a general Convocation of the Bishops and Clergy. That Monk of *Cluny* who was about to have been Elected, dar'd not appear, but being arriv'd on Friday went away on Saturday. The Arch-Bishop of *Lions* at the same time wrote Two Letters to the Chapter of *Langres*, quite contrary to each other, for by one, he order'd them to proceed to an Election, and by the other, told them that he had not altogether rejected, but only put off to another time the Ordination of this Monk of *Cluny*. Whereupon, this Monk observing his Ordination to be stopp'd, went to the King, and obtain'd from him an Investiture, and afterwards assign'd a day for his Ordination. Soon after *Falcon* Dean of *Lions*, *Pontius* Arch-Deacon of *Langres*, *Bonami* Canon of the same, with two Monks of *Clairvaux*, Appeal'd to the Holy See, and Cited thither as well the Person that would have been Consecrated, as the Persons that would have Consecrated him. *St. Bernard* inform'd the Pope of all matters that related thereto by this Letter.

In the following Letter written to Dean *Falcon*, and *Guy* Treasurer of the Church of *Lions*, he commends them for the Zeal they had shewn in this Affair.

Notwithstanding the Appeal to the Court of *Rome*, yet the Arch-Bishop of *Lions*, and the Bishops of *Autun*, and *Macon*, Installed and Consecrated the Monk of *Cluny*, which extremely nettled *St. Bernard*, for he wrote very earnestly about it to the Pope and Cardinals, in the Hundred Sixty Sixth, Hundred Sixty Seventh, and Hundred Sixty Eighth Letters. At length he wrought so much upon his Holiness as to cause him to disapprove of this Election, and to give the Chapter leave to proceed to a New Election, after having taken Advice of *St. Bernard*. Whereupon, they immediately went to wait upon him accordingly, and he after having made them all Friends, sent them back to make their Election, as he Acquaints his Holiness by the Hundred Sixty Ninth Letter. Hereupon they Elected *Godfrey* Prior of *Clairvaux*, a relation to *St. Bernard*, who having met with some difficulty on the Court-side, *St. Bernard* writ the Hundred and Seventieth Letter to *Lewis* the Younger, in which, he protests that no body had a greater Veneration for His Majesty than himself, and afterwards Assures him that the Election of his Prior to the Bishoprick of *Langres* was altogether against his Intention and good liking, since it depriv'd him of the principal Comfort of his Age and Infirmary, yet that he must nevertheless submit to the Will of God: That it was neither in the power of himself nor the King to oppose it; and that he was perwaded His Majesty would not attempt it, but leave the Church of *Langres* to remedy its Affliction, having been long vacant together with that of *Rheims*: That he humbly thank'd His Majesty for what he writ him thereupon, and would have been comfortable, had not he seen the danger of delays, as likewise that the Revenues of that Church were in *Huckster's* hands: That this was that which gave him the greatest trouble, and procur'd no small Dishonour to His Majesty, it being his Duty to preserve the Goods of the Church: That the Election had been made altogether according to Form; That the Person Elected was faithful, for that he would not have been for him had he not first consented to do Homage to His Majesty for the Lands held of the Crown; That he had all along taken this Precaution given him; That he was not yet put into possession, nor yet enter'd into the City; That for his part he had meddled but little with the mat-

ter, tho' he had been Invited to do it by the Clergy and People, and that the Oppression of several and Prayers of Good Men might well have engag'd him deeper in it. That as the case now stands, it was for his Majesty's Honour and the Publick Good to defer the Confirmation no longer, and that if he did not Return an Answer by those that gave him this Letter, he would peradventure raise the Spirits of divers Religious Men against him, and moreover Prejudice the Revenues of the Crown annex'd to this Bishopric. There is great likelihood that the King comply'd with St. Bernard's request, for the year following, *Falcon* Dean of the Church of *Lyons*, having been Elected Arch-Bishop thereof, *Godfrey* and St. Bernard wrote in his favour to Pope Innocent; which are the 171 and 172 Letters.

In the Hundred Seventy Third, St. Bernard recommends to *Falcon* the Monks of the Monastery of *Beniffon-Dieu*.

The Hundred Seventy Fourth is the famous Letter which he writ to the Canons of *Lyons*, concerning the Feast of the Conception which they had newly Introduc'd. This Letter he begins with Commanding of the Church of *Lyons* which (says he) "Has always been Preferable to all the rest of France" not only on account of the Dignity of its See, but also by the strict Order there kept. For is there any where a better Discipline to be found, a greater Authority Establish'd and of a more venerable Antiquity, principally in regard of Ecclesiastical Duties, it having never hitherto introduc'd any Novelty, nor suffer'd its self to be debauch'd by any change? This has been the occasion (continues he) that we can never enough wonder that some of you could have the Boldness to Introduce a Feast which the Church has not the least knowledge of, which neither is supported by reason, nor back'd by any Tradition: Are we, to think our selves more knowing or Devout than our Fore-fathers? and is it not a dangerous Presumption to pretend to do what they thought not proper? But (say you) we ought to Honour the Mother of our Saviour: Why so we ought in all reason, but still the honour paid to a Queen demands Discretion. This Royal Virgin has no need of false Honour having several true Titles, and being of a Quality truly Honourable. Honour then the Purity and Piety of her Life, Admire her supernatural Fecundity and Adore her divine Off-spring; Commend her in that the conceiv'd without Concupiscence, and brought forth without trouble: Affirm that Angels respect'd her, All Nations have desir'd her, that the Patriarchs and Prophets have been acquainted with her, and that she was chosen above all Women, and Preferred to all her Sex.

The Church teaches me to have an Uncommon Veneration for the day when she dy'd, and when she was receiv'd with an unexpressible Joy into Heaven. The same Church learns me to honour the day of her Birth, being verily perswaded that like *Jeremias* and St. *John Baptist*, she was sanctify'd in her Mothers womb. Yes, the Mother of our Lord was Holy before she was Born, and therefore the Church cannot err in believing that the day of her Birth was also Holy, nor in keeping it solemnly as such: I also am thoroughly perswaded that she was endu'd with so many Graces that not only her Birth was sanctify'd, but also all the rest of her Life, which was exempt from all Sin: a favour that never yet was granted to any Other of the Off-spring of Man.—What then are we able to contribute to these Honours? Let her conception also have its Honours (say they) since it preceded her Birth, because had not this Conception preceded, her Birth could not have been extant to be honour'd. Very well! for the same reason any one might Celebrate the Feasts of their Father and Mother, and mount upwards even to their remotest Ancestors. Then we should have a prodigious Number of Feasts indeed, and which would be more proper for the Eternity of the other Life than the poor circumscrib'd Limits of this. But there is a Book produc'd where this Feast is Authoriz'd, as they pretend by Divine Revelation. Why this might very well be, and I myself could sooner compose one in favour of any of my Ancestors. For my part I am not willing to Credit any of these Books which have neither Reason nor Authority on their side: For what Consequence is there that a Conception must be Holy because the Birth was so? was it made Holy by its Precedence? Whence had it this Sanctity to communicate to the Birth? and on the contrary is it not because this Conception was not Holy, that it was thought necessary to Sanctify the Virgin afterwards? Whence proceeds the pretended Sanctity of this Conception? Will any one say that it was occasion'd by Grace to the End that she might be conceiv'd Holy? But then she could not receive the Appanage of her Divinity before she was Divine, and that she could not possibly be before her Conception. Some will say perhaps that the was conceiv'd and sanctify'd in the same Moment, but that is what they cannot reasonably make out, for how can Holyness be where sin is? and how can any one deny that sin is not to meet where Concupiscence is to be found. If they will not Affirm she was conceiv'd in the Holy Ghost, which I presume no body will Offer to Affirm? so that not having been Sanctify'd before her Conception, because she then was nothing, nor at her Conception, because she was then in the State of Sin, she must have been sanctify'd in the womb of her Mother after her Conception, and that tho' her Birth was Holy her Conception was not. In a word her good Fortune of being conceiv'd in Sanctity, is owing only to Jesus Christ, for all the other Children of Adam have been conceiv'd in Sin. This being thus, what reason can there be for Introducing a Feast of the Conception? How can it be maintain'd that a Conception which proceeds not from the Holy Ghost, but rather from sin, can be Holy? Or how could they conjure up a Holy-day on Account of a thing that is not Holy in it self? The Church may have reason to boast indeed of a Feast which honours sin or Authorizes a false Holyness; Yet whatever People may think the will never be brought to Approve of an Innovation contrary to her Usual Custom that being the Mother of Reason, Sister of Superstition, and Daughter of Levity. Moreover if they had proceeded rightly in Introducing this Feast, they should first have consulted the Holy See, and not follow'd blindly and without Deliberation the suggestions of some hair-brain'd Ideots. St. Bernard adds that he has understood this error, was in other Places; that he had hitherto forbore taking Notice of it out of a Veneration, he had for the Holy Virgin which pro-

to spread it self over the whole Church, of which he was a Member, he could no longer dissemble his resentments without Offending all. He concludes, with saying, that he submits his Judgment to the more Sage and Experienc'd, and chiefly the Authority of the Church of Rome, to whom, he reserves the Decision of this matter, being ready to after his Opinion if the Holy See shall be of another Mind.

Some Authors have undertaken the Defence of the Feast of the Conception of the Virgin, and among others, a certain Person has written a Treatise on this Subject, commonly Attributed to St. *Anselm*, wherein, he attacks St. Bernard without naming him. Likewise an English Monk call'd *Nicholas*, writ a little after St. Bernard's Death against his Letter. This Monk has been refuted by Peter Abbot of *Celles*; and at the same time *Paton* Priest and Monk of *Prom* blam'd those that had receiv'd three new Feasts, which were that of the most Holy Trinity, of the Transfiguration, and of the Conception of the Virgin, all which he esteem'd very extravagant. In the Century following, *John Belsh*, and *William Durand*, Bishop of *Mende*, disapprove all of this Feast, but notwithstanding it was Authoriz'd in the Fifteenth Century by the Council of *Basil*. It must here be understood with Father *Mabilon*, that St. Bernard means by Conception that faint instant, in which the Body of the Virgin was Conceived, and not with the School-Divines the moment of the Union of the Soul with the Body, for he could not have overthrow'd those that say that she was Sanctify'd this Instant, but only such as maintain that the was Sanctify'd before she was animat'd, if he should have compar'd her Sanctification with that of *Jeremias* and St. *John Baptist*, but he plainly insinuates that she was not Sanctify'd before her Soul was United to her Body. Thus it may be observ'd, that St. Bernard had no very favourable Thoughts of the Immaculate Conception of the Virgin Mary.

The Hundred Seventy Fifth Letter of St. Bernard, is an Answer to one writ to him by the Patriarch of *Jerusalem*, wherein, he Recommends to him the Knights of the *Crois*. This Patriarch was *William of Elender*, who had been formerly a Hermit at *Tours*.

The Hundred Seventy Sixth is written in the Name of *Alberon*, Arch-Bishop of *Treves*, to his Holiness Pope Innocent. This Arch-Bishop not being able to go in Person to wait on the Pope, writes him this Letter, to assure his Holiness of the unfeigned Obedience of the Churches on this side the Mountains; and moreover exhorts him not to concern himself at the loss of *Benevento* and *Capua*, which *Roger of Sicily* had taken from him, and likewise assures him, that the Emperor *Lotharius* was preparing to march to his Relief. This Letter was written in the Year 1135.

The Hundred Seventy Seventh is also written to the Pope, in the Name of the same Arch-Bishop who complains of the Fatigue and Care he is like to undergo in his Arch-Bishopric. He says, he accepted it not without regret; that he is plagu'd by his Suffragans who are young persons of Quality, and who rather oppose than assist him; that Right, good Manners, and Religion, are extinct in their Suffragans; that he thinks himself oblig'd to Acquaint his Holiness with what he will not give him leave to reform; that notwithstanding, he undergoes patiently all these Affronts rather than act any thing contrary to the Obedience he owes to the Papal Chair. But that he begs of his Holiness to consider that these Injuries fall on the Papal See, and that the Contempt had of him renders also the Holy See despis'd: That in a word, he has several more complaints to make to him, of which his Holiness may be better inform'd by the Deputy he has sent.

In the following Letter written also in the Name of the former Person, and Address'd to Pope Innocent. St. Bernard lays open all the causes of Complaint which the Arch-Bishop of *Treves* had against the Pope, grounded upon the frequent usage of Appeals, which brought all matters before the Holy See, and quite destroy'd the Authority of the Arch-Bishops and Bishops. Observe how St. Bernard reprehends this matter to the Pope. I speak to you, (says he,) with a great deal of Freedom, because I have a more than ordinary Affection for you, which could not be, should I use Dissimulation. The Arch-Bishop of *Treves* has Complaint is not his alone, but proceeds from the Sentiments of several others, and chiefly those that love you best. They complain that Justice is no more to be found in the Church, that the Keys thereof become of no use, and the Episcopal Authority is rendered Despicable, by reason that the Bishops have now no more power to revenge the Injuries done to God, nor to punish the Offences committed in their Dioceses. The fault of all which is laid upon you and the Court of Rome. It is affirm'd that you allow what they have well establish'd, and that you have establish'd what they abolish'd with Reason; That all Criminals and disobedient Persons, whether they be of the Clergy or Laity have immediately recourse to you, and boast when they return, that they have not met with Protectors who ought rather to have been Punishers of their Crimes. What a shame is this! What occasion for Laughter to the Enemies of the Church! Friends find themselves Confounded, the Faithful Affronted, Bishops become the Subjects of Scorn and Contempt, and your Authority much lessen'd by the weakness of your Decisions. 'Tis to be only have a true value for the Holy See, who labour heartily to procure the Peace, and advance the Grandeur of the Church of Rome. Why therefore will you your self weaken your own Strength? He afterwards proceeds to represent to the Pope the mischief occasion'd in the Churches of *Toul*, *Vendôme*, and *Metz*; by the Protection which the Holy See has unadvisedly bestow'd. He Accuses the Bishops of *Metz*, and *Toul*, of Tyranny and Misgovernment, and complains that the Holy See has upheld them in it, and particularly that the Bishop of *Metz* had quash'd a free Election made with all form, in his Chapter, and plac'd by his Authority, a Probationer in the Church. At length he gives the Pope an extraordinary Character of the Arch-Bishop of *Treves*, assuring him, that he is a much more faithful Person both to the Church and the Holy See.

In the Hundred and Seventy Ninth, and Hundred and Eightieth Letters, he Recommends to this Pope the Affairs which this Arch-Bishop had with the Abbot and Monks of St. *Maximine* and desires his Holiness to revoke the Brief which these last had obtain'd. One of the greatest Advantages of the Holy See, (says he,) is, that it can revoke whatever it finds it has been overseen in granting. It is certain-

by very just and commendable that a Person should not get any advantage by his Crime, and above all with the Holy See and Sovereign Bishop. This is what engages me in a boldness to request your Edouard in behalf of the Arch-Bishop of Treves, and to lay before you such instances of his Integrity as I am fully self-assured will succeed. All his Crime is having wrested a Monastery out of the hands of Lothar, and endeavouring to purge it of its Errors. — May God always fortify your Holiness with his Divine Grace, that the Monks may at no time over-reach you: These Monks that hunt not after Liberty more than they fly Order and Discipline.

The Hundred and Eighty First, is a Letter of Thanks to *Haimeric*, Chancellor of the Holy See.

In the Hundred and Eighty Second, he writes very earnestly to *Henry*, Arch-Bishop of Sens, concerning his inflexibility, which, he says, has procured him a great many Enemies.

In the Hundred and Eighty Third, he exhorts *Conrade* King of the *Roman*, to be Obedient to the Pope.

In the Hundred and Eighty Fourth, he excuses himself to Pope *Innocent*, for not being able to send him some Religious Persons, as he promis'd, by reason of three late Foundations he had made.

In the Hundred and Eighty Fifth, he exhorts *Eustace* who had possess'd himself of the Church of *Valence*, not to persist in his design thro' a false Glory, and by being Advis'd by Flatterers who play'd upon him.

In the Hundred Eighty Sixth, he recommends to *Simon* Son of the *Chastellan* of *Cambray*, the Monks of the Monastery of *Vaucluse*, and desires him to confirm the Donation which his Father had made them.

The following Letters were writ in the Year 1140, against *Peter Abaelard*.

The Hundred Eighty Seventh is Address'd to those Bishops that were to Assemble at the Council of *Soy* all whom he exhorts to promote zealously the interest of Religion.

In the Hundred Eighty Eighth, he makes the same Entreaty to the Bishops and Cardinals of the Court of *Rome*. He in general accuses *Peter Abaelard* of Contemning the Fathers; raising trifling Questions upon elevate Subjects, and, in a word, for confiding too much in his Wit, and not contenting himself with the plainness of Faith, and afterwards descending to particulars, Read (says he, to those to whom he writes) *Peter Abaelard's Book*, which he calls his Theology. It is easy to be found, because it is so sold, and there are a great many Persons at the Court of *Rome* who Read it. See there how he advances upon the Holy Trinity, the Generation of the Son of God, the Procession of the Holy Ghost, and several other matters which both the Ears and Minds of Catholics are but little accustomed to. Read likewise another which is said to be his Book of Proverbs, but which is Entitled, *Nolite Temptari*: There you may observe how full his Works are of Sacrilege and Errors. What strange Opinions has he concerning the Soul and the Person of Jesus Christ, of his Descent into Hell, and the Sacrament of the Altar; of the power of binding and of loosing, Original Sin, Concupiscence, the Sin of Pleasure, the Sin of weakness, the Sin of Ignorance, of the Act of Sinning, and the Will of Sinning. If you find hereby that I have reason to be mov'd, be you also the like, but that you may not be so to no purpose, be sure to bestir your self suitable to the Rank, Dignity, and Authority of your Power. Lay these Works of Darkness open, Reprehend and Condemn them publicly, and stop the Mouths of those that speak Evil.

In the following Letter to Pope *Innocent*, he expresses his concern in that Schism had not been sooner extinguish'd, and that the Errors of *Peter Abaelard*, and *Arnald of Bresse* had not sooner been abolish'd. He Acquaints his Holiness, that he has been invited by the Arch-Bishop of Sens, to enter the Lists with *Abaelard*. That he came at the time appointed, and in the Presence of the King, Bishops, Abbots and several Learned Men, he produc'd divers Articles against him, but as they were going to be Read, this Heroe all of a sudden went out of the Assembly, and Appeal'd to the Judges that he had chosen, which I hope (says St. Bernard,) will not be approv'd of. In his Absence, the Articles propos'd were examin'd into, and found repugnant both to Faith and Truth. He concludes this Letter by earnestly exhorting the Pope not to grant protection or encouragement to a Person that was at variance with the Establishment of St. Peter.

The Hundred and Ninetieth is a Treatise against the Errors of *Peter Abaelard*, which is all insert'd amongst his *Opuscula*.

The Hundred Ninety First is written to Pope *Innocent*, in the several Names of *Sanson*, Arch-Bishop of *Rheims*, *Suffelin* Bishop of *Saiffons*, *Gastrey* of *Chalons*, and of *Abisus* of *Aras*, against *Peter Abaelard*. They are made to Accuse him of Presumption, Error, and Heresie, and also observe, that his Book of the Trinity has already been Condemn'd to be Burnt by a Legat of the Holy See; and moreover, that having been lately Accus'd by the Abbot of *Clairvaux*, to avoid his Condemnation, he had Appeal'd to the Holy See, without cause or reason, against the Judges which he himself had made choice of; And that the Bishops who were Assemble about that Affair would not Decree any thing against him out of respect to the Holy See; but only Condemn'd some few Articles drawn out of his Books. In a word, that it was necessary that his Holiness should apply some speedy remedy to a mischief which daily encreas'd.

In the Hundred Ninety Second, he Counsels *Guy*, Cardinal of the Church of *Rome*, not to favour the Errors of *Abaelard* on account of Friendship for his Person, and to frighten him the more from it, he tells him, that he treats of the Trinity like *Arrius*, like *Pelagius* of Grace, and like *Nestorius* concerning the Person of Jesus Christ.

In the Hundred Ninety Third, he writes to another Cardinal Nam'd *Ives*, acquainting him that he is surpris'd that *Abaelard* should find so many Friends and Protectors at *Rome*.

By the Hundred Ninety Fourth Letter, Pope *Innocent* Answers *Henry* Arch-Bishop of Sens, *Sampson* Arch-Bishop of *Rheims*, the Bishops their Suffragans, and St. Bernard Abbot of *Clairvaux*; that he has been

been as much concern'd for the Novelties advanc'd by *Abaelard*, as joyful at the Zeal they have shewn to oppose him in his Innovations, and declares that by the Advice of the Bishops and Cardinals of the Church of *Rome*, he had Condemn'd the Articles which they had sent him, and all the false Doctrines of *Peter Abaelard*, together with their Author, on whom he has enjoy'd perpetual silence, as being a Heretic; and moreover, that he effects all the Followers and Defenders of these Errors, to be worthy of being put out of the Communion of the Church.

In the Hundred Ninety Fifth, he Counsels the Bishop of *Constance* to expel *Arnald of Bresse* out of his Diocess, he having already been driven out of *Italy* and *France* for his Errors.

In the Hundred Ninety Sixth, he gives the same Advice to *Guy* the Pope's Legat, to whom this *Arnald* was retir'd for shelter.

In the Hundred Ninety Seventh, he reproves *Peter* Dean of *Bexançon*, for disturbing the Abbot and Monks of *Cherlieu*.

In the Letter following, he earnestly Recommends their Case to Pope *Innocent*, who refers it to *John* Abbot of *Bonneval*, then Bishop of *Valence*, and to the Bishop of *Grenoble*. These determin'd in favour of the Abbot of *Cherlieu*. But *Peter* not being willing to acquiesce in their determination, continu'd to importune the Holy See for redress, which occasion'd St. Bernard to write the Hundred Ninety Ninth Letter to Pope *Innocent*, to beg of him to confirm the Judgment Pronounc'd by the Bishops.

The Two Hundredth is written to *Ulger* Bishop of *Angers*, concerning a difference between this Bishop and the Abbots of *Fontevault*.

In the Two Hundred and First, he admonishes *Bauduin* Abbot of the Monastery of *Realme*, and recommends to him in particular three things, First, to instruct others by his Discourse, Secondly, to give them good Example by his Works, and Thirdly, to apply himself to Prayer.

In the Two Hundred and Second, he exhorts the Clergy of Sens not to proceed too rashly in the Election of an Arch-Bishop, but to wait for the Opinion of the Suffragan Bishops, and consent of the Persons of Rank in the Diocess to prevent that befalling them which hapned before to the Churches of their Neighbourhood, *Orleans* and *Langue*. He Recommends to them, moreover to proclaim a Fast, Assemble the Bishops, Summon the Monks, and in fine, to omit none of the requisite Ceremonies in this Election. This Letter was written after the Death of *Henry*, Arch-Bishop of Sens, who was succeeded in the Year 1144, by *Hugh* Abbot of *Parvigni*.

In the Two Hundred and Third Letter, he Counsels the Bishop and Clergy of *Troyes* not to suffer the Sub-Deacon *Anselme* to be Marry'd and carry Arms.

The Two Hundred and Fourth, contains a Christian Compliment to the Abbot of St. *Aubin*.

The Two Hundred and Fifth, is an Answer to the Bishop of *Recher*, who wrote to him somewhat severely about causing *Robert* *Pellus* to Live at *Paris*, when he thought it necessary.

In the Two Hundred and Sixth, he Recommends one of his Kindred to *Melissenda* Queen of *Jerusalem*, and wishes her a long and happy Reign.

The Three following Letters Address'd to *Roger* King of *Sicily*, contain nothing remarkable.

The Two Hundred and Tenth, and the Eight following, are Letters of Recommendation Address'd to Pope *Innocent*. In the Two Hundred and Thirteenth, he complains that this Pope took little or no notice of the Reconciliation made by his means with *Peter* of *Pisa*. In the Two Hundred and Sixteenth, and Two Hundred and Seventeenth, he Complains that *Radulphus* Count of *Vermandois*, having put away one Wife and Marry'd another, was seemingly vindicated by the Court of *Rome*. He likewise Commends *Thibaud* Count of *Burgundy*, for taking the part of the first Wife which was his Niece. In the Two Hundred and Eighteenth, he justifies himself to the Pope against a suspicion had of him concerning the Goods of the Cardinal *Ives*, assuring his Holiness that they had been embezzled contrary to his knowledge.

The Two Hundred and Nineteenth is Address'd to *Aleric*, Bishop of *Ostia*, *Stephen* of *Palestrine*, *Ignar* of *Frescati*, and *Gerard* Chancellor of the Church of *Rome*, concerning a difference which happened between the King of *France* and the Pope, on account of the Arch-Bishop of *Bourges*. This Arch-Bishoprick being vacant, the King had given the Clergy of *Bourges* leave to choose any other for their Arch-Bishop than *Peter*, whom the Pope had call'd a favourable Eye upon. He was nevertheless Elected afterwards, and Consecrated at *Rome* by the Pope. Whereupon, the King having made an Oath, that he should never be Arch-Bishop during his Life time, would not receive him, but declar'd War against the Count of *Champagne*, to whom he was retir'd. This caus'd the Pope to interdict the Dominions of *France*, and it was upon this occasion that St. Bernard writ this Letter, by which, he wills the Prelates of the Court of *Rome*, that they might have learnt by the Persecution of *Gubiers*, and undertakings of *Burdin* and *Peter* of *Leons*, how much Schism is to be dreaded, and how hazardous it is to raise any difference between the Regal and Sacerdotal Power. That therefore they must Act with Prudence, and manage Matters with Lenity not to incur the danger of a New Schism: That he can by no means excuse the King for having made an Oath, which it was both a Crime and Sin to keep; nay, though he was in a manner forc'd to perform it, being a custom among the French to observe any, though never so unjust; that his Intention was not to excuse the King of *France*, but ask Pardon for him; and lastly, that the concern he was in, his Age and Majesty, do in some measure deserve it, without being like to do any great wrong to the Church.

In the Two Hundred and Twentieth Letter, he writes to King *Lewis*, that he cannot hinder the *Anathema* being renew'd against *Radulphus*; and endeavours to persuade his Majesty, that that ought not to cost him at variance with Count *Thibaud*.

In the Two Hundred Twenty First, he speaks high to this Prince, and takes a great deal of Liberty to reprove him, Assuring that he is an Enemy to Peace; that he has violated the Treaties which he

In the Two Hundred Forty Fourth, he exhorts *Conrade*, King of the *Romans*, to Re-establish the Pope, and Punish the Rebels of *Rome*; giving him to understand, that it is as much for his Interest as for that of the Holy See, that the City of *Rome* which is Metropolis of the Empire, should be under his Subjection.

In the Two Hundred Forty Fifth, he Commends the Zeal which Pope *Eugenius* shew'd in opposing King *Lewis* the Younger's obliging *Eliaz* Bishop of *Orleans* to quit his Bishoprick.

In the Two Hundred Forty Sixth, he Recommends this Bishop to the Pope, being before but an humble Monk, and entreats his Holiness to take pity on his Condition, and to provide for the Payment of his Debts, out of the Revenues of his Bishoprick.

In the Two Hundred Forty Seventh, he Prays the same Pope to permit *Samson*, Arch-Bishop of *Rheims*, to make use of the *Pallium* which he had been forbidden, on account of his having Crown'd King *Lewis* in the Church of *Bourges* in presence of the Arch-Bishop of that City.

In the Two Hundred Forty Eighth, he advises this Pope not to suffer himself to be over-reach'd by the Bishop of *Sees*, who was coming to wait on him, to get himself re-establish'd.

In the Two Hundred Forty Ninth, he recommends to the same *Oribert* the Prior of *Chaise-Dieu*, Bishop Elect of *Valence*, chosen in the Year 1145.

In the Two Hundred and Fiftieth, he Acquaints the Prior and Monks of *Portes*, that they ought not to take it amiss that the Pope would not allow one of their Fraternity to be Bishop, though he was chosen. He says, that perhaps his Holiness would not admit of him, because he was too Young, and that he would have nothing to be said afterwards against the Election. And as for his own part, he says, he never oppos'd it in the least. Afterwards, he tells them, that he is sorry that the Abbot of *Troyes* had written to them so very harshly, and he concludes his Letter with these Humble Words. *My Most Reverend Life and my Afflicted Conscience Cry towards you for Compassion, for I am a kind of Am-My Most Reverend Life and my Afflicted Conscience Cry towards you for Compassion, for I am a kind of Am-My Most Reverend Life and my Afflicted Conscience Cry towards you for Compassion, for I am a kind of Am-*

In the Two Hundred Fifty First, he intercedes to Pope *Eugenius* in behalf of the Monks of *Baume*, whom this Pope had punish'd by changing their Abbey to a Priory, for their having slighted the Authority of the Holy See.

In the Two Hundred Fifty Second, he conjures the same Pope to put in execution the Sentence pronounced by *Innocent II.* against the Arch-Bishop of *Tork*.

The Two Hundred Fifty Third is an Answer to a Letter from *Hugh* Abbot of *Premontre*, who had made several Complaints against the Monks of *Clairvaux*. *St. Bernard* tells him, he did not do well to complain of him and his Order, since he has always had an esteem for that of *Premontre*, and that he has done them several Services upon divers occasions: He brings several Examples of what he asserts, and at length justifies himself against what that Abbot had alledged against his Order. Towards the end, he admonishes them not to break the Union betwixt them, Acquainting them that for his part he shall never be wanting in the Duties of Charity and Friendship.

In the Two Hundred Fifty Fourth, he Commends *Gastin*, Abbot of the *Alpes*, in endeavouring to reform his Monastery, and exhorts him, not to discontinue to good a Work out of fear of not being able to accomplish it while he lives, since the short time we have to live is not sufficient excuse for not endeavouring to make our selves perfect; and that such as do not labour after a progress in Spiritual Affairs go backwards instead of advancing.

In the Two Hundred Fifty Fifth, he exhorts *Lewis* the *Gross*, King of *France*, not to hinder the holding of a Council which he believes necessary for the good of the Church. It is of the Council of *Pisa* that he speaks, conven'd in the Year 1134. so that this Letter ought to precede the others by many Years.

In the Two Hundred Fifty Sixth, he exhorts Pope *Eugenius* not to be dishearten'd because of some losses the Christians had sustain'd in the East, but to succour and assist them to his power. He moreover tells him, that he was more than ordinarily surpris'd when he heard that he was pitched upon for General of the Army, that was to go thither, being no ways qualify'd for that Employ.

In the Two Hundred Fifty Seventh, he writes to this Pope in favour of *Philip*, who was become a Monk of *Clairvaux*, after he had been suspended from his Bishoprick of *Tarentum*, and desires his Holiness to be kind to him.

The Three following Letters were writ concerning *Rudennus*, who had been chosen Abbot of *St. Anesthus*. *St. Bernard* after having requested of his Holiness by the first of these Letters to discharge him from his Burthen. In the Second, consents that he shall continue it, since his Holiness desires it, and by the Third, he Admonishes this Abbot not to be uneasie under his Vocation.

In the Two Hundred Fifty First, he desires *Eugenius* to take off the Excommunication pronounc'd against the Abbot of *St. Urban*, who had bellow'd the Habit of that Order on a Knight Templar.

The Two Hundred Fifty Second, is a Letter of Recommendation to the Pope, in favour of the Monks of *Mouton*.

The Two Hundred Sixty Third is Address'd to the Bishop of *Soissons*, in favour of the Abbot of *Chesly*.

The Two Hundred Sixty Fourth is a Letter from *Peter*, Abbot of *Cluny*, to *St. Bernard*, in which, he extremely Commends *St. Bernard*, and begs of him to send him his Secretary *Nicholas*.

The Two Hundred Sixty Fifth is *St. Bernard's* Answer, in which, he rejects the Praises given him, and moreover informs him, that he cannot send the Person he desires, by reason, that he was with the Bishop of *Auxerre*, where he was so Sick that it was impossible he should come to *Clairvaux* without great inconvenience.

The Two Hundred Sixty Sixth is written to *Sugerus*, Abbot of *St. Dny*, a little before his Death. He exhorts him to prepare courageously for Death, and professes a great deal of Friendship for him.

By the Two Hundred Sixty Seventh, he tells Pope *Eugenius* that he was greatly deceiv'd when he rais'd to the Ecclesiastical Dignity a Person Convicted of Crimes and Condemn'd for them, by *Lambert* Bishop of *Angoulême*, and therefore begs of his Holiness to revoke what he had done.

In the Two Hundred Sixty Ninth, he sends him word that he would not have him give Credit to a Letter he lately wrote him, about a Person who had over-reach'd him by a Recommendation from the Bishop of *Beauvais*.

In the Two Hundred and Seventieth, he writes again to the Pope, in favour of *Anselmus*, Prior of the Great Charter-House, who having expell'd some of his Monks for Disobedience and Irregularity, they had gone to *Rome*, and obtain'd a Re-establishment from the Pope. *St. Bernard* says, that from the first foundation of this Order, he had never heard that a *Carthusian* who forsook his Cloyster had ever been receiv'd again, without making ample Satisfaction; that these Monks who had thus forsaken their Order did yet worse in returning to it. "And what good (*says he to the Pope*) does your Holiness believe, that these Monks could do, whose leaving their Monastery was an effect of Disobedience, and their returning to it the Product of Pride? They rejoice for the Ill they have done, and insult over those whom they have Offended; and, in a word, they even Triumph for having obtain'd the Victory. The Prior is no more Prior; he bears his Office with regret, not being willing to see the Destruction of his Order, and he would have left his Monastery long since, could he have gone out alone. — Consider therefore most Holy Father, (*continues he*) how you have been over-reach'd, and what Punishment he deserves, who has thus deceiv'd you! — Take Care then that the Prior be restor'd, to the end, that Iniquity may not Triumph over Justice. He afterwards Acquaints the Pope with the Death of *Raymond*, Abbot of *Cîteaux*, and that *Gozwin*, Abbot of *Bois-neul*, had succeeded him. This Abbot Dy'd in the Year 1151. This Letter therefore belongs to that Year.

In the Two Hundred Seventy First, he excuses himself to *Thibaud*, Count of *Champagne*, for not caring to be concern'd in promoting his Son's having Benefices while he was but a Child, and this for Conscience sake, well knowing that Ecclesiastical Dignities ought only to be bellow'd upon such as are able to acquire themselves of their Functions, and moreover, it being not allowable for one person to enjoy several Benefices at a time, unless by Dispensation or some other considerable reason that the Church may have.

In the Two Hundred Seventy Second, he exhorts the Bishop of *Laon*, (*Gautier* Abbot of *St. Martin* who was made Bishop of that See in the Year 1151.) to be reconcil'd to the Bearer of that Letter.

The Two Hundred Seventy Third, is written to the Abbot and general Chapter of *Cîteaux*: He gives them to understand that he could heartily wish his Affairs would give him leave to Assist in their Chapter, and moreover Admonishes them to Labour in the Reformation of their Order.

In the following he thanks Pope *Eugenius* for the Letter full of Charity and Zeal which he had written to his Chapter, and moreover entreats him to continue always the same good will towards his Order. He acquaints him towards the End that he is Sorry that he had taken from them *Hugh* Abbot of the *Three Fountains*, to make him a Cardinal.

In the Two Hundred Seventy Fourth, he gives this Abbot of the *Three Fountains*, to Understand, that he Repents having writ to *Rome*, in favour of the Nephew of *Hugh* Bishop of *Auxerre* then lately Dead.

In the Two Hundred Seventy Fifth, he Acquaints the Pope with the Disturbances that had hapned in the Election of a Bishop to the Church of *Auxerre*, and what he had been Inform'd by one of his Monks, sent thither concerning the double Election there made.

In the Two Hundred Seventy Sixth, he Acquaints him likewise that the will of the late Bishop of *Auxerre*, had been made by suggestion of Deacon *Stephen*, at whose Request he had given his Nephew several Benefices and Church-Lands.

In the Two Hundred Seventy Seventh, written also to the Pope, he recommends to him *Peter* Abbot of *Cluny*, who was on his Journey towards *Rome*, and begs that his Holiness would not give him leave to quit his Abby altho' he should desire it.

The Two Hundred Seventy Eighth is a Letter of Recommendation to the Pope in favour of *Henry* Bishop of *Beauvais*.

In the Two Hundred Seventy Ninth, Address'd to *Henry* Son of *Thibaud* Count of *Champagne*, he begs of him to do Justice in behalf of the Abbot of *Chailillon*, on the Lord of *Belfort*, whose Servants had taken several Cattle from him.

The Two Hundred and Eightieth is written to the Pope concerning the Election of a Bishop of *Auxerre*. The Pope having Understand that there were two different Elections, deputed *St. Bernard*, with two other Persons to proceed to a New one, *St. Bernard* and one of the Electors pitched upon one Person who is thought to have been *Alain* who got the better, but the Third gave his Vote for another. Hereupon *St. Bernard* prays the Pope to procure the Consent of the Third Person, Assuring his Holiness, that he could not have thought of a more proper Person to serve the Church, and to prevent the Designs of the Count of *Nevers* upon the Church of *Auxerre*.

The Two Hundred Eighty First contains a Reprimand which he gave the Abbot of *Cheruel*, for the Liberty he had taken to talk injuriously of him.

In the Two Hundred Eighty Second, he exhorts *Lewis* the Younger, King of *France* to give his Consent to the Election which had been made of a Bishop of *Anxerre*.

In the Two Hundred Eighty Third, he writes to Pope *Eugenius* touching the restitution demanded by the Monks of the Monastery of the *Mirour*, of the Order of *Cîteaux*, upon the Monks of *Gigny* of the Order of *Cluny*, of 30000 *Sols*. Hereupon the Abbot of *Cluny* and *St. Bernard* had endeavour'd to accommodate the Difference; and the Monks of *Gigny*, having little to say for themselves, *St. Bernard* has recourse to the Pope, that he would be pleas'd to do justice in behalf of those of the *Mirour*.

In the Two Hundred Eighty Fourth he recommends to this Pope the Arch-Bishop of *Rheims*, the Bishop of *Avras*, the Abbot of *Ancourt*, and some others.

The Three following Letters were written in favour of *Odon* Successor of *Sugerus* in the Abby of *St. Denis*. The Two First are Address'd to the Pope, and the Third to *Hugh* Cardinal Bishop of *Osia*.

In the Two Hundred Eighty Eighth Address'd to *Andrew* his Uncle, a Knight Templar, he acquaints him with his concern for the ill Success of the Croisade occasion'd by the ill Conduct of the Christian Princes, and says he hopes to see that Enterprise accomplish'd before he dies.

In the Two Hundred Eighty Ninth, he gives wholesome Advice to *Melissenda* Queen of *Jerusalem*.

In the Two Hundred and Ninetieth, Address'd to *Hugh* Cardinal-Bishop of *Osia*, he writes against the Conduct of *Jordan des Ursins*, Cardinal Legate of the Holy See in *Germany*. *Our Legate* (says he) basely behind him [shameful Mark] his Expedition where-ever he has been, for he has fill'd all the Churches of *Germany*, *France*, and *Normandy* with Sacrileges. It is said that he has done a great many ill Things unworthy of his Character, Robb'd the Churches where-ever he came, and every where plac'd Young Men in Ecclesiastical Dignities; That several have paid him great Sums of Money to keep him out of their Country; That by his Emisaries he has Extorted and Exact'd Money from those places whither he could not go himself: In a word he is become the By word of the World: Every Body flights and speaks ill of him: The Poor Monks and Other Clergy complain of him: Those of his Profession have the greatest Abhorrence of his Life and Conversation; and Lastly he has little resemblance with John Paperans, who was Legate at that time in *Ireland*, and who was justly Honour'd and Rewarded for his faithful and Prudent Ministry. *St. Bernard* desires his Letter may be Read to the Pope, to Assist him in his Proceedings against this loose Legate.

In the Two Hundred Ninety First, he prays the Pope to have compassion on the Monastery of *St. Eugende* on *Mont-Jura* which was almost ruin'd.

In the Two Hundred Ninety Second, he reproves a Man of the World for having endeavour'd to disswade one of his Relations from turning Monk.

In the Two Hundred Ninety Third, he writes to Peter Abbot of *Celles* concerning a Monk of the Abby of *Chesly* whom he had receiv'd into his Monastery.

In the Two Hundred Ninety Fourth, he recommends to the Pope, *William de Passavant* Bishop of *Maris*, Accus'd by one of his Clergy.

In the Two following Letters he recommends also the same Person to the Cardinals *Henry*, and *Hugh* Bishop of *Osia*.

In the Two Hundred Ninety Seventh, he sends back a Monk of the Abby of *Montier-Ramey* who had quitted his Monastery, and now was desirous to return to it.

In the Two Hundred Ninety Eighth he writes to the Pope, that *Nicholas* who came from the Abby of *Montier-Ramey* to his of *Clairvaux*, and who also had been his Secretary, was run from him, and had taken away several Books, a great Sum of Money and divers Seals of Value. That he had for some time been jealous of him, but that he all along hop'd that God would convert him or that he would betray himself as he now had done. That he does not question but he has written to several People in his Name. At length he desires his Holyness not to receive him.

In the Two Hundred Ninety Ninth, he writes to the Count of *Angoulême* in behalf of the Monks of the Monastery of *St. Amand de Boisse*.

In the Three Hundredth he comforts *Maudili* Countess of *Blis* concerning the extravagant Courses of her Son, and that he hop'd Age would work an Alteration upon him, but however he Advises her to treat him with Mildness.

In the Three Hundred and First, he prays *Sancho*, Sister to the King of *Spain*, to Accommodate a difference that had hapned between the Monks of the Order which she had newly Establish'd in *Leon*, and the Other Monks of the Country.

The Three Hundred and Second is written in favour of the Arch-Bishop of *Metz*, to the Legates of the Holy See sent into *Germany* to determine the matter. This Arch-Bishop was *Henry* and the Legates were the Cardinals *Bernard* and *Gregory* who suspended this Arch-Bishop, notwithstanding the recommendation of *St. Bernard*, having as was suppos'd been corrupted by Money.

In the Three Hundred and Third, he writes to King *Lewis* the Younger that he ought not to let a Lord of *Britany*, being Excommunicated for Adultery, have the Estate that belongs to his Wife.

In the Three Hundred and Fourth he thanks this King for his kind Enquiry after his health, and Moreover recommends to him *Robert* Cousin to this Prince.

In the Three Hundred and Fifth, he sends Pope *Eugenius* word that he has hindered *Henry* Bishop of *Beauvais* from going to *Rome*; as likewise recommends to him the Affair of this Bishop, desiring him to delegate the Arch-Bishop of *Rheims* for its Determination.

In the Three Hundred and Sixth, he acquaints the Cardinal of *Osia* that he has not been able to incline the Monks of the *Three Fountains*, to Elect *Nicholas* for their Abbot whom this Cardinal desired

might succeed in this Abby, yet notwithstanding the Monks had chosen *Turleis*; that he knew nothing in that Person which could deserve that Dignity; and that if he had a mind to out him of it, for his part he would not oppose it.

In the Three Hundred and Seventh, he excuses the Conduct of the Bishop of *Beauvais* to this Cardinal, altho' he says that he does not deserve it. He promises him to recall as soon as possible *Robert* his Monk who was with that Bishop; and moreover sends him word, that *Heracius*, Arch-Bishop of *Lyon*, was on his Journey to *Rome*, but that falling Sick at *Montpellier*, he had spent all the Money he had laid apart for his Voyage. He gives him likewise to understand, that he had been almost at Death's-Door, but was now somewhat recover'd.

The Three Hundred and Eighth is address'd to *Alphonse* King of *Portugal*. He writes him word, that he will do all in his Power to comply with his Commands; gives him some Account of his Brother *Peter*, and likewise acquaints him, that one of his Monks nam'd *Roland*, brings him a Letter from the Pope, whereby his Holyness grants him many Favours. He lastly recommends this Monk to him, as also all of his Order within his Majesty's Dominions.

The Three Hundred and Ninth was written before the foregoing; in the Life time of *Sugerus*, Abbot of *St. Denis*, whom he thereby recommends to the Pope.

The Three Hundred and Tenth, Address'd to *Arnald*, Abbot of *Bonneval*, is the last which he writes before his Death. He therein gives his Friend to understand the sad Condition he is in, and desires his Prayers.

These Three Hundred and Ten Letters, compose the Ancient Collection of those of *St. Bernard*, compil'd by his Disciples, and left in the Monastery of *Clairvaux*. There have since been found several others which are those which follow, continuing the Number.

The Three Hundred and Eleventh is Address'd to *Haimeric*, Chancellor of the Holy See, and written in the Name of *Hugh* Abbot of *Pontigny*, and of *St. Bernard*. It contains Complaints against those who envy other Men's good Actions, and excessive Commendations of *Haimeric's* Conduct in his Ministry.

The Three Hundred and Twelfth is a Letter of Compliment to *Rainaud* Arch-Bishop of *Rheims*.

In the Three Hundred and Thirteenth, written to *Geoffrey* Bishop of *Tork*; he lays that those Monks that have a mind to quit a—Life for amore Austere, ought not to be hinder'd, but after having embrac'd it, they are not to be releas'd, for fear of becoming Apostates.

The Three Hundred and Fourteenth is written to Pope *Innocent II.* about the time that *St. Bernard* negotiated the Affair of the People of *Lombardy* with his Holyness. He sends him word, that he can neither prevail upon those of *Genova*, nor those of *Milan*.

In the Three Hundred and Fifteenth, he begs of *Maud* Queen of *England*, to grant him what he had formerly request'd of her in favour of the Abbot of *La Chapelle*.

In the Three Hundred and Sixteenth, he desires also *Henry* Arch-Bishop of *Sens*, and *Haimeric* Chancellor of the Church of *Rome*, not to oppose the Retitution of some Ecclesiastical Goods, which a certain Lord has a mind to make to the Monks. "When Laicks (says he) who are in possession of Churches or Church-Revenues have a mind to quit them, it is commendable; and when they are disposed to give them to the Ministers of God, it is doubly so. But this being to be done only by the hands of the Bishop, he cannot refuse it without being guilty of two Faults, nor consent to it, without being cause of two good things. This Lord requests a thing of you which you ought to have asked of him; for which do you think does it better become to be in Possession of Church Revenues, a Soldier or a Saint? No body that has heard of this Action; but has been surpris'd. Make then no more difficulties to receive from Laicks what belongs to the Church and the Ministers of God's Word."

In the Three Hundred and Seventeenth, written from *St. Bernard* to *Geoffrey* Prior of the Monastery of *Clairvaux*; he gives him to understand that the Church of *Rome* is at present in Peace; that the party of *Peter of Leon* have done Fealty and Homage to Pope *Innocent*; that in like manner, all the Clergy that had sided with that Cardinal were come over to the Pope: And in fine, that God having thus fulfill'd his Wishes, he shall be speedily on his Return. This Letter was written in the Year 1138.

In the Three Hundred and Eighteenth, he acquaints Pope *Innocent II.* with the Danger the Church of *Rheims* was in, by reason of the great Contentions about the Election of an Arch-Bishop.

In the Three Hundred and Nineteenth, he exhorts *Turpin* Arch-Bishop of *Tork*; not to lay down his Arch-Bishoprick, or in case that he be oblig'd to do it for some secret Reason, or in Obedience to the Popes Commands, he advises him to enter into the strictest Cloyster.

In the Three Hundred and Twentieth, he admonishes *Alexander*, Prior of the Monastery of *Fountain* in *England*, to take care that the Election of a new Abbot be made without Heats and Dispute.

In the Three Hundred and Twenty First, he enjoys *Henry de Mardach* to accept of the Abby of *Fountain*, in case he be Elect'd.

The Three Hundred and Twenty Second contains wholsom Instructions to a young Monk, which he gives to *Hugh*, then bura Probationer, and afterwards Abbot of *Bomeval*.

The Three Hundred and Twenty Third is written in favour of the Arch-Bishop of *Treves*, against the Abbot of *St. Maximin*.

The Three Hundred and Twenty Fourth is a Compliment to *Robert* Abbot of *Dunes*, who was afterwards successor to *St. Bernard*, in the Abby of *Clairvaux*.

In the Three Hundred and Twenty Fifth, he writes to the same Abbot, that he is not to admit a Probationer, if he have not well acquitted himself during his Probation-ship.

The Three Hundred Twenty Sixth is a Letter from *William* Abbot of *St. Thierry*, to *Geoffrey* Bishop of *Chartres*, and to *St. Bernard*, against the Error of *Abaelard*, which he has there reckon'd up. We shall speak more of this when we treat of the Doctrine of *Abaelard*.

The Three Hundred and Twenty Seventh is an Answer of *St. Bernard's* to this Letter, wherein he acquaints him that he intends speedily to have a Conference with him upon that Subject.

The Three Hundred Twenty Eighth is written to Pope *Innocent II.* against him that had been chosen Bishop of *Rodez*.

The Three Hundred Twenty Ninth is written to the Bishop of *Limoges* against the same.

The Nine Letters following were written in the Year 1140. against *Peter Abaelard*. The Three Hundred and Thirtieth, and the Three Hundred Thirty Seventh to Pope *Innocent*, and the rest to the Cardinals. The Three Hundred Thirty Seventh is written in the Name of the Bishops of *France*, and contains a Relation of what had pass'd against *Abaelard* in the Council of *Sens*.

In the Three Hundred Thirty Ninth, he recommends to Pope *Innocent*, *Aloisius* Bishop of *Arras*, and says that those who have accus'd him are only Calumniators.

In the Letter following he recommends to the same Pope *Ulger*, Bishop of *Angers*.

The Three Hundred Forty First is written to *Malachy*, Arch-Bishop of *Armagh* in *Ireland*, who had sent two young Monks to him, to learn the manner of living in *Clairvaux*, with design to found a Monastery of the same Institution. *St. Bernard* promises to send them back well instructed in a short time.

In the Three Hundred Forty Second, he writes to *Joselin* Bishop of *Soissons*, to appease the King who had been incens'd without cause against *Geoffrey de Loroux*, Arch-Bishop of *Bourdeaux*, who had incurred the Displeasure of this Prince, by ordaining *Grimoard*, who had been canonically elected Bishop of *Poitiers*, in the Year 1140.

The two following Letters were written by *Bernard*, Abbot of *St. Anastasius*, and afterwards Pope *Eugenius III.* The first to Pope *Innocent II.* and the second to *St. Bernard*. In both he expresses a great deal of Concern, for having been forced from the Monastery of *Clairvaux*, and sent into *Italy*.

The Three Hundred Forty Fifth is a Letter of *St. Bernard's* to the Monks of *St. Anastasius*, to whom he recommends living always in strict observance of their Order, and in Charity one towards another. He moreover tells them, that though any of the Monks be sick, they must make use only of some common sorts of Herbs, it being repugnant to the Spirit of Religion to buy Drugs, to send for Physicians, or to take Physick.

In the Three Hundred Forty Sixth, he exhorts Pope *Innocent II.* not to favour the unjust cause of *William* Arch-Bishop of *York*.

In the Three Hundred Forty Seventh, he recommends to him the Deputies which went to *Rome* to complain of this Arch-Bishop.

In the Three Hundred Forty Eighth he recommends to the same Pope *Arnone*, Elected Bishop of *Lisieux*, who had a Dispute in the Court of *Rome*, about his Election, with *Geoffrey* Count of *Angers*.

The three following, are also Letters of Recommendation to the same Pope.

The Three Hundred Fifty Second contains a Privilege granted by Pope *Innocent* to *St. Bernard* and his Successors, in consideration of the great Services he had done the Church of *Rome*, during the Schism caus'd by *Peter of Leon*, by which this Pope takes under the Protection of the Holy See, all Revenues present, and to come, belonging to the Abby of *Clairvaux*; as likewise, grants to the Monks of *Cîteaux*, leave to chose an Abbot out of their Order, and to the Abbeys which have others under them; he grants permission to chose any of those Abbots for their Head, or any of the Monks belonging to such Orders. He forbids the Bishops to constrain the Abbots of *Clairvaux*, and the other Abbots of the Order of *Cîteaux*, to come to any Council, providing it be not about matters of Faith. He prohibits all Persons to receive any Fryars of their Order, after they are profess'd; and lastly, declares the Monks of this Order exempt from paying Tithes of Fruits or Cattle.

In the Three Hundred Fifty Third, he Comforts *William* Abbot of *Riouan*, in the Diocess of *York*, in that the Arch-Bishop of that See has been Countenanc'd at *Rome*, Assuring him wital, that the Sacraments Administred, and Ordinations made by bad Ministers are Valid, since it is God that Baptizes and Consecrates.

In the Three Hundred Fifty Fourth, he Comforts *Melissenda*, Queen of *Jerusalem*, for the Death of *Fulk* her Husband, and exhorts her to govern her Kingdom with Prudence and Justice.

In the Three Hundred Fifty Fifth, he Recommends to this Queen the Monks of *Premontre*, who were on their Journey to the Holy Land.

By the Three Hundred Fifty Sixth, he sends back to *Malachy*, Arch-Bishop of *Armagh*, the Monks which he had sent him. He likewise Recommends them to him in the Letter following.

In the Three Hundred Fifty Eighth, he writes to Pope *Celestine II.* to Pardon *Thibaud*, Count of *Champagne*.

The Three Hundred Fifty Ninth, is written to the same Pope, in the Name of the Monks of *Clairvaux*, who beg of his Holiness not to permit *Rainaud* Abbot of *Morimond*, to quit his Monastery to go to *Jerusalem*.

In the Three Hundred and Sixtieth, he again exhorts *William* Abbot of *Riouan*, to bear patiently with the Arch-Bishop of *York*.

In the Three Hundred Sixty First, he recommends to *Thibaud* Arch-Bishop of *Canterbury*, *John* Bishop of *Salisbury*.

In the Three Hundred Sixty Second, he recommends to *Robert* *Pallus*, Cardinal and Chancellor of the Church of *Rome*, to behave himself becoming his Dignity, to *Eugenius III.* newly Elected Pope.

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In the Three Hundred Sixty Third, he exhorts the Christians of *France* and *Bavaria* to take up Arms for relief of the Holy Land; and moreover admonishes them neither to put the Jews to Death, nor so much as to persecute them.

In the Three Hundred Sixty Fourth, he invites *Peter* Abbot of *Cluny* to an Assembly to be held after *Easter* at *Chartres*, there to deliberate on the manner of relieving the Christians of the Holy Land.

In the Three Hundred Sixty Fifth, Address'd to *Henry* Arch-Bishop of *Mayence*, he writes against a Monk named *Radulph*, who by his Preaching, authoriz'd killing of the Jews.

The Three Hundred Sixty Sixth is Address'd to *Hildegarda* Abbess of *Mont-Saint-Robert* near *Bingen*, in the Diocess of *Mayence*. After having reject'd the Praises given to him, he congratulates her upon the extraordinary Gifts she has received from God, and exhorts her to make a suitable return thereto by Humility and Devotion.

The Three Hundred Sixty Seventh is a Letter of Recommendation to *Guy* Chancellor of the Church of *Rome*, in favour of *Stephen* Bishop of *Metz*.

The Three Hundred Sixty Eighth is a Letter of Compliment to a Cardinal, which contains wholesome Advice to wean him from the Cares of the World.

In the Three Hundred Sixty Ninth and Three Hundred and Seventieth, he congratulates *Sugerus* Abbot of *St. Denis*, in having reform'd the Church of *St. Genevieve*, by introducing regular Canons into it. He exhorts him to do the same thing in the Church of *Paris*.

In the following Letter Address'd to the same, he dissuades him from making the Match between the Count of *Angers* and the King's Daughter, by reason of their near Kindred.

In the Three Hundred Seventy Second, he commends *Peter* Bishop of *Palenqade*, for his Humility and Application to the reading of good Books.

The Three Hundred Seventy Third is a Letter of the Abbot of *Epine*, in the Diocess of *Palenqade*, Address'd to *St. Bernard*, by which this Abbot testifies the great Concern he has for having been drawn out of the Abby of *Clairvaux*, and charg'd with the Government of a Monastery, which he earnestly entreats *St. Bernard* to get him discharged from.

In the Three Hundred Seventy Fourth, he comforts the Monks of his Order in *Ireland*, for the death of their Abbot *St. Malachy*.

In the Three Hundred Seventy Fifth, he complains to *Ida* Countess of *Nivernois*, that her Servants molest and detain those who go to the Abby of *Vezelay*.

In the Three Hundred Seventy Sixth, he exhorts *Sugerus* Abbot of *St. Denis*, to hinder the Duels which certain French Lords were engaged in against each other.

In the Three Hundred Seventy Seventh, he commends this Abbot in that he design'd to Assemble the Clergy for the publick Good.

The four Letters following are likewise Address'd to *Sugerus*, whereof the two first are Letters of Recommendation. The Third is concerning the Estate the Church of the East was then in; and in the last, says that he is sorry that this Abbot is accus'd of the disturbances in the Kingdom, and wills him therefore to do his utmost to prevent 'em, and not to suffer any in his Abby, which are any ways the cause of them.

In the Three Hundred Eighty Second, written to *Leolinus* Abbot of *St. Berthin*; he expresses his Gratitude for the Favours he has received from him, and moreover acquaints him, that *Thomas* of *St. Omer* who had left his Order to come to his of *Clairvaux*, could not possibly return.

In the Three Hundred Eighty Third, Address'd to the same, he thanks him for the many proofs of Friendship which he has received from him. He passes the same Compliment on the Monks of *St. Berthin* in the following Letter; and in the Three Hundred Eighty Fifth, he commends them for having reform'd themselves, and exhorts them to endeavour to perfect themselves every day more and more.

The Three Hundred Eighty Sixth, is written to *St. Bernard*, by *John* Abbot of the House of *St. Mary*, in the Country of *Venise*, to comfort him about the unsuccessful Expedition to the Holy-Land, whereof *St. Bernard* had been the Promover. He imputes the Fault thereof to the wickedness of those that had the management of it.

The Three Hundred Eighty Seventh, is written to *Peter* Abbot of *Cluny*, to whom *St. Bernard* excuses himself about a sharp Letter written in his Name, affirming that the Blame ought not to be cast on him, but on the Authors of it; to which *Peter* Abbot of *Cluny*, Answers by the following Letter, expressing a great deal of Value and Esteem for *St. Bernard*, professing himself well satisfy'd with his Exile; and moreover mentioning a Legacy deposited in the Treasury of *Cluny*, which was left to the Monasteries of *Clairvaux* and *Cîteaux*, which he says he will not contend with him about, nor concerning the Election of a Bishop of *Grenoble*, which the *Carthusians* oppos'd.

St. Bernard gives a short Answer to this Letter, by the Three Hundred Eighty Ninth.

The Three Hundred and Ninetieth, written to *Elisbe*, Bishop of *London* in *Denmark*, and Legate of the Holy See in *Swedenland*, contains only matter of Compliment, in which *St. Bernard* Assures him of his Affection, and thanks him for that which he had profess'd for him.

The Three Hundred Ninety First is Address'd to the Abbots of *Tavernay*, in the Diocess of *Brabant*, whom he Admonishes to endeavour to re-establish the Religious Houses, and to reform the Monastick Discipline.

The Three Hundred Ninety Second, contains Instructions concerning Humility given to *Radulph* Patriarch of *Antioch*.

The following Letter contains the like, being Address'd to *William* Patriarch of *Jerusalem*.

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In the Three Hundred Ninety Fourth, he blames the Arch-Bishop of Lyons, for having depos'd the Abbot of *Aisy*, and admonishes him to revoke his Decree.

In the Three Hundred Ninety Fifth Address'd to *Abisius* Bishop of *Aras*, he acquaints him that *Thomas* a Monk of *St. Barthin* being enter'd into the Monastery of *Clairvaux*, cannot reasonably be expected to return to *Berthin*.

In the Three Hundred Ninety Sixth written to *Ricuin* Bishop of *Toul*, he excuses himself for having receiv'd into his Monastery a Clerk of his Church without knowing of him.

In the Three Hundred Ninety Seventh written to *Odou* Abbot of *Marmoutier*, in the Name of *Eugh* Abbot of *Pontigny* and of *St. Bernard*, they give him to understand that his Monks ought not to take it ill that they have lost some Churches which they pretended to by the Arbitration and final Determination of *Geoffrey* Bishop of *Chartres*, and *Thibaud* Count of *Champagne*, therefore perswades them to acquiesce in that Judgment. They further Observe in this Letter, that Churches and Church-Revenues belong naturally to the Clerks who are Oblig'd to serve at the Altar, and consequently ought to live by it. When the Profession of Monks and the Examples of their Predecessors learn them that they are to get their living with the sweat of their Brows, and not to subsist on the Profits of the Church. Nay even tho' the Church should be neglected by the Clerks they are not to partake of the Revenues tho' they do of the Trouble. For (says he) *with what Face can you, O Monks, pretend to the Wine of the Vines which you have not planted, and to the Milk of the flock which you have not govern'd? How comes it that you would exact some thing from them for whom you never did any Service? And if you will needs lay claim to it, why don't you Baptize their Children, Bury their Dead, Visit their Sick, Give Benedictions in Marriages, Instruct their Ignorant, Reprimand Sinners, Excommunicate such as despise Instruction, and give Absolution to Penitents? In a word why don't ye Open your Mouths and Preach, you whose duty it is to live in Repose and silence? But it is a most Odious thing to reap where you did not Sow, and live upon the gains of another.* Lastly *St. Bernard* says that altho' they had the right they pretended, yet ought they not to Dissent from their Abbot who had already Agreed to the Judgment of the Arbitrators.

In the Three Hundred Ninety Eighth he writes to *Guy* Abbot of *Montier-Ramey*, and to the Monks of his Monastery who had desir'd *St. Bernard* to compose Lessons and Hymns for them to read on the Feast of *St. Victor*, whose body they pretended was bury'd in their Church, and which requir'd a Person of greater he durst not undertake a work so much above his Capacity, and which requir'd a Person of greater Authority, of a Life more Holy, and who was master of a better Style. He Adds moreover that in the Celebration of so solemn a Feast, New Prayers of small Authority ought not to be made use of, but rather Authentick and Ancient Compositions which may be proper to edify the Church, and the sub-which Savour of Ecclesiastical Gravity. That if there be a Necessity for something new and the sub-ject requires it, such Pieces ought only to be us'd as command respect from the Grandeur of their Style and the Pious Life of their Author. *As for the rest* (says he) *the Expressions therein contain'd ought to be of Unquestion'd Veracity; They ought to inspire Justice, Teach Humility, Inculcate Equity, Enlighten the mind, Model the Manners, Exterminate Vice, Insill Devotion and restrain the Liberties of the Senses. The Singing ought to be Grave, without intermixing any thing either Effeminate or Rustick. It ought to be Agreeable without being too delicate, and should Affect the Heart by surprizing the Ear. And in a word it is no small disadvantage to a Spiritual Life when the Charms of Singing divert the Attention from Thoughts, and fix them rather upon Modulating the Voice, than comprehending the sense of the Words. These are the Sentiments of *St. Bernard* concerning Prayers and Celebrating the Divine Office, and altho' he had all the Qualifications which he requir'd in an Author of this kind, yet would he not undertake what was requested of him, and contents himself with sending only two Sermons on the Life of *St. Victor* to the Monks of *Montier-Ramey*.*

The Three Hundred Ninety Ninth is a Letter of Recommendation which he gave to a Monk of the Monastery of *St. Michel*, who was about to go in Pilgrimage to *Jerusalem*. He endeavours to dissuade him from this Design by reason that he thought a Monk, however Criminal he were, could not do Penance better than within the Walls of his Monastery. He desires *Leibert* Abbot of this Monastery to receive him.

The Four Hundredth is another Letter of Recommendation granted to *Robert* a Monk of *Liesjes* that his Abbot might use him more kindly.

The Two Letters following contain nothing remarkable.

In the Four Hundred and Third Address'd to *Henry* Arch-Deacon of *Orleans*, he Answers to a Question propos'd to him, to wit, If a Child who was in Danger of Death had been baptiz'd by a Laick under this form. *I Baptize you in the Name of God and of the Holy and true Cross*, whether the Baptism had been Valid; or whether providing the Child had liv'd it must have been Baptiz'd again. *St. Bernard* is of the mind that it had been well Baptiz'd, because he cannot think that the difference in words can prejudice the Truth of the Faith, and the good Intention of him that Baptiz'd it. His reason is because under the word *God* the Trinity is comprehended, and by Adding the *Holy and True Cross* he had made mention of our Saviour, That when one is baptiz'd according to the Custom of the Church in the Name of the Father, Son and Holy Ghost, and as we may read in the Acts of the Apostles that some were baptiz'd in the Name of *Jesus Christ* only, it cannot be doubted but that those who have been baptiz'd in the Name of the Holy Cross, have been sufficiently sanctify'd, inasmuch that the Confession of the Cross implies the Confession of *Jesus Christ* Crucify'd. Moreover that in respect of him who had baptiz'd, his simplicity and good Intention excus'd him, but nevertheless that if any shoul'd endeavour to introduce this manner of Baptism they would be Inexcusable. This Opinion of *St. Bernard* disagrees with that of the Divines, who maintain that Baptism of this kind is *ipso facto* Null and Void.

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The Four Hundred and Fourth is Address'd to *Albert* a Recluse Monk, who desir'd of *St. Bernard* that he might fast after his own fashion, and Permit Women to enter into his Cell. *St. Bernard* Answers that he has no power to Command him, but that he has several times Advis'd him to Eat at least once a day to receive no visits from Women and to live by hard Labour.

In the Four Hundred and Fifth he takes Notice to an Abbot that one of his Monks was qualify'd to be Profess'd, and therefore he ought not to dispense with him.

The Four Hundred and Sixth is Address'd to the Abbot of *St. Nicholas* in the Woods, to whom he recommends a certain Monk.

In the Four Hundred and Seventh he blames *Odou* Abbot of *Beaulieu*, for not having paid a Legacy to a Poor Man, and tells him he had better have Sold a Chalice from the Altar, than have suffer'd this Peril to want.

In the Four Hundred and Eighth he recommends to *William* Abbot of the Regular Canons of *St. Martin* of *Troyes* a Clerk who had a mind to retire from the World, and who was not able to undergo the way of Living at *Clairvaux*.

In the Four Hundred and Ninth Address'd to *Rorgen* Abbot of *Abbeville*, he makes him a compliment upon his desiring to see him, and desires him to bestow a spare piece of Ground belonging to his Abby, to the Monks of *Alely*.

In the Four Hundred and Tenth he recommends to *Gilduin* Abbot of *St. Victor* of *Paris*, *Peter Lombard* who was come from *Buldoign* in *France*, and had been recommended to *St. Bernard* by the Bishop of *Lucca*.

The Four Hundred and Eleventh is written to *Thomas* Provost of *Beverlake* in *England*, and contains Exhortations to a Holy Life.

The Letter following is written upon the same subject to a young Man who had enter'd into a Vow to embrace a Monastick Life.

In the Four Hundred and Thirteenth he recommends a Probationary Monk to *Rainaud* Abbot of *Foigny* Advising him to send him back after he had corrected his Faults.

In the Letter following he blames a Monk of this Monastery for having Oppos'd the return of this Person.

By the Four Hundred and Fifteenth he exhorts a Man to perform the Vow he had made to become a Monk of *Clairvaux*.

In the Four Hundred and Sixteenth he Answers a certain Person who had complain'd to him that he had no share of the Alms given by Count *Thibaud*, that he was not concern'd in the Distribution of them.

The Two following Letters contain nothing remarkable.

These are all the Letters which are most commonly Ascrib'd to *St. Bernard* tho' Father *Mabilion* has Added some others which are doubtful, and might very probably have been written by other Persons. He also adds some Charters which may reasonably admit of the same doubt, all which nevertheless continue the foregoing Numbers.

The Four Hundred and Nineteenth is an Exhortation to Probationers the which Father *Mabilion* believes does not belong to *St. Bernard*, by reason that the Style is more restrain'd, and contains Maxims unlike those of *St. Bernard*, such as this, *That we must Praise God even for our Damnation*. It likewise appears to me that this Letter differs in stile from those of *St. Bernard*.

The Two following Letters are also Unlike the stile of *St. Bernard*.

The Four Hundred and Twenty Second is only a short Billet Address'd to King *Lewis*.

The Four Hundred and Twenty Third is a draught of a Letter concerning the Croisade which might probably be his as well as the Letter following. He therein recommends the Son of Count *Thibaud* going to the Holy War to *Emanuel* Commenes Imperour of *Constantinople*.

The Four Hundred and Twenty Fifth is a Copy of the Twenty Sixth Letter of *St. Bernard*.

The Four Hundred and Twenty Sixth is a Judgment by Arbitration pronounc'd by *St. Bernard* between *Hugh*, Bishop of *Auxerre*, and *William* Count of that City.

The Four Hundred and Twenty Seventh is a Letter from *Geoffrey* Bishop of *Chartres*, to *Stephen* Bishop of *Paris*, by which he advises him to Refer himself to *St. Bernard* touching the dispute he had with *Stephen* de *Guarlande*.

The Four Hundred and Twenty Eighth from *Bernard* Abbot of *St. Anastasius*, to *St. Bernard* Abbot of *Clairvaux*, concerning a disobedient and haughty Monk.

The Four Hundred and Twenty Ninth is an *Elogium* of *St. Bernard* sent to him by *Hugh* Metellus a Regular Canon of *St. Leon*.

The Four Hundred and Thirtieth is a Letter from the same written to *St. Bernard* which contains an Apology for his Monastery.

The Four Hundred and Thirty First is also from the same written in the Name of *Siebaud* Abbot of *St. Leon* to Abbot *William*, to excuse him for having Answer'd the Calumnies of *Herbert* with too great severity.

The Two following Letters are written by *Haimon* Arch-Deacon of *Chalons*, to *St. Bernard*; In the First he acquaints him with his sickness, and in the other he sends to him for his Sermons.

The Four Hundred and Thirty Fourth is a Letter Address'd to *St. Bernard* to excuse *Thierry* Bishop of *Auxerre* from his Voyage to the Holy Land.

The Four Hundred and Thirty Fifth is a Charter by which *Sampson* Arch-Bishop of *Rheims* gives to the Congregation of *Clairvaux* the Church of *Mores*, which he had Obtain'd from the Monks of *St. Denis* there to Build a Monastery of his Order.

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By the Four Hundred and Thirty Sixth Henry Bishop of Troyes makes the like Gifts of the Church of *Billemours* to the Abby of *Clairvaux*.

The Four Hundred and Thirty Seventh is a Letter of *Hugh* Cardinal Bishop of *Osia*, to the General Chapter of *Cîteaux*, concerning the death of *Pope Eugenius* III.

The Four Hundred and Thirty Eighth, is a Letter of *Bartholomew*, a Monk of *Foigny*, who had been Bishop of *Laon*, Address'd to *Samson* Arch-Bishop of *Rheims*, by which he justifies himself against his being accus'd, that he had embzell'd the Goods of the Church of *Laon*, while he was Bishop there.

The Four Hundred and Thirty Ninth, is a Letter from *Tynkin* Arch-Bishop of *York*, to *William* Arch-Bishop of *Canterbury*, containing a Relation of what had happened to him when he had endeavour'd to introduce the Customs of *Cîteaux* into the Monastery of *St. Mary* at *York*.

The Four Hundred and Fortieth, is a Letter of *Elfred* the Fourth Abbot of *Clairvaux*, to an Abbot of his Order, whom he blames for going too richly dress'd, and living too delicately. He therein renews the Maxim of *St. Bernard*, *That a Monk ought not to make use of any external Remedies*.

The Four Hundred and Forty First, is written by *Peter de Roze*, a Probationer of *Clairvaux*, to the Provost of the Church of *Noyon*, in which he shews the difference between the Life led in *Clairvaux*, and that which is led at large in the World.

The Four Hundred and Forty Second, is a Letter of a General Chapter of the Province of *Rheims*, who were call'd the Black Monks, to *Pope Adrian* IV. whereby they beg that *Godfrey* Abbot of *Lagny* may be suspended.

The Letter following is from the same, Address'd to *Pope Alexander* III. upon the same Subject. Lastly, the Four Hundred and Forty Fourth, is a Letter from an unknown Hand, Address'd to the Abbot of *Retino*, which contains nothing remarkable.

The Second to one of *St. Bernard's* Works, comprehends divers Treatises, whereof the first is Entitled, *Of Consideration*, divided into V. Books, and Address'd to *Pope Eugenius* III. to serve him for Instruction. The Consideration he treats of in this Work, is as himself desires it, the Thoughts which he employs in search after Truth, and more particularly relating to the Duties of his Profession. In the first Book, he shews that the Condition of a Sovereign Pontiff would be but very unhappy, had he no regard to himself, for it would be a very indirect neglect of him to spend all his time in hearing and deciding other Mens Differences, and all the while neglect to employ himself sometimes in Contemplation. He exclaims against the great number of Causes that are brought into the Ecclesiastical Courts, as likewise against the many Abuses committed there. He shews that this is more consistent with the Secular Power than the Ecclesiastical. He says he would not have *Eugenius* follow the Example of his Predecessors, who applied themselves more to Business than Contemplation, but that he should imitate *St. Gregory*, who when *Rome* was threatened to be besieg'd by the *Barbarians*, labour'd on an Exposition of the most difficult passage of the Prophet *Ezekiel*. He there proves that Consideration serves to form and employ the four Cardinal Virtues. Lastly, he takes Notice of the unbecoming Bickerings at the Ecclesiastical Bar, and exhorts *Pope Eugenius* to endeavour after a Regulation.

In the second Book, after having justifi'd himself for advising the expedition of the *Crossade*, which had been unsuccessful; he admonishes *Pope Eugenius* to consider as to his Person, who he is, and as to the Dignity of his Profession, what he is. First he is to reflect whence he is defended, which may serve to abate his Pride. He gives him to understand, that he is not set over others, to dominate over them, but to be their Minister and watch over them; that if this Dignity has procur'd him great Riches, he is not to think they belong to him by the right of Apostleship, since *St. Peter* had no power to dispose of what he never enjoyed: That he indeed had given him the charge of all Churches, but not an arbitrary Dominion over them, which he expressly forbids, and the Gospel disallows. That the same Person cannot well execute the Civil Government and the Papacy, and therefore he who grasps at both, ought justly to lose both. In a word, he advises him particularly to avoid being haughty on account of his Supremacy, "for (says he) you are not supremely perfect by being supreme Bishop, and take notice, that if you think your self so, you are the work of Men. But let us consider you, as you stand in the Church of God, and what Figure you make. You are the Chief Priest, the Sovereign Pontiff, the first among the Bishops, the Heir of the Apostles, *Abel* in Priority, *Noah* in Government, &c. 'Tis to you that the Keys of Heaven have been entrusted, and to whom the Care of the Flock has been committed; but there are other Door-keepers of Heaven, and other Pastors besides you; yet you are so much the more above them, as you have receiv'd the Title after a different manner." They have every one a particular Flock, but you are superintendent over them all; you are not only Supreme Pastor over all the Flocks, but likewise over all the Shepherds. He establishes this Privilege upon the Words of our Saviour in the Gospel, and he adds some Lines afterwards.—

"Others are but call'd to a part of the Care, when the full Power is confided to you. Their Power is limited, when yours extends even over those who have a power over others; for it is your Business to excommunicate a Bishop, and suspend him if you see occasion. This is what you are at present by your Office to remember also what you were, and who you are Personally, for you are still what you were once, and the Dignity which has been superadded to you, has not been able to divest you of your Nature. You were born a Man; you have been made a Sovereign Bishop, yet you are still a Man, so that you ought to consider your self as a Man; draw the Veil which covers you, disperse the Clouds that environ you, and you will find your self to be no better than a Poor, Naked, Wretched Creature, that is diffus'd with his Nature; that is afraid of being Naked; that grieves for being Born; that murmurs at being confin'd to Labour, and not to Ease; and in a word that is born in Sin, with a short Life abounding in Miseries, and full of Fears and Complaints. From these two Considerations he passes to a Third, which is to consider his Manners and Conduct, wherein he Counsels *Eugenius* to make a serious Reflection upon those things. He admonishes him in the

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Conclusion of this Book to be constant in Adversity, and humble in Prosperity; to fly sloth and unprofitable Discourse, and to practise no manner of Partiality in his Judgments.

In the Third Book he Treats of the Consideration that the Pope ought to have towards those that are under him, and they are the Faithful over all the World. He admonishes him again not to affect an arbitrary Power over them which he repeats (says he) because there is no *Polson* nor *Arms* that he ought to dread more than the Spirit of Tyranny. He afterwards proceeds to treat of the Duty of a Pope towards his Inferiours, and first in respect to those who are out of the Church, as well *Jews* and *Infidels*, as Christians and Schismatics. He says it is a Pope's Duty to bring over those that are in an Error, to keep those from straying that are already brought over; and lastly, to reconcile and fix Wanderers. For this purpose he must pitch upon unbiais'd Preachers, and who shall be apt to be mov'd neither by Ambition nor Avarice: Such as these now adays swarm in the Court of *Rome*, and that is the reason that there is so little good done, and that Religion seems as it were at a stand. He speaks afterwards against the grievance of appealing to the Court of *Rome*: "We must (says he) make a severe Reflection upon these Appeals, for fear a Remedy prove fruitless when it is established, for it seems to me, that a great deal of *Mischief* may be occasioned by these means, if moderation be not made use of. Every Body appeals to your Holiness; 'tis a badge of your Primacy, yet if you are wise, you will rather endeavour to procure the welfare of the Church, than insist upon the grandeur of your See. Men appeal to the Pope, and would to God it was to a good end. Would to God that those who oppress others, would feel the effect of protection granted to such as are oppressed. But on the contrary, nothing is more common, than for the Oppressors to have cause to rejoice, and for the Oppress'd to have reason to mourn. The Court of *Rome* seldom considers, either the Fatigue or Expence of a Journey in a just cause, and rarely are incens'd against him or them that were the cause of it. Rouze thee then, O Man of God, when these things happen: Be touch'd with Compassion for the Sufferer, and mov'd with Indignation against the Oppressor: Let the first be comforted by a Redress of his Grievance, by a full satisfaction for the Injury done him, and let the last repent of what he has done, and let him have no power to do the like again. The same punishment is to be inflict'd upon those that appeal without cause, for no small Injury accrues that way; Men may be permitted to appeal where they are injured, but to appeal with design to injure others, is an injustice that ought not to be suffer'd. One may reasonably appeal from a Sentence, but it would be ill done to do so before any be pronounc'd, inasmuch that as then no manifest wrong appeared. Who ever appeals without being injured, has either design to molest his Adversary, or to gain more time for his Defence. He adds, that every Body complains and murmurs against the great Number and confusion of Appeals made to *Rome*, and that they are the occasion of innumerable *Mischiefs*. He confirms this by some Examples; and moreover Counsels the Pope not to suffer any longer such as promote injustice. He also in this Book condemns the Abuse of Exemptions. "I have a mind (says he) to speak of the Complaints and Murmurs of the Churches who cry continually that they are torn to pieces and dismember'd, and that there are few or none, but either feel this Damage or fear it. If you ask wherefore? It is because the Abbys are wrested from the Jurisdiction of their Bishops, the Bishops from that of the Arch-Bishops, and the Arch-Bishops from that of the Patriarchs or Primates. Does this conflict with equity? Can this be any ways excus'd? You may thereby indeed shew the absolute power of your Power, but it is to be fear'd you can at the same time produce but little Justice. You do thus because you have a power to do it, but the Question will be only whether you ought to have done it. You are set above others, only to preserve to every one his Rank and Quality, and not to injure any one. He proves afterwards that these Exemptions are neither just nor profitable; that they confound the Oeconomy of the Church; that they occasion a great deal of Trouble, and raise a contempt as well of the lawful Powers establish'd by God Almighty, as of those of the Pope; and in a word, that they destroy the Ecclesiastick Hierarchy establish'd in imitation of that of the Angels. But what (may it be objected in the Pope's Name) will you then forbid me to grant Dispensations? Not certainly, but to ruin the Church you ought not. I know you are establish'd universal Dispenser, but still it is to Edify and not to Destroy. When there is a necessity for Dispensation it is excusable; when it is profitable it is likewise commendable, but when there is neither of these, it is rather Dissipation than a faithful Dispensation. There are several Monasteries in most Bishopsricks, which belong peculiarly to the Holy See, according to the Will of their Founders, but then must those be distinguish'd which have been gain'd on account of Devotion, from those that have been covet'd by Ambition. And lastly, *St. Bernard* says, that the Pope ought in general to watch over the Church, and see strict Discipline and Ecclesiastical Institutions duly observed. He recommends to him more particularly to take care of the Reform, enjoy'd by the Council of *Rheims*, relating to the Habits and Manners of the Clergy, as likewise to the Age and Qualifications of such as were to be admitted to Benefices.

In the Fourth Book, *St. Bernard* considers the Pope's Duty towards the Clergy, the Inhabitants of *Rome*, the Cardinals, and other Officers of his Court. He tells him his Clergy ought to be extremely regular in all their Actions, because it is they that are to set Examples to others. In relation to the People, he observes that it is enough to say, it is the People of *Rome* to denote what disorders they live in. That it is a People that have never been accustomed to Peace, that love Disturbances and Tumults, that are Cruel and Untractable, and who never submit, but when they have no power to resist: That he is nevertheless oblig'd to exhort them, though they seem irreclaimable. He farther admonishes the Pope in particular to endeavour a Reformation of Luxury and Sumptuousness. He gives him a great deal of Advice, concerning the Qualifications that are to be requir'd in Cardinals and other Ministers, which he shall pitch upon to be near his Person, and counsels him to take care that they be neither Selfish nor Arrogant; and in a word, he admonishes him to discharge his Domestic Affairs with true Oeconomy. Lastly, he makes a Recapitulation of all the principal Qualities that a Pope ought

ought to have. Consider above all things (says he to him) that the Church of Rome over which God hath plac'd you as Supreme, is the Mother, and not the Commanders of other Churches; and moreover, that you are not a Sovereign Lord over the other Bishops, but only one among them; that you are a Brother of those that love God, and a Companion of such as fear him; that you ought to be a living Example of Justice, a mirror of Holiness, a model of Devotion, the support of Truth and defence of Faith, the leader of Nations and guide of Christians, the Friend of the Bridgroom, and conductor of the Bride to her Spouse; the Ordainer of the Clergy, the Pastor of the People, the instructor of the Ignorant, the Sanctuary of the Oppressed, the Advocate of the Poor, the Hope of the Miserable, the support of the Fatherless, the Judge of Widows, the Eye of the Blind, the Tongue of the Dumb, the staff of Age, the revenger of Crimes, the Terror of the Wicked, and Glory of the Good, the Red of the Powerful, the Saviour of Tyrants, the Father of Princes, the mitigator of Laws, the dispenser with Canons, the Saviour of the Earth, the Light of the World, the possessor of the most High, the Victor of Christ, the Anointed of the Lord; and lastly, the God of Pharaoh.

In the last Book, he admonishes Pope Eugenius to consider the Power that is above his, that is, that of God and the Angels, which gives him occasion to treat of the Angels and of the Divinity.

St. Bernard began this Work in the Year 1149, and the first Book of it was finished the same Year. The second was sent to Pope Eugenius, in the Year 1150, after the ill success of the Crusade. The third in 1152, and the two last, some small time after.

These Books Of Consideration were follow'd by a Treatise of the same Nature, address'd to Henry Arch-Bishop of Sens, concerning the Manners and Duty of Bishops. St. Bernard therein shews how difficult it is to behave ones self in that Office, and the Necessity there is for having good Counsel. He afterwards lays down the Obligations for Bishops to prove an Honour to their Ministry by their Virtues, and not by Vanity and Luxury. He treats more particularly of the Virtues requir'd in a Bishop, such as Chastity, Humility and Pastoral Care; and lastly, he blames the Conduct of those Abbots who had a mind to exempt themselves from the Episcopal Jurisdiction, and wear Pontifical Habits. This Treatise was compos'd about the Year 1127.

About the same time St. Bernard being at Paris, writ a Discourse to the Clergy of that City, Intitul'd, *Of Conversion*, which follows the Treatise of the Duty of Bishops. It contains a Moral Exhortation to Repentance and change of Life, and towards the End, he speaks against Ambitious and inconsistent Clerks.

The Treatise of *Commands and Dispensations* was compos'd by St. Bernard, about the Year 1131. to serve for Answer to the Monks of St. Peter of Chartres, who had consulted him upon this Subject, and which is address'd to Roger Abbot of St. Columbe, near Sens, and not to those Monks of Chartres, because they had written to him with the leave of their Abbot. The first question he treats of, is whether all those things which are contained in the Order are Obligatory to them who profess them, or whether they are only Monitory and Instructive. And again, if one part ought to be taken for Precepts, and the other for Counsel. He answers, that the Order of St. Benedict is propos'd to all Mankind, but not offer'd to be forc'd upon any Body. That any Person is free to be admitted of it, but when one is once engag'd in it, it becomes necessary for to continue; so that excepting a few particulars which relate to Spiritual Matters, such as Charity, Humility, &c. which are instituted only by God, and therefore not to be chang'd, all the other Rules of the Order are only Instructions and good Counsel to them who are not yet profess'd, but to such as are, they become Commands, and it is Criminal to violate them; that they are voluntary to the first, and compulsory to the last; yet however they may be dispens'd with upon an extraordinary occasion. That this power of dispensing belongs only to Superiours, and who cannot do it upon just Grounds, and not merely out of Fancy. To explain the utmost extent of these Dispensations. St. Bernard reckons up three sorts of necessary things which are one establish'd, two Inviolable, and three Immutable. The establish'd are those which are found to be so very necessary, that every Body is not allow'd to alter them but Superiours only: These are Monastick Rules, which having been instituted by Saints, are as it were establish'd, and cannot be chang'd by private Persons, but as those who establish'd them were Men, those Men also who by a Canonical Election have succeeded to these Saints, have authority to give Dispensations without Abuse and Disorder, according to the circumstances of Time, Place and Persons; and moreover, these having been instituted for the increase and preservation of Charity, as long as they are conducting thereunto they cannot be alter'd; even by Superiours; but if it at any time happens that they become contrary to the interest of Charity, in the Observation and Judgment of those that are oblig'd to inspect them, then it is but reasonable that what was at first instituted for the benefit of Charity, should be either omitted, interrupted or alter'd for the sake of Charity, and it would be unjust, that what had been establish'd on account of Charity, should subvert and flourish in prejudice thereof. These things we term establish'd, are fixt and immoveable, even in regard to Superiours, but then it must be as long as they are Serviceable and Assisting to Charity. The second sort of necessary things are call'd Inviolable, for that not having been instituted by Men, but establish'd by the Commandments of God, they cannot be chang'd but by the Authority of God himself who was the Author of them. As to the third kind of necessary things which he terms immutable, are those which are of such a Nature, that even God himself could not change them on whatsoever account. Under this kind are comprehended all the Instructions which Christ gave his Disciples on the Mount, and moreover, such as both the Old and New Testament have ordain'd relating to Charity, Humility, &c. all these things being such in their Nature, it would not be either allowable or profitable to retrench them, their Excellency being immutable and founded on the principles of the Law of Nature. Of these three necessary things, the first is covenanted by free Will and a Promise. The second proceeds from the Authority of him that Commanded. And the third is grounded on the dignity of Precept.

From

From these Principles St. Bernard concludes, that an Abbot cannot dispense with any thing that belongs to Spirituals in his Order, and as to Outward Observances he must not be guided by his Pleasure, and Fancy, but by Charity, because he is not above the Order which he Professes himself a Member of: That the Letter of the Rules must give way to Charity when Necessity so requires it: That even Superiours cannot restrain the Obligation of a Vow, unless upon an absolute Necessity; nor Extend it, unless the Inferiours Consent: that Nevertheless an Inferiour whose Obedience does not exceed his Vow is Imperfect, because perfect Obedience is not comprehended within any bounds, but embraces willingly and accepts courageously whatever it is commanded: That there is no Disobedience but what is to be avoided, but that several kinds of it are not equally Criminal: That there ought to be a difference put between the Person that commands and the things commanded: That in regard of the Persons we ought to be most Afraid of Offending our Superiours who have the greatest Authority over us; for it is better to obey God than Man, our superiours than our equals, and amongst our superiours those of our own Country rather than strangers: That in relation to Commands we ought to take more care of those which are of Importance than of those of less consequence, and that a Person is more or less culpable according as the Command is of more or less Importance: That this difference is in the Commandments Establish'd by Men, because they command with more or less Affection according as they see Occasion: That Perfect Obedience consists in not slighting the least commands and Obeying the Greatest, conforming ones self to the Intent of the Superiour: That slight matters, such as forbidding laughing or speaking when they are once commanded become Obligatory, and they who disobey them commit a sin, tho' no Crime, providing they do it not with contempt; but when they contemn the Law they are more than ordinarily Faulty: That God is to be Obey'd, as likewise is Man that commands in his name providing the command be not contrary to the Law of God: That in doubtful Matters the commands of Superiours are to be follow'd: That all Sins of Disobedience are not equal; and that in respect of those which are committed against the Monastick Rules, some are more considerable than others: That it ought not to be thought that the Obeying of Monastick Rules is Impossible, because that cannot be but either thro' Neglect or Inadvertency.

St. Bernard proceeds afterwards to Answer some Particulars which these Monks had propos'd to him.

The First was why an Erroneous Conscience does not sometimes change the Bad to Good in like manner as the Good to Bad? He Answers that to the End that an Action may be good, it ought to be Effect'd by the Knowledge and Love of God: That he that does a good Action believing it to be bad, has not the Love of Good in him, and by consequence his Action must be bad, but that he that does a bad Action believing it to be Good, is ignorant of what is Good, and therefore his Action cannot be esteem'd Good tho' his Intention was so: That his good will shall not be altogether depriv'd of a Reward, altho' thro' a deceiv'd implicitly he be not altogether exempt from all. But what (Perhaps you may say) did not he Act according to his Conscience? Yes, (replies St. Bernard) but according to a false and erroneous Conscience which does not exempt him absolutely from sin.

Next he Answers this second Question, which was If in relation to Commands Disobedience be proportionably as Criminal as Obedience is Meritorious? He shews that in certain cases Obedience is more Meritorious than Disobedience Criminal.

They had likewise demand'd of him how far they were Oblig'd to be resident, and where they might take a Liberty to quit their Monastery. He Answers that a good Monk ought never to forsake his Monastery without leave first obtain'd from his Abbot when he is able to Undergo the Injunctions of his Order; but if the ill Lives of those which he lives amongst, hinder him from so doing, then is he to chuse and go to another Monastery where he may accomplish those Vows, he could not so well perform there: That altho' it be not allowable for a Monk who is in a well regulated Monastery tho' less Aultere, to leave it without permission of his Superiour for one more Aultere; yet if it happen that one having left it enters into another, none ought to Advise him to return, unless the Monasteries be near to each other, and he be speedily recall'd.

The Fourth Question they propos'd to him was Why St. Gregory the Great receiv'd a Person that had quitted his Order, into the Communion, and did not rather Oblige him to return to a Monastick Life. and why St. Austin Teaches that a Marriage contracted by such as had made a Vow of Continence is not to be Dissolv'd. St. Bernard owns freely that he is not of those holy Bishops Opinion: And that it belong'd to them to make good what they had Asserted.

He moreover Answers a Fifth Question Concerning the Bishops which St. Gregory had Cloyster'd up in Monasteries by reason of the Crimes they had committed, the Question was Whether they were to continue their Episcopal Habit there or to wear that of the Monks. He says He knows little of the matter but that it is likely they ought not to take upon them the Habits of the Order because they had never before done it, and because they were to continue in those Monasteries but for a time, and that they were confin'd to these Places only that they might have more leisure to Repent.

The Sixth Question which he Answers, is why of all the kinds of Repentance that among Monks has the Privilege of being term'd a Second Baptism? He says he believes it is by reason that they have absolutely renounc'd the World and Practis'd a spiritual Life after a very excellent and extraordinary Manner; That they are anew cloth'd with Jesus Christ, and retire from the darkness of sin into the Light of piety and Virtue.

The Seventh Question they Ask'd St. Bernard; is If when an Abbot dies or is Depos'd, they have during the Interval a Liberty to go out of their Monasteries to go to another? St. Bernard Answers they have not, because the Vow they made is not to be limited by the death of the Abbot, but only Authoriz'd by his Presence, and that therefore a Monk ought to consider his Vow by the limits of his own Life, and not by that of another.

They

1. That the Baptism of Jesus Christ had been obligatory ever since our Saviour had said to Nicodemus, *Whoever is not born anew by Water and the Holy Spirit, shall never enter into the Kingdom of Heaven.*

2. That no Body can be sav'd without actually receiving the Sacrament of Baptism, or Martyrdom in its stead.

3. That the Patriarchs of the Old Testament had as clear a knowledge of the Incarnation of the Christians.

4. That there is no such thing as a Sin of Ignorance.

5. That St. Bernard was mistaken in that passage of his Homilies, where he says, that even the Angels were not acquainted with God's Design touching the Incarnation.

As to the first, he says that it would be a hard case, that what Jesus Christ spoke in particular, should be taken for a general Precept, to oblige all Mankind. He is of Opinion, that Original Sin was remitted to the Jews by Circumcision, during the time of the ancient Law, and to the faithful amongst the Gentiles, either by their own Faith, or by that of their Parents, and that the Obligation of being Baptiz'd under penalty of Damnation, did not commence till after the Pronunciation of the Gospel.

As to the second, he is of Opinion that the Adult may be sav'd without actually receiving Baptism, if so be they cannot be Baptized, although they desire it, because that actual Baptism is here supply'd by Faith and Vows. This he proves from divers passages out of St. Ambrose and St. Austin, who (says he) are two Authorities which I cannot possibly dissent from, but wish whom I am always resolved to be, either in the right or the wrong. He adds, that what supplies Baptism in case of Martyrdom is not the Pain, but the Faith of him that suffers. In relation to Infants who can have no Faith, he owns that they cannot be sav'd without Baptism, although they might be sav'd by the Faith of others, when they actually receive it.

As to the third, he says that if the faithful of the Old Law had as clear a knowledge of our Mysteries, as we our selves, God would have been either too liberal to them, or too reserv'd towards us: That the Gospel would not have been then above the Law; that St. Paul would have been in the wrong, to boast that he and the other Apostles received the first Fruits of the Spirit of God; that this would be to do a considerable Injury to St. John Baptizt. And lastly, that the Prophets have not been all equally enlighten'd with our Mysteries, and that even among Christians, some have more knowledge in those matters than others.

As to the fourth, he affirms that there are Sins of Ignorance, and that the Author of this Proposition ought to agree with him, since he has before maintain'd that the Precept of Baptism given to Nicodemus in private, oblig'd those who could have no knowledge of it; that it was moreover evident by the Holy Scriptures, that there are Sins of Ignorance, for the Prophet David expressly prays to God not to lay his Sins of Ignorance to his Charge; also Moses speaks of Sins committed through Ignorance, and St. Paul is said to have persecuted the Church without knowing what the Church was; and our Saviour Christ beg'd of his Father to forgive them that Crucify'd him, in that they were ignorant of the Sin they committed.

As to the fifth, he explains what he had said concerning the Angels, knowing nothing of the mystery of the Incarnation before Gabriel came to acquaint the Virgin of the Circumstances of time, and place of the Incarnation, the manner thereof, and the Person chosen to be the Mother of God.

We will forbear speaking of the Treatise against the Errors of Abaelard, till we come to the History of that Author, for that there remains no more of the Treatises of St. Bernard in this second Tome, than the Life of St. Malachy, and the Tract concerning Singing, neither of which require any Observation.

The third Tome contains St. Bernard's Sermons throughout the whole Year, upon the several Feasts, and other matters of Moment. These are his other Works, being writ with as elaborate as Spirit, and abounding with lively and solid Thoughts, very proper to move the Heart. He preach'd most of them to his Monks, whom most commonly he exhorted publicly every day. Father Mabillon shews in his Preface, that although there might have been several Converts among these Monks who did not understand Latin, yet for the most part these Sermons were delivered in that Language, as their style sufficiently demonstrates. He owns also that St. Bernard might sometimes have preach'd in the Vulgar Tongue, for the benefit of those that did not understand Latin.

The last Tome of the first Volume of St. Bernard's Works, contains his Sermons upon the Canticles, amounting to the number of 86, and being upon the two first Chapters, and the first Verse of the third Chapter, they comprehend an infinite number of both Moral and Spiritual Thoughts which he draws out of the words of the Text, either by explaining the Text after a mystical manner, or giving it an allegorical Sense, or adapting it to other Subjects. It is a wonderful thing to consider how ready he is at this manner of writing, and how he could be capable of composing so vast a Work of such different matters upon two such short Chapters as those of the Canticles.

The second Volume of Works that go under St. Bernard's Name, is divided into two Tomes. The first contains a Continuation of the Commentary on the Canticles. This belongs to Gilbert of Holland, a little Island between England and Scotland, where there was a Monastery of Monks and Nuns, whereof he was Abbot, depending on the Bishop of Lincoln. He was of the Order of Cisterciens, and dy'd in the Year 1172, in a Monastery of the Diocess of Troyes in Champagne. This Continuation is of the same Nature with the Work of St. Bernard, and is divided into forty eight Sermons, all which do not go beyond the 10th Verse of the 5th Chapter. This is follow'd by seven other *Aetical* Treatises, and four Letters by the same Author.

Gilbert
Abbot of
Holland.

This Tome contains several other Tracts, attributed to St. Bernard, although it is certain he was not the Author of them.

The first is a Letter or a Book address'd to the Fryars of *Mont-dieu*, which is a Charter-House in William the Diocess of Rheims near *Murzon*. This Book has been quoted under the name of St. Bernard, by Abbot of St. Gerjon and others; but nevertheless, several ancient Manuscripts assure us that it was written by *Wl. Thierry*, Abbot of St. Thierry, since Monk of *Signy*, as well as the Treatises of the Contemplation of God, and that of the Nature and Dignity of Love, both which go under St. Bernard's Name, and come next after. This *William* was native of *Leige*; he came to Rheims with his Brother *Simon*; they embraced a Monastic Life in the Monastery of St. Nicolaï; afterwards *Simon* was made Abbot of St. Nicolas, in the Diocess of *Laon*, and *William* succeeded *Geoffrey*, translated from the Abby of St. Thierry, to that of St. Medard of *Souffens*, in the Year 1120. He had a very particular Correspondence with St. Bernard, and retir'd to the Monastery of *Signy* of the Order of *Cisterciens*, in the Year 1135, where he dy'd about the Year 1150. His Works over and above the first Book, being the Life of St. Bernard, and the three Treatises just mentioned, comprehend a Treatise call'd the *Mirror of Faith*; another intitled the *Enigma* of Faith; a Book of Meditation; A Treatise of the Nature of the Body and the Soul; Another against *Abaelard*; a Book of the Works of *William de Conches*; A Treatise upon the Sacrament of the Altar; and lastly, an Exposition of the *Canticles*. All these Works are to be met with in the fourth Tome of the *Bibliothèque de Cisterciens*. There is moreover mention made of a Collection of Proverbs and Sentences, being only a Manuscript, with some other Works which are lost. The Abridgment of the two first Chapters of the *Canticles*, which immediately follows the preceding Works is only an extract of remarkable things in the one and fifty first Sermons of St. Bernard upon the *Canticles*.

The Declamations and Discourses on the words of St. Peter with our Saviour Christ, are the Work of *Geoffrey* Abbot of *Igny*, extracted out of the several Works of St. Bernard whole Disciple he was.

The Treatise of the Ladder of the Cloyster, or the method of Praying, which was found among the Works both of St. Austin and St. Bernard, has been since restor'd to *Guigue*, Prior of the Grand Charter-House, upon the Credit of a Manuscript of the Charter-House of *Colen*, having in the beginning of it a Letter of this *Guigue*, address'd to *Gervase*, and which serves for a Preface to the Book.

The pious Meditations concerning the knowledge of Human Nature, found amongst the Works of *Hugh* of St. Victor, belong neither to him nor St. Bernard, but rather to some more Modern Author.

The Treatise of the Edification of the Inner House or of Conscience, found also among the Works of *Hugh* of St. Victor, belongs to some Monk, in all probability of the Order of *Cisterciens*, who liv'd much about the same time with St. Bernard. The same Judgment may be given concerning another Treatise of Conscience, and of another Treatise of the model of Life and Manners, which follows this.

The Treatise of Charity is compos'd of Matters drawn out of the Works of *Richard* of St. Victor, *Peter* of Blois, and of St. Bernard.

The Treatise Entituled the Mystical Vine, upon the words of our Saviour Christ, *I am the true Vine*, though it does not belong to St. Bernard, yet was written by some Author not long after him.

The Meditation on the Passion and Resurrection of Jesus Christ, which bears the name of St. Bernard in some Manuscript, yet is not at all like his Style, no more than the Lamentation on the Passion of our Saviour, and the Treatise on the three principal Mysteries of our Religion.

The Treatise of Virtues is not likewise of St. Bernard's Style, but rather belongs to some *Benedictine* Monk, who writ it for Probationers, on the three Virtues of Humility, Obedience and Charity.

The Exposition on the Lord's Prayer belongs to the same Author.

These Treatises are follow'd by some Sermons of St. *Aelred*, of *Nicholas* Disciple and Secretary to St. Bernard, who came from the Monastery of *Montier-Rainey* to *Clairvaux*, and who left this in disgust to St. Bernard; of *Oger*, Abbot of *Lucedio*, in the Diocess of *Vercelli*, who liv'd a little while after St. Bernard; and of some other Sermons whose Authors are unknown; but which are attributed to St. Bernard, together with some other *Opuscula* of Piety of the same Nature, without Authors Names, among which there is a Treatise on these Words, *Why are you come?* Which is printed in the *Bibliotheca Patrum*, under the Name of *David* of *Aubour*, of the Order of *Minorites*, with another Treatise on the manner of living well, dedicated by an Anonymous Author to his Sister.

This Tome ends with some pieces of Prose, likewise fallow'd attributed to St. Bernard.

The Sixth Tome contains the Sermons of *Gueric*, Abbot of *Igny*, whom St. Bernard brought to of *Gueric*, *Clairvaux*, in the Year 1131, from *Tournay*, where he was a Canon, and whom he had made Abbot of *Igny*, about the Year 1138, after that *Humbert* had laid down. Some Spiritual Letters of *Guigue*, fifth Prior of the Grand Charter-House, Author of the ancient Statutes of this Order. And the Historians of the Life of St. Bernard, whereof the first Book was compos'd, as we have said before, by *William* Abbot of St. Thierry. The second by *Arnald*, Abbot of *Bonneval*, and the three last by *Geoffrey*, Secretary and Disciple to St. Bernard, who had before been a follower of *Abaelard*, and who after *Geoffrey*, serving been Abbot of *Igny*, succeeded in the Year 1162, in the Abby of *Clairvaux* at *Esprede*, and in the Disciple to Year 1175, retir'd to *Cossa Nova* in Italy, of which he was Abbot, as also afterwards of *Haure-Combe*, St. Bernard about the end of this Century. He also writ a Commentary on the *Canticles*, the Life of St. Peter of *nard*. *Taranaisse*, and divers other Treatises or Sermons which were never Printed. Cardinal *Baronius* has given us a Letter of this *Geoffrey*, Address'd to *Henry* Cardinal-Bishop of *Albani*, against *Gilbert* of *La Porre*, which Father *Mabillon* has also plac'd at the end of this Volume, together with a Sermon of

The Works
of Gueric,
Abbot of
Igny,
fifth
Prior of
St. Bernard.

the same Author for the Anniversary on the Death of St. Bernard, and a Letter of the same to *Jysbert* on the Lord's Prayer.

The History of the Miracles of St. Bernard. The five Books of the Life of St. Bernard are follow'd by two Others containing an Account of his Miracles; one whereof consists of divers Pieces, that is of three Letters. One of *Philip* a Monk of *Clairvaux* to *Samson* Arch-Bishop of *Rheims*. The Other writ by the Monks of this Monastery to the Clergy of *Colen*, and the third by *Geoffrey* Abbot of *Egy* to the Bishop of *Constance*: The Second is drawn out of the Book entitled *The Great Beginning of the Order of Cisterciens*.

Other Lives of St. Bernard. Beside these Authors *Father Mabillon* gives us likewise the Life of St. Bernard compos'd by *Alanus*, who from being Abbot of *Larivair* was made Bishop of *Auxerre* in the year 1152. and retir'd to *Clairvaux* in the year 1161 where he dy'd in the year 1181. Also some Fragments of a third Life of St. Bernard which was believ'd to belong to *Geoffrey*. And a fourth Life of St. Bernard written to about the year 1180, by *John* the Hermit, who had liv'd with St. Bernard's Disciples. He also Adds a Poem of the Monk *Philothew* of the Life and Praises of St. Bernard, with Verses likewise of other Authors in his Commendation. And Lastly the Bull of the Canonization of this Saint together with the Testimonies that divers Authors had given of him which concludes this Volume.

Nicholas a Monk of Clairvaux. He might also have put into this Volume the Letters of *Nicholas* of *Clairvaux* Secretary to St. Bernard Publish'd by *Father Picart* a Regular Canon of St. *Victor*, and Inserted in the 22 Tome of the last *Bibliotheca Patrum*. They are about 55. all full of wit and written in a very engaging Style; but they contain nothing remarkable either on account of Doctrine or Church-Discipline. This *Nicholas* after having left *Clairvaux*, retir'd into his Monastery of *Montier-Ramey*, where he dy'd about the year 1180. *M. Baluze* has also given us two of his Letters in the Second Tome of his Miscellaneous Works.

The Character and Judgment of St. Bernard. St. Bernard's Style is Lively, Noble and Concise; his Thoughts Sublime and his Diction Pleasant and Curious. He equally abounds with good Matter, Tenderness and Force. He is sweet and Violent: He engages the Mind by his Insinuating Manner, and touches the heart with his Movements. His Exhortations are Pressing; His Admonitions full of Gravity; His Reprimands Efficacious; His Reproaches so temper'd with good nature that it is easy to perceive that he is in Charity with the Person that he rallies and reproves rather to correct than to insult or domineer over him. He knows how to commend without Flattery, and to tell Truth without Offending. He diverts, recreates and pleases; He instills dread and Inspires Love; his knowledge is more useful and wholesome Doctrine than Curious Learning. He is full of the Holy Scriptures that scarce a Period passes but he has some words or expressions out of them. St. *Ambrose* and St. *Austin* are those of the Fathers which he has follow'd most, and which he considers as two Patterns that he is Indispensably bound to Imitate. He also Understood very well the Canons and Rules of Discipline of the Church; but he more particularly apply'd himself to Divinity and Morality. His Moral Sentences are noble, lively, weighty, and contain a great deal of sense in few words. He is Ingenious and very fertile in Allegories. He treats of Doctrines after the manner of the Ancients, and not according to the Methods of the Schoolticks, and Controversiaries of his Time, which has gain'd him the Title of *the Last of the Fathers*. Altho' he has taken most of his Thoughts from the Ancients, yet has he manag'd them with so great Address that they seem to be his own. He was in so great Reputation for Piety and Learning while he liv'd, that all Potentates desir'd to have their Differences determin'd by him, and they look'd upon his Decisions as Indispensable Laws. The Proudest Kings and Princes have willingly condescended to obey him; The Bishops not only had recourse to his knowledge, but likewise regarded his Decisions as many Oracles; and have Referr'd themselves to him about the most Important Affairs of the Church. The Popes themselves have taken his Advice and look'd upon it as the greatest support of the Holy See. And all People had a very profound Respect and particular Veneration for his Person and Character. In a word, it may be said of him that even in his solitude, he govern'd all the Churches of the West. But what is most remarkable is that he knew how to join the Love of silence and a Retreat with so many Occupations and Employments, as likewise a Profound Humility with so great an Elevation.

Editions of St. Bernard's Works. No Father of the Church has had his works so often printed as St. Bernard. The First Edition is that of his Sermons on the Times and Saints, Printed with his Book Dedicated to the Knights Templars, in the year 1475 at *Mayence* by *Peter Schoeffer*. About the same time the Treatise of Consideration, the Apology to *William* Abbot of St. *Thierry*, and the Treatise of Commands and Dispensations were printed at *Rheims*. In the year 1481, his Letters with his Sermons were Printed at *Brussels*. This Edition was follow'd by that of *Paris* in the year 1494, which contains 310 Letters with his Sermons on the Canticles. The Editions of *Bresse* of the year 1495, of *Spire* in the year 1501, and of *Venice* in the year 1503 are also very Imperfect. That of *Paris* in the year 1508 contains almost all this Saint's Works: They were Collected by the care of *John Bouchard* and Printed by *John Petit*. In the year 1515 *Josse Chistou* Printed them at *Lyon* with the Sermons of *Gilbert de Hoiland* on the Canticles. This Edition has been several times Reprinted at *Paris* and *Lyon*. In the year 1520 two Monks of *Clairvaux* Publish'd a New Edition of St. Bernard's Works more correct than the former, Printed the First time at *Lyon*. Some time after *Francis Comestor* of the College of *Sorbonne* revis'd the works of this Saint, and Printed a new Edition at *Paris* in the year 1547. Whilst this Edition was selling and Reprinting, *Anthony Marcellin* publish'd another at *Basil* in the year 1552. In which St. Bernard's works are rang'd after a New Order, and Divided into four Parts: The First containing his Sermons: The Second his Letters: The Third his Treatises: and the Fourth his suppos'd Works. In the year 1566 *Francis Comestor*'s Edition was Re-printed as Printed with the Additions found in the Edition of *Basil* and some other Treatises. After this *John Giller* undertook to present the Publick a New Edition of St. Bernard's Works, more Correct and more Ample than the former; This was Printed at *Paris* by *Nivelle*

Nivelle in the year 1572, and afterwards Re-printed several times, particularly in the year 1586. In the beginning of the following Century, *Edmund Tiraqueau* a Monk of *Cisteaux* publish'd a new Edition of St. Bernard's Works, in the year 1601. And Eight years after *John Picart* gave another which was reprinted several times at divers Places. At length *James Morlen Hostius* labour'd seriously to get a good Edition of this Fathers works, and after a considerable time and a great deal of pains taken, he Produc'd one and Printed it in the year 1641. This Edition was receiv'd with Applause, and Reprinted in divers Places. Nevertheless *Hostius* having pass'd over several Faults in the Text, which might be corrected by Assistance of the Manuscripts, *Father Chantelou* of the Congregation of St. *Maur* undertook to revise his Edition and Presented the Publick with his Sermons on the Times, and the Saints corrected, in several Places. This Father dying before he had finish'd his Design, *Father Mabillon* was pitched upon to continue what he had so well begun, who Publish'd this Saint's Works entire in the year 1666, in a Great and small Volume according to the Model of *Hostius*, and review'd and corrected by divers Manuscripts. But as this Edition was the first work of this Learned Monk, he sometime after discover'd several Errors which he had pretermitted before, and therefore Undertook a Second Impression at *Paris* in two Volumes in Folio in the year 1690. In which the Order is altogether New, and which is moreover enrich'd with fine Prefaces, and divers short Notes at the bottom of the Pages, and which reach to the end of the first Volume. It is this Edition we have follow'd in these Extracts which we have made.

CHAP. V.

The Life and Writings of Peter, Sirnam'd the Venerable Abbot of Cluny.

Peter Maurice Sirnam'd the Venerable, the Ninth Abbot of *Cluny*, descended from a Noble Family of *Auvergne*. His Father *Maurice*, and his mother *Rangarda* presented him to the Monastery of *Cluny*, where he took upon him the Habit of that Order at the hands of *Hugh* the first Abbot of *Cluny* of that name. Whilst *Pontius* was Abbot he was made Prior of *Vezelay*, and then of *Domnus*; and at last Elected Abbot of *Cluny* in the year 1123, on our Lady's Assumption day, when he was but Thirty years Old or thereabouts. He dy'd in the year 1157, on Christmas day.

Whilst he was Abbot he wrote a great many Letters, of which they have made a Collection divided into six Books. In the Last Book is insert'd a Treatise against the *Jews*, and another Track against the *Petrobians*. He likewise compos'd two Books containing the Narratives of several Miracles which happen'd in his time; four Sermons; a particular Letter against those who maintain'd that *Jesu Christ* was not in express Terms call'd G O D in the Gospel; several pieces of Prose, one an *Eucomium* of our Saviour, another upon St. *Benedict*, a Third upon the Resurrection of our Saviour, and a fourth in Honour of St. *Hugh*; two Hymns, the one upon the Virgin *Mary*, and the other upon *Mary Magdalen*; and a discourse in Prose upon the Virgin *Mary*. He procur'd the *Alecan* to be turn'd out of *Arabic* into *Latin*, and made a Treatise to refute it in opposition to *Mahometanism*.

We have almost all these Works printed a-part at *Paris* in the year 1522. at *Ingoldstat* in 1546. in the Library of *Cluny*, and in the last *Bibliotheca Patrum*.

Amongst these Authors Letters there are several which contain several considerable Points both of the History and the Discipline of these times; so that we cannot forbear giving you an Abstract of them.

The First Letter of the first Book is directed to Pope *Innocent II*. He acquaints him that the Arch-Bishop of *Bourdeaux* who was a zealous promoter of the Interests of his Holyness, had given him intelligence of the News he had receiv'd: That he was heartily glad at the happy success of his Affairs, and that he congratulated him for the great care he took in Reforming the Church. He declares to him that he is very much concern'd that he is not in a posture of being an Assistant in so great an undertaking. He exhorts him to persevere in the vigorous maintenance of his Dignity, in hopes that God, who had already subdu'd part of his Enemies, would at last bring the rest under his feet. He assures him that he shall always be involuntarily at the Devotion of his Holyness, and that where or in what Circumstance soever he should be, he would always regard him as the Sovereign Pontiff. In the Close of this Letter he intreats the Pope to remember that the Church increased at first by Sufferings and Persecutions, and that it flourish'd all opposition by Patience; That he had combated against its Enemies Seven years already, that in the Eighth it was to be hop'd, he would sing Praises of Joy and Exultation. This Conclusion makes it appear that this Letter was wrote in the seventh year of the Pontificate of *Innocent II*. Anno *Christi* 1137.

In the Second of the same Book he wrote word to the Bishop of *Albani*, that the Bishop of *Troyes* was ready to bestow one of the Prebends of his Church on the Monks of *Cluny*, as formerly the Prebends of *Chartres*, and *Orleans* had been bestow'd on them. He intreats him to promote this Business at *Rome*, if he thought in Conscience he could safely do it. He likewise intreats him to prevail upon the Pope to remit to him the Tryal of a Priest within his Jurisdiction, who was gone to *Pisa*, where the Court of *Rome* then was, in order to have his Cause heard there.

In the Third he wrote to *Haimeric* Chancellor of the Church of *Rome*, concerning the Affair of the Monks of *Aniana*, who had procur'd great complaints against the Bishop of *Beyne*. He therein takes notice that in his time the Members of the Church were very much disjoynted in his Country, that the superiors insulted over the Inferiors, and the Bishops over the Monks; so that (says he) it seems as if their Aim

Peter the and Design was not to feed their Flocks like Shepherds, but fleece and drain them like Hirelings. In the fourth he acquainted Hugh Arch-Bishop of Roan of the Death of one of his Clerks, whom he had assisted in the last Moment of his Life. He takes notice that they had given him the Extreme Unction before the *Vitium*, and that afterwards he receiv'd the Sacrament twice.

In the Eleventh he intrusts Pope Innocent to be favourable to the Church of Orleans by confirming it. Election of Heli Abbot of St. Sulpicius to the Bishoprick of that Church.

By the Fifteenth he acquaints Adela of the death of Henry King of England, who departed this Life on the second of December 1135. after he had receiv'd all his Sacraments, as he observes in this Letter.

In the Seventeenth he acquainted Pope Innocent II. of the Murders committed on the Sub-dean of Orleans, and Thomas Arch-deacon of Paris, and prays him to confirm by his Apostolick Authority, the Sentence pass'd in France against the Murderers.

The Twentieth directed to Monk Cistebert contains a long Instruction about the Duties and Virtues of Monks.

In the Twenty Third he declares to Pope Innocent that he had much ado to resolve upon sending any of his Religious to re-establish the Abbey of Luxeu, because he fear'd it would prejudice his Monastery by drawing off the Monks from thence; and that besides it was easier to found new Monasteries than to re-establish Old Ones: That however in obedience to the Commands of his Holiness, he had offer'd to the Monks of the Abbey of Luxeu, who had waited upon him, to send them an Abbot and some Officers; but that they had rejected the Religious which he had offer'd them. He intreats the Pope, that if they were still resolv'd to have a Monk of Cluny for their Abbot, he would not grant them Liberty to choose whom they pleas'd, but order them to be satisfied with his Choice.

In the Twenty Seventh he complains to the same Pope, of the outrages offer'd to the Arch-Bishops, Bishops and Abbots, among whom he was present in the Town of Lun.

The Twenty Eighth is an Apology for the Order of Cluny against that of Cisteaux, directed to St. Bernard; wherein after he had pass'd several Compliments upon him for his Learning and Piety, he relates the Points, upon which the Monks of Cisteaux pretended, that those of Cluny deviated from the Rule of St. Benedict; which are as follow. (1.) That they belittl'd the Monastick Habit on Novices as soon as they were presented, without saying till their probation Year was over, according as the Rule prescribes. (2.) That they made use of Habits made with Skins. (3.) That they wore Breeches always, though it was not permitted by the Rule, unless in case of Travelling. (4.) That they had thicker covering on their Beds than was prescribed by the Rule. (5.) That they had more than two Dishes serv'd up at Table with a second Course. (6.) That they always admitted the Religious Apostates, tho' the Rule prescribes that they should admit them only thrice. (7.) That they did not observe the Fast which the Rule prescribed. (8.) That they did not inure themselves to any Manufacture. (9.) That when they entertain'd Strangers, they did not bow to them, and that the Abbot did not wash their Hands and Feet, as the Rule prescribes. (10.) That the Abbot kept not an Inventory of all the Tools and Utensils of the Monastery. (11.) That when they are out of their Monastery, they do not bow the Knee, as usual in saying their Office. (12.) That the Table of the Abbot is not set apart for the Entertainment of Strangers. (13.) That when two Monks chance to meet, the Younger does not ask Blessing of the Elder. (14.) That they do not make one of the eldest Monks Porter of the Monastery Gate. (15.) That the Porter does not reply *Deo Gratias*, i. e. *Praised be God*, to those who knock at the Gate of the Monastery. (16.) That they renew the Vows that they have made in one Monastery, when they admit themselves into another. (17.) That they admit the Monks of another Monastery into theirs, without the leave of their Abbot. (18.) That they would be exempted from the Jurisdiction of their Bishop. (19.) That they hold Parishes and Tithes, which are only the Property of those who Preach and Administer the Sacraments. (20.) That they are possessors of Lands, and concern themselves with the Affairs and Business of this Life, as if they were mere Seculars having Territories, Seignories, Vassals, Banks, and Monks who are employ'd as Solicitors and Advocates.

He returns a Reply to all these Objections, in the Name of the Monks of Cluny, and at first says in General, that they who make those Objections, are an upstart sort of Pharisees, who were for distinguishing themselves from other Folks, and would be reckoned better than them. He asks them how it comes to pass that they who boast to be such strict observers of the Rule, forget at the same time the Observation of one Article, wherein the Monks are enjoy'd, not only to call, but also sincerely to esteem themselves to be the refuse and vilest of all Mankind. "Is it (says he) the effects of this Article, which enjoins us to believe and assert our selves to be worse than others, to undervalue their Actions, and overprize our own, to contemn them, and set too high an esteem upon our selves? — You stile your selves the only true Monks now extant in the World, and treat all other Monks as Impostors and Corrupt; you wear an Habit of extraordinary Colour to distinguish your selves from others, and you brag to be the white Monks in the midst of black ones, though the black habit was made choice of by our Fathers out of Humility; and though we read that St. Martin, that admirable true Monk, wore a long black Habit, and not a short white one as yours is. Now don't you violate the Rule of which you pretend to be so great Observers, since it declares it self against Monks being concerned for the Colour or the Quality of the Stuff which they wear? Are not you Prevaricators in changing that Colour which is most conformable to Humility and Austerity for another more glaring and the emblem of Joy.

After he had made these Reflections on the Monks of Cisteaux, he maintains that those of Cluny do not transgress the Rule, in following the Traditions of their Fathers, since they derive them from the Saints, who authorize them by the Sanctity of their Lives, and by their Miracles, and who had a Privilege of prescribing Laws to them. Afterwards he returns a more particular and direct Answer to the fore-

foremention'd Objections: (1.) That as to what related to the Admittance of Novices, they therein follow'd the Rule of Jesus Christ, who order'd the Rich Man in the Gospel who desir'd to be perfect, immediately to sell all he had, to give it to the Poor and to follow him; and who order'd the man that was willing to go bury his Father before he would follow him, to leave the Dead to bury the Dead, and to follow him without any more ado. And that they therein imitated the Example of the Apostles who follow'd Jesus Christ as soon as ever he call'd them, and who receiv'd into the Christian Church all those who offer'd themselves. He owns that the Letter of the Rule is against this Custom; but withall avers that the End and Intention of the Rule being Charity and the Salvation of our Neighbour, which are in force so long as any one practises the Rule even in the strict and Literal Sense, one may with reason deviate from the Letter of the Rule. He adds that since the Discipline of the Church has been alter'd with respect to a great many points, 'tis no such extraordinary matter that the Monastick Discipline should be subject to the same Alterations. (2.) That St. Benedict in his Rule had prescribed nothing directly concerning Habits: That he had no where prohibited the Wearing of Leather; that he only order'd that they should be different according to the Variety of Climates: That a Leathern Habit was most suitable to Austerity and Solitude. That the Prophets, Elias, St. John Baptist, and the Ancient Hermits were cloth'd with Leathern Garments: That we find in story that St. Benedict himself wore such an Habit: That lastly it must be left to the discretion of the Abbot to prescribe the Quality of Habits, according to the Climate, the Season, and the Constitution of those who wear them. (3.) That they wear Breeches for Decency and Modesty's Sake. (4.) That the Rule leaves the Abbot full power to prescribe what sort of Covering the Monks should have on their Beds. (5.) That with respect to Eating, we ought not scrupulously to adhere to the express Terms of the Rule, since St. Benedict gives the Abbot liberty to Augment the portion of Bread and Wine, if they have work'd more than ordinary: And that 'tis well said of him, that 'tis Enough to allow the Monks two dishes of Meat upon the Account of their Infirmitates, that so if they have no Stomach to the One they may eat of the other; but that if it should so happen that they could not eat of either of these two dishes, he has no where prohibited the allowing them a third or fourth Dish: Lastly that we ought to proportion the Quality and the Quantity both of Meat and Drink to the Constitution and strength of men, and to refer all to Charity, which is that Sovereign Rule, by which we ought to be rul'd and govern'd. (6.) That in receiving the Religious as often as they were willing to return, they did nothing but what was agreeable to the Evangelical Law, and to the Practice of the Church: That what St. Benedict says on this subject in the Rule was only by way of Commination. (7.) That as to the Fasts they observ'd what was prescrib'd by the Rule, viz. from the 13th of September to the Beginning of Lent, they did not eat on any day (except Sundays) till Nine: but that from *Whitsunday* to the 13th of September they did always eat at Noon, tho' the Rule seems to prescribe that on Wednesdays and Fridays they should not eat till the Hour of None, because it leaves the Abbot at his Liberty to augment or diminish the Fast. (8.) That they had particular Reasons for not working with their hands, since such a Labour was enjoy'd the Monks only to keep them from being idle, and that they being engag'd in other more useful Employments, were dispens'd from that. (9.) That it was a sort of Childishness to condemn the Order of Cluny, because the Religious and the Abbot of that house did not prostitute themselves before all the strangers that came to them, nor wash their Feet; and besides that this Employment would wholly divert the Monks from all their other Duties by reason of the great Number of the strangers: That however to avoid the total neglect of what the Rule prescrib'd each Monk every year washes the Feet of three strangers, and presents them with Bread and Wine. (10.) That the Abbot was discharg'd from the Care of keeping an Inventory of the Tools and Utensils of the Monastery, provided another man did it, since it is impossible for him to do all things himself. (11.) That they do not omit those *Genesitions* which they are requir'd to make during the Office, tho' they say it abroad, unless when the badness of the Weather hinders them, and that then they say a *Misereere*. (12.) That the Abbot orders an allowance of meat and Drink to be given to all strangers, but that he was not proper to introduce all manner of persons without distinction into the Refectory; nor that he should leave the Religious to wait upon Others. (13.) That the Young Monks do ask blessing *visu voce* of the Elder, when they meet them out of the Bounds of their Monastery; but that within those Bounds they only ask it by a low Bow without saying any thing, that they might preserve their Silence. (14.) That if they do not place at their Gate an Elderly Monk, yet they set one there of known and approv'd fidelity and Wisdom; that the Monastery-Gates are almost always open in the day time, and that 'tis sufficient that they have one to open them when they are shut. (15.) That 'tis not at all necessary that the Porter should cry *Deo Gratias* to all Comers. (16.) That there was no inconvenience for the Monks when they change their Monastery to renew their Vows, and that the Rule it self in express terms permits the Renewing of the Vow of Contancy. (17.) That they are satisfied that a Monk cannot leave his Monastery without the leave of his Abbot, so long as that Abbot discharges the Duty of a Pastor; that is so long as he takes care to provide for the Bodily necessities of his Religious: But that if it should so happen that a Monk cannot Live or be safe under an Abbot in one Monastery, he may leave that Monastery without the Licence of his Abbot: That 'tis upon this account that the Abbot of Cluny has obtain'd a Privilege from the Holy See, of entertaining all the Religious who are forc'd to leave their Monastery for either of these reasons. (18.) That they have for their Bishop the Chief of all Bishops, and the Bishop of all the Churches, namely the Bishop of Rome, who has granted them the Privilege of being exempted from the Interdictions or Excommunications of all other Bishops besides himself: That notwithstanding this they receive the holy Chrism, the holy Oyls, holy Orders, and the Consecration of their Churches from the hands of other Bishops: That to find fault with their Privileges is the same thing as to question the Authority of the Holy See; that several other Monks enjoy the same Privileges; and that Saint Gregory granted such to a great many Monasteries.

Peter the (19.) That the Pope has given them leave to have Parishes, and to enjoy *Tenth's*: That 'tis reasonable for them who offer up continual Prayers for the Faithful to live by the offerings of the Faithful; and that as Secular Clerks have a Right to enjoy the Revenues of Ecclesiastical Estates, because they administer the Sacrament, and preach the Gospel, so the Monks likewise may receive the Oblations of the Faithful, upon the account of the Palms which they reap in their behalf, upon the account of the Tears which they pour out to divert the Justice of God, and upon the account of the Alms, and other good Works which they practise. (20.) That the Religious are not forbid holding Temporal Estates of what kind soever; and that they may maintain their Estates by all manner of just and lawful ways. Lastly, he observes that we ought to make a distinction between two sorts of Precepts the one Immutible, which can never be chang'd, such as our Love to God and our Neighbour, whatever else is commanded by the Laws of God, and others which may be chang'd for a greater Good, or for the avoiding a greater Evil; and he avers, that whatever they had alter'd in the Rule of St. Benedict, was of the latter kind; and that they did not change it but only for the greater Benefit, and to fulfil Christian Charity, which ought to be the Supreme Rule and Law.

¶ And now upon this whole Debate or Controversie between the Monks of Cîteaux and those of Cluny, we cannot forbear making this one Remark, that according to our old counsle English Proverbs, here has been a great Cry, but little Wool; a great noise and clamour about the Externalities, but scarce one Word said, Pro, or Con, about the Internals of Religion; which sufficiently shews, that when Men are once wedded to any party in Religion, their greatest Heats happen about the Circumstantialities of Religion, to which that Party adheres, and that they have little or no Concern for the Fundamentals of the truly Catholick and Christian Church.]

The Twenty Ninth Letter is likewise written to St. Bernard, upon a particular Quarrel about one of the Monks of Cluny elected to the Bishoprick of Langres, whereof St. Bernard makes mention in his 164th. Letter, and in those that ensue. Peter of Cluny in this Letter says, that Saint Bernard being prejudic'd against this Monk upon some false Reports, oppos'd his Ordination.

The Thirty Third is written to Pope Innocent, about another Difference between the Monks of Cluny, and those of Cîteaux. This Pope in the Year 1132, had exempted the Monks of Cîteaux from paying *Tenth's*. This was a considerable Prejudice to the Monks of Cluny, particularly to the Abbey of Gigny, who had considerable Tithes to receive from the Lands belonging to the Monastery of Miroir. The Monks of Gigny were for demanding them, for which the Pope had interdicted their Church; whereupon Peter the Venerable conjures him not to deprive the Monks of Gigny of a Right which belong'd to them, and to suspend the Interdiction which he had pronounc'd against them, that so they might have time to inform him of the justice of their Cause. About the same time he wrote up on the same Subject, the Thirty Fourth Letter to Haimeric, Chancellor of the Church of Rome, whereby he represents to him more at length the injustice which he pretends was done to his Order; and directed another Letter to the Chapter General of Cîteaux, whereby he exhorts them to quit this their Pretension. This is the Thirty Fifth Letter, which is written with a great deal of Smartness and Discretion. However, because several Abbots of the Order of Cîteaux were displeas'd at it; the next Year he sent them a Letter of Excuse, which is the Thirty Sixth and last of this Book. The Monks of Gigny not being able to obtain of the Pope what they desired, were for doing themselves Justice, and some few Years after went to the Monastery of Miroir, where they committed great Outrages. Pope Eugenius III. Innocent's Successor being inform'd thereof, wrote to Peter the Venerable about it, and threatened the Monks of Gigny to punish them severely, in case they did not make Reparation for the wrong which they had done to the Monks of Miroir. St. Bernard and Peter the Venerable, met at Cluny to adjust the Affair; the Damage was estimated at above Thirty thousand Sols; but the Monks of Gigny having made but very inconsiderable offers of Reparation, St. Bernard wrote to the Pope about it. At last the Affair terminated in an Accommodation made after the Death of St. Bernard, in the Year 1155.

The First Letter of the Second Book is wholly Doctrinal. He therein proves against a Man, who was fall'n into the Error of the *Apollinarists*, that the Humanity of Jesus Christ was compos'd both of Soul and Body.

The Second is directed to Peter Arch-Bishop of Lyons. He congratulates his being advanc'd to the Primacy of a Kingdom, which acknowledg'd no other Superior than the Holy See, and which had an Authority over all the Churches of France. He exhorts him to use his utmost Diligence for the Restoration of Piety, particularly within his Diocese. In this Letter, he gives us a Description of the Irregularity of the Manners of the Ecclesiasticks and Religious.

In the Third he complains to Pope Innocent of the Coldness which he shew'd to the Cardinal Bishop of Albany, to whom he lay under great Engagements; and exhorts him to leave him in France with Authority, where he was capable of doing a great deal of Good, till such time as he could recall him with Honour to Rome.

In the Fourth he exhorts Gilo Bishop of Frezati to abandon the Party of Peter de Leon, which could not be the true Church, since it was reduc'd to a small Number of People shut up in several Forts of Italy or Poitou. The Thirty Fourth is likewise directed to the same Bishop, upon the same Subject.

In the Seventh he shews Theodard Prior of la Charité, that he is bound both in Duty and Obedience not to quit his Charge.

In the Tenth, he with a great deal of Freedom remonstrates to Pope Innocent, that he does not do well in recalling the Cardinal of Albani to Rome.

In the Eleventh he complains to that Cardinal, that they had turn'd out several Monks out of the Monastery of Verdun to put some Clerks into their places.

The Sixteenth is a Circular Letter to all the Superiours of the Monasteries of his Order, whereby he recommends to their Prayers his Mother Rainarda, who departed this Life on the 22d. of June, and orders them to say thirty Masses for the Peace of her Soul, and to feed twelve poor People in the Monasteries where it could be done, and that in the others, the Priests should say two Masses, besides the General Mass.

In the next Letter, he tells us after what manner he receiv'd the News of his Mother's Death, who was become a Religious of Masfroy. He therein makes her Encomium; and describes the Circumstances of her Death, which was wholly Christian. These and the following Letters inform us that she dyed at the time of his Return from the Council of Pisa, held in the Year 1134.

The Twenty Sixth is a Letter of Pope Innocent directed to Peter of Cluny, wherein he recommends himself to his Prayers, and dispenses him from coming to Rome, because of his Infirmary.

In the Twenty Eighth, Peter Abbot of Cluny invectives Pope Innocent, not to take the Prior of Vezelay out of his Monastery, to make him Bishop of Langres.

The Thirty First is written to William Bishop of Orange, who had interdicted the Monastery of Puy, because the Monks retain'd a Church which had been given to them by the Predecessor of that Bishop. Peter of Cluny, prays him to do them Justice, if not, to appoint a day wherein he would have the Affair discuss'd before the Pope's Legat.

The Thirty Third is written to Atto Bishop of Troyes about the Difference which had been between him and the Bishop of Auxerre, about the Ordinations of several Monks of the Order of Cluny, made at La Charité upon the Loire. Peter of Cluny was willing to lend him the Privileges of the Holy See, which allow the Monks of Cluny to be Ordin'd by what Bishop they pleas'd, when he once could understand that this Affair was adjust'd. He desires he would be pleas'd to lend him an account thereof, and writes to him about two other private Affairs, the latter of which relates to a Clerk of his Church nam'd Guarin, who desir'd to have the first vacant Prebend conferr'd upon him.

The next Letter is written to the same Bishop, about Gebuin his Arch-Deacon, who was gone to Rome about some Difference which he had with his Bishop. In his Journey he stop'd at Cluny, and had promis'd Peter to return to Troyes, and adjust Matters with his Bishop.

Atto in the Thirty Fifth Letter returns an Answer to the foregoing Letter.

The following Letters of Peter of Cluny contain nothing in them of moment, till you come to the Seventh of the Third Book; wherein he replies to the Questions which had been propos'd to him by one of his Monks nam'd Gregory, who was a great Student. The first Question was, whether the Virgin Mary had received an increase of Grace, in receiving the Holy Ghost with the Apostles on the day of Pentecost. Peter of Cluny replies, that she had received no increase of Charity or of sanctifying Grace, since throughout her whole Life, she had a fulness of Grace and Sanctity; but that she might have receiv'd an Augmentation of some particular Gifts, such as Knowledge, Prophecy, the power of working Miracles, of speaking several Tongues, which yet was not very certain. The second Question is, how the Virgin Mary could possibly be ignorant of any thing after she had conceived the Son of God. Peter of Cluny proves, that she was ignorant of a great many things, nor is he of Opinion, that she had such a perfect Knowledge of God, as the Angels and Souls of good Men made Blest had; and he positively denies, that here below she enjoy'd Beatitude, though he owns that she had more Knowledge and Wisdom with respect to Spiritual things, than all other Mortals? The third Question is upon a passage of St. Gregory, wherein that Father seems to assert that the Word was united to the Manhood, before it was born of the Virgin-Mary. Peter of Cluny says, that this passage has given some an occasion of asserting that our Lord brought down his Humanity from Heaven, which is entirely contrary to the Sentiment of St. Gregory, who explains his Thoughts by saying, that though Jesus Christ was not yet born of the Virgin, yet the Union of the Person of the Divine Logos with the Manhood was already typified and foretold, though it was not as yet known or reveal'd.

In the Third Letter of the Fourth Book, he writes to Pope Innocent in favour of Lemn the Zaunger, King of France, and intreats him to have some condescension for him. If his Youth had inclin'd him to do any thing that was not convenient. This was written upon the occasion of the Difference between that Prince and the Arch-Bishop of Bourges. He likewise gave the Pope to understand, that the Monastery of Luxeu, which he would have reform'd the last Year, by sending thither several Monks of Cluny, was still wholly irregular, and in a worse Condition than before.

The Fourth is that Letter which he wrote to the same Pope about Abaelard.

By the Fifth, he recommends to that Pope a Canon of Lioni nam'd Heraclian.

In the Seventh, he writes again to that Pope in favour of Arnulphus, Arch-Deacon of Sees, Elected and Consecrated Bishop of Lisieux, that the Pope might confirm him in spite of the Attempt made by the Count of Anjou, to the contrary.

In the Eighth, he complains to Milo Bishop of Terrouanne, for his having publicly declaim'd in his Church against the Monks of Cluny, accusing them of being Proud and Disobedient to Bishops. He shews him, that if he had any thing to say against their Conduct, he ought to let them know of it, and reprove them for it privately, and not to declaim against them so publicly. Afterwards he

Peter the Venerable Abbot of Cluny.

Peter the Venerable Abbot of Cluny clears them of the Accusation, and complains that that Bishop had hinder'd the bestowing a Canonick of *Abbeville* on them, though it did not belong to his Diocese, of *Amiens*.

In the Ninth, he recommends to Pope Innocent the Bishop of *Salamanca*, Arch-Bishop Elect of *Compostella*, and intreats him to approve of this Translation.

In the Tenth, he intreats him to grant *Hugh* Arch-Bishop of *Tours*, leave to return to his Arch-Bishoprick. For *Hugh* in his Journey to *Rome* fell sick in the Monastery of *La Charite*, where he had taken upon him the Habit of that Order.

In the Eleventh, he exhorts the Arch-Bishop of *Narbonne*, who was very old and infirm, to quit his Arch-Bishoprick, and to retire to *Cluny*. This Letter was written from *Spain*, to which place he had travelled.

The Sixteenth is the Two Hundred and Twenty Eighth Letter of *St. Bernard*, to which *Peter of Cluny* reply'd by the Seventeenth, which is likewise the Two Hundred and Twenty Ninth of *St. Bernard's* Letters, of which we have given you an Abstract. *Peter of Cluny* does therein at first declare, that the Difference which had been between them, whether about the Bishoprick of *Langres*, or for *Tenks*, had abated nothing of the Charity, Friendship or Esteem which he had for him; In the close of this Letter he sends him word, that he therewith sent him a Version of the *Alcoran*, which he had translated whilst he was in *Spain*, to shew the Errors and Follies of the *Mahometan* Religion. Afterwards he gives him a short account of *Mahomet* and of his Doctrine.

The Eighteenth is a Letter of Compliment to Pope *Celestine*, upon his Advancement to the Pope-doom.

The Nineteen is written to Pope *Lucius*, to whom he likewise made several Compliments, and asked him whether he should send him the thirteen Religious, according as he had order'd him when he was at *Rome*. This Pope by the next Letters return'd him Answer, that he would do him a great Favour in so doing.

The Twenty First is that which he wrote to *Heloisa*, upon the Death of *Abaelard*.

The Twenty Second is written to *Lucius*, in favour of the Bishop of *Orleans*, who was accus'd by several of his Clergy.

By the Twenty Fourth, he recommends to him the Religious whom he sent him.

In the Twenty Fifth, he wrote to Pope *Eugenius* III. in favour of the Arch-Bishop of *Besancon*.

In the Twenty Seventh, he exhorts *Auto* Bishop of *Troyes* to retire to *Cluny*.

In the Thirtieth, he blames those who caus'd to be sung or recited such Hymns or Histories in the Church, as are full of Fictions; and he says that not long ago he was very much put to the Blush in being forc'd to hear Sung, and to sing himself in the Church an Hymn in Honour of *St. Benedict*, which contains twenty falsities at least, without mentioning the Impropriety of the Language, and the falseness of Quantity; which had engag'd him to make another Hymn in Honour of that Saint.

The Thirty Sixth is written to King *Lewis* the Young, exhorting him to punish the *Jews*, not by putting them to Death, but by taking away from them such effects as they had unjustly gotten by their Usuries and Extortion.

In the Fourth Letter of the Fifth Book, he writes to Pope *Eugenius* III. the Causes which the Abbot de *la Chaise-Dieu* alleg'd against the Arch-Bishop of *Arles*, and the Bishop of *Viviers*, nominated by his Holiness to take Cognizance of the Difference which was between the Bishop of *Nismes* and that Abbey.

In the Fifth he wrote to the same Pope, about the refusal which the Arch-Bishop of *Bordeaux* had made of ordaining him, who had been elected Bishop of *Angoulême*.

In the seventh, he replies to several questions which had been propos'd to him by *Thibald* Abbot of *St. Colomba* of *Sens*. Among the rest was this, Why they repeat the Unction of the Sick at *Cluny*. *Peter the Venerable* says, that the Cate is not the same with the Unction of the Sick, as with the Unctions of Baptism and Confirmation, whose Efficacy is simple and only One; nor the same as with the sacerdotal Unction, or the Unctions of Churches and Holy Vessels, which imprint a Consecration which can never be effac'd. Whereas the effect of the Unction of the Sick being only Remission of Sins, wherein Men fall after they are recovered of their Sickness, it ought to be repeated in the next Sickness.

The Sixth Book contains several Letters of *Peter of Cluny* to *St. Bernard*, and of *St. Bernard* to *Peter of Cluny*, of which the fourth is somewhat remarkable. *Peter of Cluny* therein intreats *St. Bernard* to procure an Union between the Monks of *Cluny* and of *Cisteraux*, by ordering that whenever the Monks of *Cluny* should come into the Monasteries of those of *Cisteraux*, they might be entertain'd as the Monks of the Monastery, and admitted into the Refectory; the Dormitory, and the other Regular Places.

There are likewise in the same Book several Letters to Pope *Eugenius* III. in one of which (*viz.* the Ninth) he assures him that the Arch-Bishop of *Vienna* does not at all oppose the Interests of the Order of *Cluny*, as the Pope had suppos'd, and sent him word in the preceding Letter.

In the Twelfth, he advertises him of the Division which was in *Chartreux* the Great, upon occasion of a Person Elected to the Bishoprick of *Grenoble*.

In the Twenty Fifth, he gives him to understand of the Irregularities of the Bishop of *Clermont*.

In the Twenty Seventh he wrote to him in favour of *Humbert* of *Beaujeu*, who returning from beyond Sea, was seized in the Neighbourhood of *Cluny*, and had put a stop to the Wars and Robberies committed there in his Absence, and had quitted all the Country thereabouts; but because he had quitted the Order of *Knights Templars*, and taken his Wife again, the Pope could not endure that he should live in the World. *Peter of Cluny* in this Letter remonstrates to him, that it was very proper

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for him to use his Indulgence towards this Lord, and to grant him a Dispensation of living with his Wife, and of leading a secular Life.

In the Twenty Eighth he wrote to him against the Provost, Abbot, and other Ecclesiastical Lords of *Briande*, who had turned a Clerk out of his Church, and his demaens without any form of Justice, nay, so much as denying him to clear himself by the Tryal of Fire, as he had offered them to do.

The Forty Second, Forty Third, Forty Fourth, and Forty Fifth Letters are likewise written to *Eugenius* III. The first in favour of the Abbot of *Bremis*, and the second in favour of *Guy* Lord of *Domnus*, who had been interdicted by the Pope, for having married a second Wife in the Life time of his first. *Peter of Cluny* shews the Pope the Reasons upon which he believes that the first Marriage ought not to stand, and prays him to determine this Affair according to this Remonstrance, and to take off the Interdiction which he had issued out against this Lord. The Third is in favour of the People of *Placenza*, who were unwilling to admit of a Bishop, consecrated by the Arch-Bishop of *Ravenna*, and they thought they had reason for it, because they were to admit of no Bishop but who was sent by the Pope. In the last, he acquaints the Pope of a Treaty which he had made with a Lord of his Neighbourhood.

The Fifteenth Letter of this Book, is a circular Letter written by *Peter of Cluny*, to all the Superiors of the Houses of his Order, wherein he warmly reproves the Abuse which was establish'd among the greatest part of his Religious, of eating Meat every day in the Week except *Friday*. He shews, that this was forbidden by the Rule of *St. Benedict*, which enjoins them to eat nothing but Fish, and by the Example and Institution of *Odo*, one of the Founders of their Order.

The Seventeenth, Eighteenth, Nineteenth and Twentieth Letters, are about the *Croisade*. *Peter of Cluny* had been invited by *Sugerus* Abbot of *St. Denis*, and by *St. Bernard* to meet at that Assembly which was to be held at *Chartres* upon this Design, he excuses himself from coming by two of his Letters, but withal commends that design.

In the Twenty Sixth written to *Everard*, Grand-Master of the Order of *Knights Templars*, he commends their Institution, and intercedes for *Humbert* of *Beaujeu*, who had left them.

The Thirty Ninth written to his Nieces, is in commendation of a Virgin Life.

The Seventh Book contains three Letters written by *Peter of Cluny*, to *Sugerus* Abbot of *St. Denis*, an Answer of that Abbot; three Letters of *St. Bernard*, and one Letter of *Peter of Celler*, written to *Peter of Cluny*.

Besides the Letters we have already mentioned, there are a great many others, which are either Letters of Compliment, or on Affairs of little Moment, and several other Moral ones about the Spiritual Monastic Life, such as the Ninth and Tenth of the first Book; the Twelfth, Fifteenth, Twenty Second, and Fifteenth of the Second; the Fourteenth, Thirty Ninth, Fortieth, Forty First and Forty Second of the Fourth Book; the third of the Fifth; and the Thirteenth and Fourteenth of the Sixth. All these Letters are penn'd with a great deal of Purity and pleasantness of Style, full of Life and solid Thoughts. They are not indeed so airy as the Letters of *St. Bernard*, nor so full of Turns and playing upon Words, but the Style is more Correct, Even and Pure.

These Letters are follow'd by the Tracts of *Peter of Cluny*.

The first is dedicated to *Peter of St. John's*, who in a Conference which they had together, had told him, that some of those with whom he convers'd, had asserted that *Jesus Christ* is not expressly call'd God in the Gospel. *Peter of Cluny* in this Treatise, proves the contrary from all those Passages in the Gospel where *Jesus Christ* is fill'd God, and has such Attributes apply'd to him, as belong to none but God.

The Second Tract is against the *Jews*, wherein he proves the Divinity of *Jesus Christ*, that he is the *Messias* who had been foretold by the Prophets, and refutes several Fables of the *Jewish* Talmud.

To these two Tracts are annexed two Prefaces, the one is *Peter's* of *Cluny*, and the other *Robert's* of *Redines*, upon the Version of the *Alcoran*, with an Abridgment of the History and Errors of *Mahomet*. The Five Books which *Peter of Cluny* has compos'd against the *Alcoran*, have not as yet been printed.

We shall speak of the Treatise against the *Petrobrusians*, when we come to treat of those Hereticks.

The two Books of Miracles contain the Relation of a great many Miracles that happened in his time. In the second we meet with the Life of *Matthew* Prior of *St. Martin* in the Fields, and afterwards Bishop of *Albani*, and the Account of the Contest between *Pontius* and *Peter the Venerable*, about the Abbey of *Cluny*.

Of the Four Sermons penn'd by *Peter of Cluny*, we have only that about the Transfiguration remaining.

The pieces of Poetry which we have of his, are an Apology in Hexameters, or Pentameters against those who found fault with the Verses of *Peter of Poitiers*; several pieces of Prose on the Life of *Jesus Christ*, on the Resurrection, in Honour of the Blessed Virgin, upon *St. Mary Magdalen*, and in praise of *St. Hugh* Abbot of *Cluny*. Two Hymns, one on the Festival of *St. Benedict*, and the other upon the translation of his Body; and several Epitaphs on Count *Eustacius*, Bernard Prior of *Cluny*, *Reginald* Arch-Bishop of *Lyons*, and *Peter Abaelard*. It had been well if he had written as well in Verse as in Prose.

Peter of Cluny made likewise a Collection of the Statutes of his Order, which were made whilst he was Abbot, and at the end of each Statute, has explain'd the Reason of their being enacted. These statutes relate to the Divine Service, to Fasts, the form of Habits, and several other Customs of the Monks of that Fraternity.

Father *Mabillon* in the third Tome of his *Analeſts*, p. 481. has given us two Letters of this Author, of the Affociation of Prayers for the Dead, between thoſe of *Chartres*, and the Senators of *Venice*.

CHAP. VI.

An account of the Heresies which prevailed in the Twelfth Century.

The Heretics of the Twelfth Century.

An account of the Heretic Henry.

WE have already observed, that in the beginning of the foregoing Century, there appeared in several parts of *France*, such Heretics as were accus'd of impious Doctrines, who openly attacked the Sacraments of the Church, and subverted its most sacred Rites and Ceremonies. The Severity with which those who were taken were condemn'd, did not prevent the Sect from spreading further, nor this Doctrine or some such like, from over-running the Kingdom, so that in this Century, a great many Heretics appeared, whose chief Aim was to divert Men from the receiving of the Sacraments, and to overthrow the Hierarchy and Discipline of the Church.

The first who appeared were *Peter of Bruis*, and an Hermit nam'd *Henry*, his Disciple. They first began to broach their Doctrine in *Provence*, from whence the latter went to *Languedoc*, and afterwards into the Country of *Mans*. We will give you the Description which the Historian of the Bishops of *Mans* made of him, in speaking of *Hildebert*. "About this time there arose in that Country a certain Hypocrite, who for his wicked Actions, for his corrupt Morals, and for his abominable Doctrines, deserv'd the severest Punishments. This Man conceal'd the Rage of a Ravenous Wolf, under the appearances of an innocent Sheep. His Countenance and Eyes look'd like a ruffled and tempestuous Sea: He was as yet very young: He wore short Hair, his Beard shav'd, was large in stature, but very softly cloth'd; walk'd apace, and bare-footed even in the hardest time of Winter; he was pretty Affable, had a strong terrifying Voice, and liv'd in a manner quite different from others. His ordinary Retreats were the Cottages of Peasants; he liv'd all day under Portico's; eat and slept on some Hill or other in the open Air, and had acquir'd a great Reputation of Sanctity. The Women applauded him, cry'd him up for a great Servant of God, and gave out that no person could have a greater Faculty than him of converting the most obdurate Hearts; and that he was endued with the Spirit of Prophecy, to discern the most inward recesses of the Conscience, and the most private Sins. This Fame having rendred him very desirable in the Diocess of *Mans*. He sent thither two of his Associates and Disciples, who liv'd in the same manner as he did. Those Men arriv'd at *Mans* on *Wednesday*, where they were received by the People as Angels. In imitation of their Master they carry'd Staffs, on the top of which was an Iron Cross, and they wore the Drefs of Penitents. Bishop *Hildebert* was surpris'd at the Sight, and received them kindly. He jult upon his departure for *Rome*, order'd his Arch-Deacons to give *Henry* leave to come into his Diocess, and permit him to preach to the People. He was no sooner come, but they flock'd from all parts to hear his Sermons, and the Clergy themselves excit'd the People thereto. He had a Natural Eloquence, and a Tone of Voice resembling Thunder. He soon spread his Errors in his Sermons, and stirr'd up the People against the Clergy, so that a great many Ecclesiasticks were abus'd by them. The Chapter of *Mans* perceiving this Disorder, wrote to him, and gave him notice by one of the Canons, that they prohibited him from preaching any more, either in publick or private within their Diocess. The People had like to have kill'd the Canon who brought him this Message, and *Henry* continued to preach in the Churches of *St. Germain* and *St. Vincent*. He taught, that the Women who had not liv'd continently, ought to strip themselves, to burn their Hair, and to renounce how much Goods, to lead a Life of Poverty, by marrying likewise poor Men. This case to goods how much disturbance such a Doctrine put in Practice would raise in the Diocess. *Hildebert* being return'd from *Rome*, *Henry* retir'd into the Castle of *Calan*, and continued there to vent his A doctrines, and the People still follow'd him, and were so far infatuated, that they would scarce acknowledge their Bishop, or receive his Benediction. The Bishop to undeceive the People, went to *Henry*, and entering into a Conference with him, ask'd him what profession he was of. He answer'd him that he was a Deacon. The Bishop asked him whether he had affirm'd that he could not say his Office; the Bishop began to reprove the Blasphemy of the Office of the *Virgin Mary*; but *Henry* was still as ignorant as ever, so that being in a Confusion, was forc'd to own that he knew nothing at all, but that he had made it his Study to informe us in his 75th. Letter. All this happened about the Year 1110.

Whilst *Henry* preach'd in *France*, *Peter of Bruis* continued likewise to publish his Errors in *Provence*. The Erivst Peter the Venerable Abbot of *Cluny*, who has reſur'd them, makes mention of five. (1.) His denying of *Peter* that Baptism was of any advantage to Infants, and maintaining that only adult Persons ought to be Baptized; a Doctrine which they put in practice by Re-baptizing all those who initiated themselves into their Sect. (2.) His condemning the use of Churches, Temples and Altars, and beating them down. (3.) His rejecting the Worship of Crosses, and breaking them. (4.) His believing that the Mass was useless, and that none are oblig'd to celebrate it. (5.) His Teaching, that Alms and Prayers for the Dead are of no avail, and forbidding to sing the Praises of God. He likewise takes Notice that a great

great many accus'd them of wholly rejecting all the Canonical Books of the Old and New Testament, and of not believing either in *Jesus Christ*, or the Prophets, or the Apostles; but he would not impute the Error to them, which was only attributed to them by common Fame. 'Tis no hard matter to comprehend how much Trouble such a seditious Doctrine must needs raise both in Church and State. In *Provence* there was nothing else to be seen but Christians Re-baptized, Churches Prophan'd or Destroy'd, Altars pull'd down, and Crosses burnt. The Laws of the Church were publicly violated, the Priests beaten, abus'd and forc'd to marry, and all the most sacred Ceremonies of the Church abolish'd. These Disorders excit'd the Zeal of the Bishops of that Country, who with the assistance of the Princes drove out this Heretic, and put a stop to the fury of his Followers. But he went from thence into *Languedoc*, where he vented the same Errors at *Tholouse*, and in other Cities, till he was apprehended and burnt alive at *St. Giles's* in *Languedoc*.

His Disciple *Henry* who was likewise return'd to *Languedoc*, after he had been driven out of *Mons*, The Preach'd there the same Doctrine, and added thereto several new Errors, so that within a short time, the Nation of that Country was so infected with those detestable Maxims, that there were to be seen (as *St. Bernard* the Error says) a great many Churches without People; a great many People without Priests; a great many Priests of *Henry* despised by their People, and a great many Christians without *Jesus Christ*. The Churches there were be-and of come like so many Synagogues; the Sanctuary was divested of its Sanctity; the Sacraments, look'd upon as Peter of prophane things; the Festivals lost their Solemnity; Men dy'd in their Sins, without Absolution, and without receiving the Communion, Baptism was deny'd to Infants; they divid'd the Prayer and Sacrifices for the Dead, and the invocation of Saints; the Excommunications of Bishops, the Excommunications made for the sake of Devotion, the Consecration of the Holy Chrism and of the Holy Oyl. And in a Word, a general Contempt was cast on all the Ceremonies and Customs of the Church. *St. Bernard* brought into this Country by *Alberic*, Cardinal Bishop of *Osma*, and Legat of the Holy See; put a stop to those Disorders, and undeceiv'd part of the People by his Preaching and his Miracles. *Henry* thought of making his escape, but was apprehended and carry'd in Chains to *Tholouse*, and put into the Bishop's Hands. *St. Bernard* undertook the Journey in the Year 1147.

'Tis very probable that the Heretics of *Periguenx* were the Disciples of *Peter de Bruis* and of *Henry*. We will give you an account which a Contemporary Monk nam'd *Herbert* has left us of them in a Letter address'd to all Christians, wherein he admonishes them to beware of these false Prophets. "There are (says he) in the Country of *Periguenx* a great many Heretics, who boast that they lead an Apotolical Life, eat no Flesh, and drink no Wine, unless in a very little quantity, and that from one three days end to another, who fall upon their Knees an hundred times a day, and receive no Money. Their Sect is very Corrupt and Hypocritical; they do not say the Gloria Patri, but instead of it say, because yours is the Kingdom, and you have a Power over all Creatures for ever and ever. Amen. They make no account of Alms-giving, because they believe that no Man ought to possess any thing as his own Property. They bear no regard to the Mass, and teach that one ought not to receive the Communion, but only a piece of Bread. If any one of 'em out of Hypocrite says Mass, he never recites the Canon, nor receives the Communion, but throws the Host besides the Altar, or into the Missal. They do not adore Crosses or Crucifixes, and condemn those of Idolatry who do them any Honour. This Sect is mightily increased, and not only a great many Persons of Quality leave their Estates to be of their Number, but likewise a great many Ecclesiasticks, and a great many Religious of both Sexes follow them. The most stupid and senseless among them, within less than eight days time became very expert and fit to teach, and be examplars to the rest. 'Tis a hard matter to take them, for wherever they be apprehended, the Devil helps them out of Prison again. They do work some Miracles, such as filling a Vessel with Wine, by pouring some drops of Water into it. The chief of this Sect is call'd *Pontius*. *St. Bernard* in his Journey contented likewise these Heretics.

About the same time *Tancheline* vented the same Errors in *Flanders*. He was a Laick who ventur'd to preach, and became so proud, that he caus'd extraordinary Respects to be paid him, and he carry'd his extravagant Folly so far, that (if we may believe *Abaelard* in the Case) he caus'd himself to be styled by the People the Son of God, and a Temple to be built in Honour of him. That which is more certain, is that he taught "that the Churches were only places of Prostitution; that the Eucharist which the Priests consecrated signified nothing. That the Sacraments were rather Abominations than sacred things; that the efficacy of the Sacraments depended on the Sanctity of the Ministers. The Bishop of *Tournay* established in the Church of *St. Michael*, a Congregation of twelve Ecclesiasticks to oppose these Errors. This Church was afterwards followed on by *St. Norbert*. *Tancheline* went as far as *Rome* with a Priest nam'd *Everachier*, who was one of his principal Followers. 'Tis not known what became of him afterwards, but for the Priest he return'd to *Utrecht*, where he made a great many Disciples. The Bishop of *Utrecht* sent word thereof to *Frederick* Arch-Bishop of *Cologne*, who oppos'd the Heretic in its very Birth, which began to spread it self in his Diocess, as is observ'd in the Letter of the Church of *Utrecht* to that Arch-Bishop.

In sight of all his endeavors it was established there, and there continued, as we are inform'd by a Letter of *Enverin*, Provost of *Stemfeld* near *Cologne* written to *St. Bernard*, wherein he gives him to understand, that within a short time they had discovered several Heretics near that City, some whereof had abus'd their Errors; and two others having maintain'd them obstinately, had been burnt by the People. These Heretics taught, that they were the only Persons among whom the true Church had subsisted, because they alone had follow'd the Example of *Jesus Christ*, and had possess'd nothing of this Worlds Goods. They forbid the eating of Milk meats, and the Flesh of Beasts. They would not discover what their Sacraments were; however they had own'd that they believe that the Bread and Wine which they did eat every Day was consecrated by the Lord's Prayer, for the nourishment of those who were the Members and the Body of *Jesus Christ*, that

The Heretics of *Periguenx*.

The Heretics of *Tancheline*.

The Heretics of *Cologne*.

The Here-
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in this Sense it became the Body of *Jesus Christ*; that Others had not the true Sacraments but only the Appearance of them, and that they held a false Tradition of men. They admitted of a Baptism by Fire and the Holy Ghost as more Excellent than the Baptism of Water, for which they had no great Esteem. They believ'd that their *Elders* had a power of Baptizing and Consecrating. They distinguish'd three sorts of Persons among them, *Hearers, Believers* and the *Elders*. Lastly they condemn'd Marriage without giving any reason for it.

The same Author likewise takes notice that there were likewise in that Country several other Hereticks different from the former, (who had been even instrumental in discovering them) who deny'd that the Body of *Jesus Christ* was Consecrated on the Altar, because all the Priests of the Church are not Consecrated, and that the Ministry is corrupted by the secular and prophane lives of the Ecclesiasticks: That therefore they have no other power than to teach, and Preach, and that all their Sacraments are Null except the Baptism of Adult persons; for they did not believe that Infants ought to be baptiz'd. They likewise taught that only Marriages contracted between a Man and Maiden were lawful, and that all others were no better than Fornication. They had no trust or Confidence on the Mediation of Saints. They Asserted that Fasts and other Mortifications were not at all necessary for the Just, no nor for sinners themselves. They ty'd all the Usages of the Church which were not Establish'd by *Jesus Christ* and the Apostles, Superstitions. They deny'd Purgatory, and maintain'd that the Souls departed immediately went into the Place allotted for them, and by consequence they render'd the Prayers and Sacrifices of the Church for the Dead Null and Void.

These are the Errors which *Engrain* attributes to those two Sorts of Hereticks to oppose which he excites the Zeal of Saint *Bernard*, who at that time in discoursing upon these Words in the *Ganiteles*, Take us the little Foxes, took an occasion from this Text to write against those Modern Hereticks, whom he compares to Foxes. At the first he represents their Morals in the 65th Sermon, wherein he accuses them of Being Proud, Lovers of Novelities; of making no scruple to swear and forswear themselves; of concealing their Mysteries; of leading dissolute Lives; of being too familiar with marry'd Women and Maids; of being Cheats and Hypocrites. Afterwards in the 66th Sermon he refuses in particular their Errors about Marriage, Abstaining from Meats, Infant-Baptism, Purgatory, Prayers for the Dead, the Efficacy of Sacraments and the like. Lastly he speaks of their false Confraternity which made them suffer Death and the greatest Torments; and he reproves several Princes, and even several Bishops who tolerated those Hereticks by receiving presents from them. Those Sermons of Saint *Bernard* were written about the year 1140, which serves to fix the Epocha of the time wherein those Hereticks of *Cologne* first appear'd.

These are the same Hereticks whom sometime after *Elders* Abbot of St. *Florin* in the Dioceses of *Treves* oppos'd in his Tracts dedicated to *Reginald* Arch-Bishop of *Cologne*. He had often had Conferences with them whilst he was Canon in the Church of *Bonne*, and whereas they were frequently discovered to be in the Dioceses of *Cologne*, he thought himself oblig'd to expose their Errors and refuse them. This is what he has done in his six Discourses which are to be met with in the *Bibliotheca Patrum*. He therein takes notice that those Hereticks in *Germany* were call'd *Cathari*, in *Flanders* *Pipibri*, in *France* *Fisserans*, and makes them to be the off-spring of the *Manichees*. We will now give you an Account of the Errors which he attributes to them and refuses in those Discourses. "They condemn (says he) Marriage, and threaten Damnation to those who dy'd in a marry'd state. Some among them only condemn such Marriages as are contracted between any beside such as have never been marry'd. They eat no flesh because they believe it to be unclean; which is the Reason which they give of it publicly; but in private they say that Flesh is the Devils Creature. They have divers Opinions about Baptism: some of them say that 'tis of no use to Infants: in secret they add that the Baptism with Water is of no avail, for which reason they re-baptize those who enter into their Sect "in a particular Way, and assert that 'tis the Baptism of the Holy Ghost and of Fire. They Believe that the Souls of the Departed enter the very day of their Death into a State of Everlasting Happiness "or of Everlasting Misery; and do not believe Purgatory: By consequence they reject the Prayers, the Alms, and the Masses for the Dead. If they come to Church, hear Mass, and communicate there, 'tis only for show; for they suppose that the Sacramental Order is utterly extinct in the Church "and only subsists in their Sect. They do not believe that the Body of *Jesus Christ* is Consecrated on the Altar, but call their own Flesh the Body of *Jesus Christ*, and in taking of Food say, that they make the Body of *Jesus Christ*. I have heard (adds He) from a man who had left their Sect, after he had discover'd the Turpitude and the Errors thereof, that they asserted that *Jesus Christ* was not born of the Virgin; that he had not real Flesh; that he did not rise again really, but in a Figure: he believ'd that 'tis for this Reason that they keep not *Easter*, but have another Festival which they call *Bema*. Lastly he accuses them also of teaching that the Souls of Men are those Apostate Angels who were turn'd out of Heaven.

This Sect had likewise some Followers in the Dioceses of *Toul*, as we are inform'd by the Letter of *Hugh Metellus*, a Regular Canon of that Dioceses, written to his Bishop *Henry*, wherein he gives him to understand that in his Dioceses there were dangerous men who began to stir up, whom one might rather stile Beasts than Men, because they led a Life wholly Brutal: who detest Marriage; abominate Baptism; deride the Sacraments, and Abhor the Name of *Christian*.

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In Italy there were likewise Hereticks of the same Nature, who went under the Name of *The Hereticks of Cathari*, *Bonacensis*, who had been formerly one of their Teachers at *Milans*, has given us a History of them after his Conversion, publish'd by Father *Luke Dadochy* in the Thirteenth Century, Italy call'd *Cathari*. Those of his *Spicilegium*. He therein says that some of them maintain'd that God created all the Elements: that others say, It was the Devil who created them; but that they all believ'd that it was the Devil who separated and rang'd them in their Order: That they likewise believ'd that it was he who fram'd the Body of *Adam* out of the Clay of the Earth, and that an Angel therein infus'd an Angel of Light: that he likewise made *Eve*, and lying with her, begar *Cain* of her Body: That they assert that the Fruit which *Adam* was forbidden to Eat, was the Carnal Knowledge of *Eve*: That they maintain that all the Bodies which are in the Air, on the Earth, and in the Water were made by the Devil: That it was the Devil who appear'd to the Patriarchs, and who is the God of the Old Testament whom they reject: That they likewise condemn St. *John Baptist*: That they Teach that *Jesus Christ* had not a Body animated with a Soul, and that he neither drank, or Eat, or did any other humane Action really, but only in appearance: That they did not believe either his descent into Hell, or his Resurrection, or his Ascension: That they do not believe him to be Equal to the Father: That they assert that the Cross is the Character of the Beast: That Saint *Silvester* is Antichrist: that ever since the Pontificate of that Pope the Church had been extinct; and that no person could be said to be in a Marry'd State: That they condemn the Holy Fathers: That they forbid the Eating of Flesh, Eggs, Milk and every thing else that proceeds from Animals: That they do not believe that the holy Spirit is confer'd by the Baptism of Water; nor that the Visible Substance of the Bread and Wine is chang'd into the Body and Blood of *Jesus Christ*; and that they assert that all those who swear shall be damn'd: That they say that no man can be sav'd but by Imposition of Hands, which they stile Baptism: That they assert that the Sun is the Devil: that the Moon is *Eve*, who ly together as Man and Wife once a Month: That all the Stars are Demons; and Lastly that no man can be sav'd, unless he be of their Sect.

The same Author speaks of other Hereticks whom he calls *Pessagians*, who Taught that one ought to observe the Law of *Moses* even in the Literal Sense; and that the Sabbath, Circumcision, and the other Ceremonial practices of the Law ought to be still in force: That *Jesus Christ* was not equal to his Father: That the Father, Son, and Holy Ghost were distinct Substances.

Lastly he speaks of the *Arnoldists*, the Disciples of *Arnold* Native of *Bresse*, who went *The Hereticks* from Italy into *France*, where he was the Scholar of *Peter Abelard*. Upon his Return to his own Country he took upon him the Habit of a Monk, and his head was full of this thought, of *Bresse*, that neither the Pope nor the Clergy ought to hold any Demeans. Upon this Footing he set himself to preach, that the Clerks who held any Demeans, as their own Property, the Bishops who were possess'd of Royalties, and the Monks who enjoy'd any Lands could not be sav'd; that all those things appertain'd to Princes. Beside this, he taught the same Errors as other Hereticks, about Infant Baptism and the Sacrament of the Altar. He was forc'd out of Italy by Pope *Innocent II.* and oblig'd to retire into *Switzerland*. After that Pope's Death he return'd into Italy and went directly to *Rome*, where he stir'd up a Sedition against Pope *Eugenius III.* and afterwards against *Adrian IV.* who interdicted the People of *Rome* till such time as they had drove out that Heretic and his Followers. This Menace had its Effect; the *Romans* seiz'd upon the strong Houses which those Hereticks kept in, and forc'd them to retire to *Oricoli* in *Tuscany*, where they were kindly receiv'd by the People, who look'd upon *Arnold* as a Prophet. However he was apprehended sometime after by Cardinal *Gerard*, and in spite of the Endeavours of the Vicounts of *Compania*, was brought to *Rome*, and condemn'd by the Governor of that City to be ty'd to a stake and burnt to Ashes, for fear the People should pay any Honour to his Relicks.

Thirty of those Hereticks cross'd over from *France* into *England* about the year 1160, where they would likewise willingly have sown the same Doctrine. But they were apprehended and exterminated, and communicated that Error only to one Woman, who recanted. The Author which makes mention of this takes notice that they were call'd *Publicans* or *Publicani*. *William of Malmshure* the Historian, who did not live much after this time, says that those Hereticks being examin'd; answer'd pretty well about the Nature of the Heavenly Physician, namely *Jesus Christ*; but that when they were told of the Remedies which he has left us, namely the Sacraments, they then reply'd very ill, and declar'd that they condemn'd Baptism, the Eucharist, and Marriage; and that they despis'd the Catholic Unity.

All that we have hitherto related concerning the Hereticks of the Twelfth Century is taken out of Contemporary Authors, and shows that two sorts of Errors were predominant at that Time: One sort common to all those Hereticks, and others were Peculiar. Their Common Errors regard'd the Sacraments, the Practices of the Church, and the Hierarchical Order, against which they had all conspir'd. The particular Errors were such as had some relation to *Manicheism*, to *Arianism*, and other Impieties into which many had been led by a strange sort of Blindness.

These Hereticks were condemn'd in several Councils. The first which pass'd a Law against them was that of *Tolouse* in the Year 1119, held in the presence of *Calixtus II.* the third Canon whereof runs thus. *We Command and turn out of the Church of God all Hereticks those who the Council under presence of Religion reject the Sacrament of the Body and Blood of Jesus Christ, Infant Baptism, Priesthood, Holy-Orders, and Lawful Marriages, We enjoin that they be suppress'd by the year 1119.*

The Con-
demnation
of the He-
reticks in
the Council
of Tolouse
the year
1119.

The Here-
ticks of
Toul.

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the Secular Powers. We subject their Defenders under the same Commendation, if they do not repent. This Canon was repeated in the same Words and confirm'd in the second general Lateran Council held under Innocent II. in the year 1139, in the 23d Canon.

Those who went into England were convicted and condemn'd in an Assembly of Bishops held at Oxford in the Reign of Henry II. King of England in the year 1160. This Prince order'd them to be branded with a Red hot Iron in their Cheek, to be whip'd publicly, to be driven out of the City half-naked, and left them to be starv'd to Death. The Council of Tours held in the year 1163, enjoyns that for the suppressing of that Heresy which spread it self in Gasconne and in other Provinces, all those should be Anathematiz'd who held any Correspondence with those Hereticks: That the Princes should confiscate their Goods, and prevent their Meeting.

In the year 1176. A Solemn Sentence was pass'd in a synod held at Lambec against several of those Hereticks; going then under the Name of *Bons hommes*, who had been apprehended by the Inhabitants of that City. The Judges pitch'd upon by both Parties were Girald Bishop of Albi, Gualtein of Lodeba, the Abbot of Cister, and three other Abbots, and Judgment was pass'd in the presence of Pontius Arch-Bishop of Narbonne, Arnulphus Bishop of Nismes, the Arch-Bishop of Tolouse, the Bishop of Agda, several Abbots and Superiors of Monasteries who assist'd at the Synod. The Bishop of Lodeba by the Order of the Bishop of Albi, interrogated those *Bons hommes*, and in the first place ask'd them, whether they receiv'd the Law of Moses, the Prophets and the Books of the Old and New Testament. They reply'd that they did not receive the Law of Moses, nor the Prophets nor the *Psalms*, nor any part of the Old Testament; but only the Gospels, the Epistles of Saint Paul, the Seven Canonical Epistles, the Acts of the Apostles and the Apocalypse. In the second place he demanded of them an Explanation of their Faith. They return'd him Answer that they would not explain it unless they were constrain'd to do it. The third Question was about Infant-Baptism: They reply'd they were constrain'd to say on that head. The Fourth Question was about the Eucharist, where that they had nothing to say on that head. The Fifth was about Marriage. They declar'd who receiv'd it unworthily should be damned, but withall averr'd that it might be Consecrated by any good man, whether Priest or Laick. The Sixth was about Marriage. They declar'd that they had nothing else to reply to that than what Saint Paul has said, viz. That a Man and Woman are join'd together to avoid Incontinence and Fornication. The Sixth Question was whether Repentance at the hour of Death could save any man; and whether one was oblig'd to confess ones Sins to the Priests, or whether one might confess them to Laicks. They reply'd that the Sick might confess them to whom they pleas'd: As to others they were not willing to determine any thing, because the Apostle Saint James speaks only of the Sick. Then they were ask'd whether Contrition and Confession alone were sufficient to obtain Remission of Sins, without thinking it necessary to make Satisfaction, to observe Penances, Fasts, Almsgiving, and other Authorities. They reply'd that the Apostle Saint James had order'd nothing else beside Confession as necessary to Salvation. They declar'd likewise without being ask'd, that they believ'd that one ought not to take an Oath: That all those who were ordain'd without having the Qualifications prescrib'd by Saint Paul for Bishops, were Wolves and Devourers, to whom no Obedience ought to be paid. Those Errors were refuted by Pontius Arch-Bishop of Narbonne, by Arnulphus Bishop of Nismes, and by two Abbots, which serv'd only as Testimonies of the New Testament. Afterwards the Judges declar'd these *Bons hommes* Heretical, condemn'd Oliver, and his ment. Followers, and all who were of the same Opinion with the Heretics of Lambec, and their Judgment by several Passages out of the Holy Scripture, oppos'd to the Errors which have been relating. This Sentence was pronounc'd by him as a Heretic, an Hypocrite against it, by saying that the Bishop who had pronounc'd it was a Heretic, an Hypocrite, their Enemy, their Persecutor, and that they were ready to demonstrate by the Testimony of the Gospel and the Apostles, that neither he nor any of the Bishops were Pastors, but Mercenaries and Hirelings. The Bishop reply'd upon them that his Sentence was Juridical, and that he was ready to demonstrate in the Court of Pope Alexander, in the Court of Lewis King of France, and in that of the Count of Tolouse, or of the Counts his present Wife, and of the Lord Trencavelle who was likewise there present. That those whom they had condemn'd were Hereticks. Upon this they being thus convinc'd turn'd about to the People, and declar'd that they would make a Profession of their Faith out of Charity, and for the Honour of the Assistants. The Bishop bid them observe that they did not say for the Honour of God, but for the Honour of the Assistants. They made profession of all the Articles of the Creed, and added that they acknowledged that they ought to confess with their Mouth the Faith which they conceiv'd in their Hearts: That they believ'd that no person was sav'd, unless he receiv'd the Body of Jesus Christ, which is not prescrib'd but in the true Church; that none else beside Priests had Power of Consecrating it; and that the Bad consecrated it as well as the Good; that no Body could be sav'd without Baptism, and that Infants are sav'd by this Sacrament; That Men and Women may be sav'd tho' in a Married State: That every one ought to receive with Heart and Mouth Repentance from the Priest, and to be baptiz'd into the Church; and that Lastly they were ready to acknowledge all that could be demonstrated to them by the Authority of the Evangelists and the Epistles of the Apostles: The Bishop urg'd them to swear that they would keep to the Doctrine, and to declare whether they ever had any other Opinions. They reply'd that they could not swear, because the Gospel had prohibited all Oaths. The Bishop determin'd that they ought

of the Twelfth Century of Christianity.

to swear, if they would be credited, and prov'd by several Instances taken out of the New Testament, that Oaths were not absolutely forbidden. They reply'd that the Bishop of Albi had promis'd them that they should not be oblig'd to swear at all. The Bishop of Albi deny'd that he had made them any such promise, and confirm'd the Sentence pronounc'd by the Bishop of Lodeba, which was sign'd by all the Assistants.

Some time after this there appear'd a great many of those Hereticks in Tolouse: The Pope's Legate went thither in the year 1178. attended by several Bishops. They constrain'd them to submit to public Penance, us'd the Force wherein they met, Excommunicated and Banish'd those Hereticks who retir'd into *Albigens*, where they were secure. For Roger Count of *Albi* deny'd at Courtenay and made use of them in detaining the Bishop of his City Prisoner. From this time forward they went under the Common Title of *Albigens*. There were a great Number of them not only in that Country, but likewise in all *Languedoc* and *Gasconne*. There were likewise *Manichae* and Massacred all without Distinction of Estate, Age or Sex; and in an especial manner Assaulted Churches and Monasteries; some of them were call'd *Barbanois*, others *Aravagais*, *Kronists* and *Basani*: others *Cottaroux* and *Trivedani*. The General Council of the Lateran held in the year 1179. Excommunicated all of them, prohibited the Interferring them in holy Ground exhorted the Catholick Princes to wage War against them, to confiscate their Goods, and to make them slaves; granted to those who took up Arms against them proportionable to their Services and according to the Discretion of the Bishops, Excommunicated those who gave them any protection, suffered them in their Territories or had any Commerce with them.

That Council says that the Hereticks of Albi were call'd *Cathari*, *Patristi*, *Publicani*, and went under a great many other Names: which shews that they were defended from the Hereticks who appear'd in the Beginning of this Century, and were so call'd. The *Publicans* or *Publicans* held a great many Castles in *Gasconne*. In the year 1181. Henry Abbot of *Clairvaux* Bishop of Albi being in the Quality of Legate, rais'd a great many Troops, and went to give them a Visit. To divert this storm they pretended to Abjure their Errors; but the danger once past they follow'd their old Course of Life again.

This Infection spread it self in several Provinces on each side the *Loire*. One of those false Apostles nam'd *Terrick*, who lay a long time conceal'd in a Grotto at *Corbigny* in the Diocese of *Nevers*, was taken and burnt. Several others suffer'd the same Punishment in other parts, particularly two old Women in the City of *Troyes*, to one of whom 'tis said that this *Terrick* gave the name of *Church*, and to the other the name of Saint Mary, that so when his followers were examin'd; they might swear by Saint Mary that they held no other Faith than that of the Holy Church.

These *Publicans* were likewise condemn'd in the Council held at *Sens* in the year 1193, which the *Publicans* depos'd the Abbot of Saint Martin's of *Nevers*, and suspended the Dean of the Church of that cant. City, accus'd of that Heresy, and refer'd them to the Holy See.

There was in the same Century a Visionary who was presented to Pope Eugenius III. at the opening of the Council of *Rheims*. He was a Gentleman of *Bretagne* nam'd *Eon de l'Etoile*, *Eon de l'* who was so Ignorant, that having heard it sung in the Church: *Per Eum qui venturus est judicare Etoile*. *vinus & Mortuus*, he imagin'd and asserted that it was he who was to Judge the Quick and the Dead. He was follow'd as a great Prophet: sometimes walk'd with a great train of People at his heels, sometimes liv'd in Solitude, and afterwards appear'd in greater splendor than before. This said that he was a Magician and that to draw the Mob after him he made great Entertainments, but that they were meer Illusions, and that the Victuals which were eat at his Table, and the Presents which he made bewitch'd mens minds. The Arch-Bishop of *Rheims* having apprehended him, presented him to his Holiness, and the Council. His Answers were so full of Frenzy and Enthusiasm, that they look'd upon him as a Fool, and shut him up in a close Prison, where he dy'd soon after. A great many of his Disciples a great deal more senseless than himself, chose rather to be burnt than to renounce him.

These were the Heretical Seeds which appear'd in the Twelfth Century, and were so full of Extravagant Errors. If we enquire into the Causes of the Amazing Progress which they made in so short a time, we shall find that the Relaxation of Church Discipline, the Avarice and Covetousness of Ecclesiasticks, the Common Abuse which was made of the Sacraments, the Credulity and Ignorance of the People, the pretended Virtues of those new Preachers, and the Desire of Reformation contributed very much to the spreading of those Uplust Opinions.

C H A P. VII.

The History of Peter Abaelard, of his Writings, Errors and Condemnation.

The Life
and Adven-
tures of
Abaelard.

THE famous Peter Abaelard has himself given us an account of his Life and Adventures, which are both Diverting and Singular. We have the Relation thereof in his first Letter written to one of his Friends, of which we now give you the Abstract. He was born in the Village call'd *Le Palais*, about three Leagues from the City of *Nantes*. His Father *Berengerius*, though a Man of Arms, was yet somewhat given to Study, and took care to give all his Children Learning. *Abaelard* who was the Youngest, and very much inclin'd to Letters, renounc'd the Profession of War, and after he had frequented several Schools, came to *Paris*, where that Science was then in Vogue, and chose for his Master *William of Champeaux* Arch-Deacon of *Paris*, the most famous Professor of that time. After he had liv'd for some time with him in good Repute, he incurr'd his Displeasure, because he undertook to refute his Opinions, and to dispute against him with so much Strength, that he sometimes seem'd to have the Advantage over him. The great Opinion which he had of his own Parts, made him though but young, very desirous of teaching others and of seeking out a convenient place where he might profess publicly. The Castle of *Melun*, which was then a Royal Seat, was pitch'd upon by him as very proper for his Purpose, because of its being near to *Paris*. He obtain'd a License to teach there publicly, in spite of the Opposition which *William of Champeaux* made, who did not like that *Abaelard* should teach so near *Paris*, nor for fear that the Reputation which he acquir'd would lessen his. In effect *Abaelard* had no sooner begun to teach Logick, but the Reputation of *William* began to sink, which inclin'd *Abaelard* to go and settle at *Cerbell*, that is being nearer *Paris*, the Disputes might be more frequent. Some time after, this *Abaelard* was constrain'd by a Sickness contracted by his great Application to Study to return to his own Country. During his Absence, *William* was made Regular Canon in the Monastery of *St. Victor*, that is (as was suppos'd) he might with greater ease obtain a Bishoprick, as happened accordingly, being within a short time after elected Bishop of *Chalon*. Whilst he stay'd at *Paris* he continued his Lectures in *St. Victor*; and *Abaelard* being returned to that City, had studied Rhetorick under him, and renewed the Disputes in Philosophy, which he had formerly with him, especially concerning that Universal & *Parte rei*, which he urg'd so far, that *William* was forc'd to change his Opinion, which acquir'd *Abaelard* so much Credit, that the Person who had succeeded *William* in teaching Logick at *Paris*, surrendred his place to him. *William* soon after obtain'd both of them, so that *Abaelard* return'd to *Melun*, from whence he soon call'd back to *Paris*, and held his publick Lectures at *St. Genevieve*, where he had a great many Pupils, who were very frequently engag'd in Disputes with the Scholars of *William*. But when his Father became Monk, and his Mother *Lucia* was desirous likewise to live retiredly, *Abaelard* was forc'd to take a Journey into his own Country. At his return, he found that *William* was made Bishop of *Chalon*, and he went to that City to study Divinity under *Anselm*, Canon and Dean of the Church of *Laon*, who profess'd the Fame thereof, and soon left off going to his Lectures. Several of the Scholars having ask'd him what he thought of reading the Holy Scriptures; he reply'd, that it was a very useful Study, but that he wonder'd that Men of Learning should not be satisfy'd with the Commentaries and Glosses of the Holy Fathers, without having recourse to other Masters. When they smil'd at the Proposal, he told them that he was ready to make it appear to them that it was possible, and to give them an Experiment by explaining to them the most difficult Books of the Scriptures, with one single Commentator. They took him at his Word, and made choice of the Prophecy of *Ezekiel*. He began to explain it on the Morrow, and those who were present at his Explication, thought he had acquitted himself so well, that they brought a great many others to hear his ensuing Lectures. *Anselm* began to grow jealous of him, and moved thereto by *Americ of Rheims*, and *Loupus* or *Leutaldus* of *Nevar*, who had the repute of being his best Scholars. He forbid *Abaelard* to continue his Lectures, under a pretence, that if he should advance any erroneous Opinion, it might be imputed to him. Hereupon *Abaelard* return'd to *Paris*, where for some time he profess'd very quietly, continuing to expound the Holy Scriptures. The Repose which he enjoy'd, the Applauses which he receiv'd, and the Money which he got by this Profession, puff'd him up with Pride, and call'd him into a debauch'd course of Life. But God punish'd him for both, by permitting him to be depriv'd of those parts which had serv'd as an instrument to his Lust, and to be constrain'd to burn with his own Hands that Book which he prefer'd himself most upon; so that he became Chast by necessity, and humble by Force. We will give you now an account how this came about. There was at *Paris* a young Woman nam'd *Heloissa*, Niece to *Fulbert*, Canon of *Paris*, handsome and well shap'd, whom her Uncle who lov'd her tenderly, brought up to Learning. *Abaelard* who was her Tutor, immediately fell passionately in Love with her, and that he might the more easily enjoy her, he pray'd

the young Woman's Uncle to take him to Board, under a pretence that he could bestow more time upon her, lodging in the same House, that besides he would do him a Kindness by caring him of the Trouble of House-Keeping, which was not suitable to a studious Man. The Uncle who neither distrust'd the Virtue of his Niece, nor the prudence of *Abaelard*, who had hitherto liv'd very regularly, accepted freely of the Proposal, and intrusted him with *Heloissa*, whom *Abaelard* courted so much the more easily, because the pretence of study furnish'd him with an opportunity of being often alone with her. *Sub occasione discipline* (says *Abaelard* himself) *amori penitus vacabamus, & secretos recessus, quos Amor operabatur, studium Leticionis offuscat: Aperiti itaque Libri plura de Amore quam de Leticione verba se ingererant, plura erant oscula quam sententia.* i. e. Under the pretence of Learning we had our fill of Love, and our study offus'd these private Recesses which our Love required. We open'd our Books indeed, but Love not the Lesson was the Burthen of our Discourse, and more Kisses were intermingled than Sentences read. The young Woman it seems was not so hard-hearted, but she answer'd his Flame, and in a short time the Business was known to every Body; besides the Uncle who was the last that found it out. As soon as he was inform'd of it, he turn'd *Abaelard* out of Doors; within a few days time after, *Heloissa*, whole Child. He brought her off from her Uncle's House, and carry'd her to his own Countrey, disguis'd in the Habit of a Nun, where she was brought to Bed of a Boy, who was nam'd *Afrolabe*. The Uncle of *Heloissa* overwhelm'd with Grief at the loss of his Niece, would have reveng'd the affront upon *Abaelard's* Person, had he not been afraid that she would have underwent the same Fate. *Abaelard* to pacifie him, went to wait upon him, and offer'd to marry his Niece, provided the Marriage were kept secret. The Uncle consented to it, and *Abaelard* went away immediately to fetch her and make her his Wife. She oppos'd the Resolution a long time, foreseeing that she should be the Ruine of the Fortune, and the Reputation of a Person whom she passionately lov'd. At last, yielding to the pressing Importunities of *Abaelard*, she return'd with him to *Paris*, where she was marry'd privately in a Church in the presence of her Uncle, and of several of their Friends. After they were marry'd they parted, and came together very seldom and very privately. The Uncle and his Friends immediately publish'd the Marriage too; but *Heloissa* who preser'd the Honour and Interests of *Abaelard* to her own, and who fear'd that if the Marriage were discover'd, he would lose a Prebend which he had, and his Reputation too; so swore that nothing could be faller. This gave her Uncle an occasion of abusing her, so that *Abaelard* resolv'd upon putting her into the Monastery of *Argenteuil*, where she had been formerly Educated, and making her take upon her the Habit of a Nun, but without the Veil. This made her Uncle and her Relations believe that he mock'd them, and design'd to abandon her; whereupon they resolv'd upon being reveng'd of him after a most barbarous manner, and in effect, enter'd the Chamber of *L'Auberge*, where he was; and punish'd him, by depriving him of those parts whereby he had injur'd them. It cannot be imagin'd what Confusion *Abaelard* was in, to see himself in that Condition. He owns that it was this more than Devotion, which induc'd him to embrace the Monastick Life, after he had perswaded *Heloissa* to become a Nun. They both made profession at the same time; *Abaelard* at *St. Denis*, and *Heloissa* at *Argenteuil*. The Disgrace which *Abaelard* fell into, did not hinder several Persons from waiting upon him at *St. Denis*, and entreating him to continue his Lectures to them; so that the Abbot and the Religious of *St. Denis* made use of this pretence, to send him to teach School in one of their Houses, that so they might be free from the Reproaches which he cast upon them for their Disorders. His Reputation drew thither so many Scholars from all parts, that the place where he was, was not capable of receiving them, nor the Countrey of providing for them. He taught them the Liberal Arts and Theology. This great concourse of Scholars, soon rais'd the Jealousie and Envy of other Masters against *Abaelard*, who to suspend him from all sorts of Professions, gave out that it was not proper for a Monk to teach the Liberal Arts, and that he could no longer expound the Holy Scriptures, since he had learn'd it without a Master.

The Treatise which he compos'd about the Unity of God and about the Trinity, gave his Adversaries an occasion of accusing him of Error. *Americ* and *Loupus* who taught at *Rheims*, the Count, and who would after the Death of *William of Champeaux* and *Anselm* of *Laon*, succeed alone in of his Reputation, being jealous of *Abaelard*, excit'd *Reduplus* Arch-Bishop of *Rheims* against him, who having sent for *Conan* Bishop of *Palestrina* the Pope's Legat in France, held a Council at *Seissins*, in the Year 1121, and cited *Abaelard* thither, ordering him to bring his Book along with him. He obey'd that Order, presented his Book to the Pope's Legat, and submitted it to his Judgment, assuring him, that if he had written any thing contrary to the Catholic Faith, he was ready to correct it, and to make Satisfaction. The Legat order'd him to put his Book into the hands of the Arch-Bishop of *Rheims*, who order'd it to be shown to two his Adversaries, who read it over and over, to see if they could find any Error in it. *Americ* met with a passage, wherein *Abaelard* deny'd that God could be said to generate himself. *Abaelard* justifi'd it by the Authority of *St. Augustine*, which he had cited, and maintained to his Face, that if he should assert the contrary, he would fall into the same Hevetic with those who believed that the Father was the Son of himself. *Americ* was not satisfy'd with this Reply, but continu'd his Prosecutions against *Abaelard*. In the last Session of the Council, they put it to the Question, what Order they should make about his Book and about his Person. *Gesrey* Bishop of *Chartres* said, that they ought to interrogate *Abaelard*, and give him liberty to make his Defence, but his Adversaries would not venture to stand it out with him. The Legat thought it advisable to refer this

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this Affair to a more numerous Council; and in the mean time to send *Abaelard* back to his Monastery, where he should be tried. But his Adversaries made the Legat alter his mind, and persuaded him to condemn his Book, to order it to be burnt publicly, and to shut up the Author for ever, in a Monastery; saying there was sufficient Grounds to condemn him for having undertaken to teach publicly, without having had a Mission from the Pope or the Church. When the Bishop of *Chartres* perceived that this Resolution was taken, he advertised *Abaelard* of it, and advised him to suffer it patiently, and the rather, because this Violence would be more prejudicial to his Enemies than to himself, assuring him that he should not be long confined, because the Legat who did all this against his Will, would quickly set him at liberty. Upon this Promise he came into the Council, cast his Book into the Fire with his own Hand, and there recited *St. Athanasius's* Creed as a Declaration of his Faith. Afterwards he was shut up in the Abbey of *St. Medardus of Soissons*. The Monks of that Monastery treated him very civilly, and did what they could to comfort him, but he was a great deal more concern'd at the Affront which had been done to him, than at that Misfortune which happened to him formerly. However the Legat kept to the Promise which the Bishop of *Chartres* had made him, and within a few days after sent him back to his Monastery. He was as unacceptable to his fellow Monks, as he had formerly been, and they took occasion to give him fresh Disturbance, because he had asserted that *St. Denis of France* was not the *Areopagite*, founding his Assertion on what *Bede* says, that the *Areopagite* had been Bishop of *Corinth*, whereas it is believed that *Denis* of France had been Bishop of *Aleutis*. This Proposition did so far incense the Abbot and the rest of the Religious against him, that he not thinking himself secure in that Abbey, made his escape by Night, and retired into the Territories of *Toulain*, Count of *Champagne*, and dwelt in *Provence* in an Hospital belonging to the Monks of *Troyes*, the Prior whereof was one of his Friends. His Abbot would fain have had him out again, but dy'd within a short time after. *Abaelard* with much ado, obtain'd leave by the Intercession of some great Lords to live in what place of Solitude he would, provided he would not enter into any other Monastery. After he was given limbo some private Persons near *Troyes*, where he built a Chappel in a Field, which was given him by some private Persons of the place, by consent of the Bishop of *Troyes*. He was no sooner settled there, but he was followed by a great number of Scholars, who built little Cells round about his Lodge, so that one would have thought that they were rather Hermits than Scholars. They furnished him with all that he had occasion for, either for his Nourishment or Refreshment, and built him a Church which was dedicated to the Holy Trinity. *Abaelard* gave it the Title of *Paraclete*, in memory of the Consolation which he had received in that place. His Adversaries found fault at that Appellation, pretending that one could not dedicate a Church to the Holy Ghost alone. Upon this *Abaelard* observes, that the name of *Paraclete* might be very well applied to all the three Persons of the Trinity; and that if it were only the peculiar Title of the Holy Ghost, yet one might without any scruple dedicate a Temple to the Holy Ghost, though it might not be so Customary. His Enemies perceiving that they were not strong enough of themselves to ruin him, stirred up two great Persons against him, who were Men of the highest Esteem. One was the restorer of the ancient Life of the regular Canons, and the other of the Life of the Monks. (*Tis St. Norbert and St. Bernard* which he here means.) These two Men declaim'd against both his Life and Morals, before the Ecclesiastical and Secular Powers. To escape this Storm, he accepted of the Abbey of *St. Gildard* of *Ruy's* in the Diocese of *Nantes* in *Bretagne*, though the Monks thereof were very Barbarous and Cruel, with whom it was very difficult for him to converse. This happened at the same time when the Abbot of *St. Denis* took to himself the Abbey of *Argenteuil*, and the Nuns of that place being dispersed, *Abaelard* gave to *Heloissa*, who was Prioresse thereof, and to several other of the Religious who had follow'd her, the Church of the *Paraclete* and its Dependencies. This Donation was confirmed by the Bishop of *Troyes*, and by Pope *Innocent II.* and by Degrees, this Convent which was very poor at its first Rise, was plentifully endowed by the liberality of the Faithful. *Abaelard* went often thither to assist them in their Needs, which gave occasion to the Malicious of accusing him, of having still a Passion for *Heloissa*, and of attributing to the Motions of his fleshly Lufts, what he did out of a pure motive of Charity, or to avoid the ill treatment of his Monks, who perpetually sought for an Opportunity to get rid of him.

The Letters
of Heloissa
to Abaelard.

This Letter of *Abaelard* fell into the Hands of *Heloissa*, whereupon she sent him word, that having known his Hand-writing, she could not forbear to read it over with all the eagerness which the Passion she had for him could inspire into her. That it was but very reasonable since she had ruin'd him, that she might at least receive some Consolation by the reading of his Letters. That this however had very much afflicted her, by putting her in mind of the Miseries which had happened to him, and letting her know of the Danger wherein he was: That she conjur'd him to send her often word how he did, that so she might partake with him either in his Grief or his Joy: That since he had been pleas'd for the satisfaction of his Friend to send him an account of his Misfortunes, he lay under greater Obligations to write to her and her Religious, whom he ought to esteem not only as his Friends, but as Persons entirely at his Devotion; not as Companions, but as his own Daughters, who were beholden to him alone for the Monastery which they were in possession of: That it was he who first rendred that solitude Habitable, and was the Founder of that House: That others, was his Duty likewise to bestow all his Cares upon it; and that having done so much for others, it was very reasonable he should be serviceable to them also. That he was farther oblig'd thereto, upon Consideration of the Relation she had to him, of the extreme Love which she always

had for him, and the great loss which she had suffer'd by parting from him. Afterwards she expresses the Sentiments of her *quondam* Passion to him, so as not only to say that she never lov'd any thing in him beside his own Person, but also that the name of *Concubine* seemed more Eligible to her than that of *Wife*, because it would wound his Reputation less, and have made her a greater Sacrifice. She adds, that when the Emperor would have had her in Marriage, and bestowed the whole Empire upon her; yet she chose to be *Abaelard's* Mistress, rather than Empress. (By this you may perceive the Violence of a Womans Passion.) To this she subjoins the Remembrance of several other reciprocal Testimonies of Love, which they had given each other; and afterwards she upbraids him for that, though in Obedience to him she was made a Nun; yet that he had so far slighted or rather forgot her, that she had received no Refreshment by his Visits, nor Comfort by his Letters. *Is it* (says she) *because the Bond which tied you to me was rather the Heat of Lust than the Force of Love?* She avows, that it was not out of Devotion, but in Obedience to her Husband's Commands, that she had embrac'd the Monastic Life; that she could not expect any Reward from the Lord for it, for whose Sake she had not done it: That she had follow'd, or rather preceded her Husband, and that one of those things which troubled her most was, that he had engag'd her to dedicate her self to God, before he had resolv'd upon it himself, as if he had some distrust of her Fidelity. She assures him, that even at present, she had him still in her Mind, and lov'd him still. She intreats him to consider what a piece of Ingratitude it would be in him to refuse to visit her, and comfort her with his Letters, since that would be a means of her serving God with the less Detraction. And finally, that since he had formerly writ so many Love Letters to excite a dishonourable Passion in her, it was very reasonable that he should write some to her now to incline her to God.

Abaelard return'd an Answer, That it was not out of Negligence that he had deferr'd writing *Abaelard's* Letter to *Heloissa* to her, but because he had so much Confidence in her Piety and Learning, as to think that she stood in no need of his Advice: That if he thought that she wanted it, he might inform him of the Points wherein she desir'd his Instruction, and that he would satisfy her therein. He thanks her for being so kind as to participate in his Affections, and recommends himself to her Prayers, and the Prayers of her Fraternity. From this he takes an occasion to shew how grateful the Prayers of Holy Virgins are to God. In particular he takes notice to her of a Form of Prayers which he defin'd, that they would say for him at the Cloke of the Canonical Hours; and tells her, that after his Death, he would have his Body be brought to their Monastery to be there interr'd, that they might pray to God for the quiet of his Soul.

This Letter very sensibly affected *Heloissa*, because *Abaelard* therein speaks of his Death, as if *Another* near at Hand. She had so much Affection for him, that she could not bear this thought, without being very much disturb'd at it. She declares those thoughts to him in a very pathetic manner. In the Letter, which she sent back to him, wherein she could not forbear reflecting upon the Misfortune which had happened to *Abaelard* through her means. She defin'd that she might undergo a Penance worthy of her Fault, and owns that she is still so weak, as not to efface out of her Memory the remembrance of past Pleasures, but that they continually present themselves to her Mind, which gives her great cause of Humiliation, and of rejecting the Praises which he had bestowed upon her.

Abaelard endeavour'd to comfort her by excusing himself of the Reproaches which she had cast upon him in that Letter, which he reduced to four Heads. The first was about the Complaint which she made of his having nam'd her first in the Inscription of this Letter. The Second about the Reproach which she had cast upon him, of having increased her Grief, rather than afforded her any Consolation. The Third about the Reflections which she had made upon their past Misfortunes. And the last about her refusal of the Praises which he had given her. As to the first Head, he satisfied her by saying, that since she was become the Spouse of *Jesus Christ*, she was according to *St. Jerom's* Phrase his Mistress, and that upon that account, he had reason to name her first. From thence he took an occasion to give her some Instructions about the Virtues requisite for the Spouse of *Jesus Christ*. Upon the Second Head, he says that he had not mention'd any thing of his Death, or the Danger wherein he was in his Letter, if she had not conjur'd him to do it. Upon the third Head, he approves of her rejecting all Praises, provided it were sincere, and if she did not condemn them out of a principle of Pride. As to the Fourth Head, he intreats her to make no farther Complaints of a Misfortune which she really deserv'd, as due to his Sins, whereof he was thoroughly sensible. He advises her rather to give God Thanks for the favour he had shewn to both of them, by bringing them out of a disorderly Course of Life, to lead a more regular one. He look'd upon that Pain which had been infliction on him as very light, in Comparison of the Crimes which he had committed, and thought himself very happy in being deliver'd from that which had been the cause of his Sin. He concludes with a Prayer which the Religious of the Nunnery of *Paraclete* ought to say for him and *Heloissa*.

In the next Letter *Heloissa* in Obedience to the Order which *Abaelard* had given her, made no more mention of their Misfortunes, but intreated him on behalf of her self and her Religious, *of Heloissa* in the first place to inform them of the Original of their Order, and of the Authority thereof. In the second place, to compose a particular Rule, and such as might be proper for them, which had not as yet been done, the Monks and Nuns professing the same Rule of *St. Benedict*, wherein were a great many things which were only applicable to Men; as for instance, that which is said about Habits, Functions, the Abbot, the entertaining of Strangers, Manufactures, and other practices which their Sex was not capable of: That if according to the Intention of *St. Benedict*, the Rule

only of *Original Sin*. (12.) That there is no Sin, unless in the Consent we give to Sin, and in the Contemning of God. (13.) That there is no sin of Concupiscence, Lust or Ignorance. These are the Articles which *William* Abbot of *Thierry* says that he drew out of the Book of *Abaelard's* Divinity. He adds that he heard say that he had written likewise several other *Opuscula*, whereof one was intitled *the Tea and the Ale*; another, *Quoniam thy self*, and several others, the Doctrine of which he was afraid was as Monstrous as the Titles were extraordinary and singular. After this Letter *William* writes a Treatise level'd expressly against those Errors, which is to be met with in the Library of *Cîteaux*; and to which this Letter serves as a Preface.

Saint *Bernard* return'd *William* this Answer, that he perceiv'd that the Zeal which he express'd against the Errors of *Abaelard* was reasonable and necessary, and that the Book which he had compos'd to refute him seem'd very useful, tho' he had not as yet time but only to read it curiously, and not exactly; but that since this was a business of great Consequence, he desir'd to have a Conference with him about it, which yet he thought could not be before *Easter*, for fear of interrupting his Devotions in the Season of *Lent*. That besides he would not have been so long inform'd, if he had had a perfect Knowledge of the Errors of *Abaelard*.

When he was inform'd of them and had examin'd *Abaelard's* Book himself, he very charitably admonish'd him to retract his Errors and to correct his Books, and advis'd his Disciples to read them no more. This Admonition serv'd only to exasperate *Abaelard*, who made loud complaints against Saint *Bernard*: So that this Saint perceiving that the private Admonition which he had given him prov'd ineffectual, he thought it his Duty to tell it the Church, and wrote against him to *Innocent II.* and to several Prelates of the Court of *Rome*, accusing him of making Degrees in the Trinity with *Arius*, of preferring Free-Will before Grace with *Pelagius*, of dividing *Jesus Christ* with *Nestorius*, by excluding him out of the Number of the persons of the Trinity. He exhorts them warmly to oppose those Errors and Condemn them. This is the Subject matter of the hundred and Eightieth, the three hundred and thirtieth, the three Hundred and thirty first, thirty second, thirty third, thirty fourth, thirty fifth, and thirty sixth Letters of Saint *Bernard*.

The Decrees of the Council of Sens against *Abaelard*.

Abaelard seeing himself thus accus'd, made his Application to *Henry* Arch-Bishop of *Sens*, and intreated him that he would summons Saint *Bernard* to the Council which was to be held, that so he might enter into dispute with him about the Principal Errors which he imputed to him. The Arch-Bishop of *Sens* wrote to Saint *Bernard* to come on the day appointed on the *Octave* of *Pentecost* in the year 1140 to the Synod, that he might enter into a Conference with *Abaelard* in presence of the Bishops. Saint *Bernard* made some Scruple at first of coming thither, whether he thought (as he said) that he was too strong for him in Disputes, or whether he thought that the truths of the *Christian* Faith ought not to be expos'd to the Argumentation of Humane Reasonings. He at first answer'd that the Writings of *Abaelard* were sufficient to convince him, and that it was not his Business, but the Bishops to whom of right did belong the Determination of the Doctrines of Faith. *Abaelard* made an Advantage of this Refusal, and spread abroad that he would be at *Sens* on the day appointed to answer Saint *Bernard*. Upon this, Saint *Bernard's* Friends fearing that his Absence would prove an Offence to the People, and create a Confidence in his Adversary, and confirm his Error, advis'd him to go to the Council of *Sens*. He advertises the Bishops and his Friends of it in a Circular Letter, which is his hundred and Eighty seventh, and exhorted them to undertake the Defence of a Cause which was more properly theirs than his own.

The Bishops met at *Sens* on the *Octave* of *Whitsontide*, when the Relicks were to be shown in the Cathedral Church of that City. All the Bishops of the Province of *Sens* met there, except the Bishops of *Nevers* and *Paris*, viz: *Geoffrey* of *Charrier* Legate of the holy See, *Elias* of *Orleans*, *Hugh* of *Auxerre*, *Hatto* of *Troyes*, *Manasses* of *Meaux*, *Samson* Arch-Bishop of *Rheims* was likewise there with three of his Suffragans, viz: *Joselin* Bishop of *Le Mans* and *Piery* were likewise there. The King himself (*Lewis the Young*) was likewise present with *William* Count of *Nevers*. The Council being set, Saint *Bernard* produc'd there *Peter Abaelard's* Book, recited the Erroneous or Absurd Propositions which he had extract'd thence, and urg'd *Peter Abaelard* either to disown that he had writ them, or if he would acknowledge them to be his, to prove or retract them. *Peter Abaelard* had recourse to shifts, and was in a place where he need not Liberty given him to do it, had very favourable Judges, and was in a place where he need not to fear any thing: But whether he fear'd an Inturisdiction of the People, if *Otho* of *Frisingen's* Word be to be taken in the Case, or whether he thought he should have greater Advantage at *Rome*, where were Cardinals and Prelates who thought it an honor to be his Disciples, he appeal'd to the Pope, and afterwards withdrew from this Appeal was not Regular, because he appeal'd to Judges of his own Choosing; yet out of Respect to the holy See, they would not pronounce any sentence against his person; but they condemn'd his Opinions after they had been read over several times and refuted Publickly by Saint *Bernard*. This Sentence being pass'd, the Arch-Bishop of *Sens* and his Suffragans, and the Arch-Bishop of *Rheims* with his three Suffragans who were at the Synod wrote severally to Pope *Innocent II.* to desire him to confirm the Sentence which they had pass'd against the Errors of *Abaelard* and to intreat him to prevent his teaching any Longer, and his having any Countenance at the Court of *Rome*. Their Letters are the hundred and Ninety first, and

and the three hundred and thirty seventh among the Letters of Saint *Bernard*, who doubtless compos'd them himself. He wrote likewise in his own Name to the Pope the hundred and Eighty Ninth Letter wherein he earnestly exhorts him to proscribe the Errors of *Abaelard*, and to hinder him from having any Countenance in the Court of *Rome*. He likewise sent him the Heads which he had found fault with in *Abaelard's* Book, with an Ample Refutation of his Errors. This is the hundred and Ninetieth, or Ninety first *Opusculum*. Lastly to prevent *Abaelard* from making use of that Credit which he had at *Rome* in his favour, he wrote to three Cardinals his Friends, to do what they could, that *Abaelard* might not succeed in his Designs. This is the Subject Matter of the hundred and second, the hundred and third and three hundredth and thirty Eighth Letters.

The Pope return'd Answer to the Prelates of the Council of *Sens*, and to Saint *Bernard*, that he commended the Zeal which they had express'd against the Errors of *Abaelard*: That after mature consideration he had advis'd with the Bishops and Cardinals he had condemn'd the Heads which they had sent the *Sens*, and all the Errors of *Peter Abaelard* with the Author of them, on whom he suppos'd a per-severant silence as on a Heretick, and that he had adjudg'd that all the Followers and Defenders by the of his Errors ought to be Excommunicated. This Letter which is the hundred and Ninety fourth among Saint *Bernard's* bears date July the 16th in the Year 1140. In an Order of the same or the foregoing day, directed to the same Bishops and Saint *Bernard*, he joysns *Peter Abaelard* to *Arnulphus* of *Bresle*, and orders the Bishops to imprison them, and to burn their Books wherever they found them.

Abaelard to justify himself compos'd an Apology, or rather a Confession of Faith, wherein after *Abaelard* had taken Notice, that it was a hard matter, when one writ, to avoid reproach; he professes that he is in the presence of God, that he is not at all sensible of being guilty of those things whereof they accus'd him; and that if he were satisfied of his having advanc'd any Error, he was resolv'd to maintain it no longer: That it might happen that by carelessness he might have writ what he ought not to have writ; but that he calls God to Witness, that as to those Points whereof he was accus'd he had advanc'd nothing out of an ill Design, or Pride; That he always spoke in Publick, and never conceal'd his Writings: That if in that great Number of Lectures which he had held, he had fallen into any extravagancies, he would never be stiff in the Maintenance of them, but would be always ready to give satisfaction by Correcting or blotting out what he might have advanc'd improperly: But that as it was his Duty to correct the faults which he had committed, he was likewise oblig'd to refute those Accusations of Error which had been fallily laid to his Charge, because as Saint *Augustine* says, he who is negligent of his Reputation is an Enemy to himself, and silence is a kind of Confession: That 'tis for this Reason that he Answers those Heads which are publish'd against him, to let all the Faithful know that he is a true Son of the Church; that he receiv'd whatever it receiv'd; that he reject'd whatever it reject'd, and that he always continu'd in the Union of the Church, tho' he were not equal to others in the sanctity of his Life. He thereupon in this Apology rejects the Errors whereof he was accus'd, and professes the Contrary Truths, by declaring (1.) That he abhor'd the Proposition which had been maliciously imputed to him, That the Father had a perfect Power, that the Son had only a Certain Power, and that the holy Ghost had no Power at all; and he professes that he believes that the Son and Holy Ghost are of the same Substance with the Father, and that they have the same Power, and the same Will, and pretends that it was either out of Malice or Ignorance that they had accus'd him of having said that the Holy Ghost was not of the same Substance with the Father. (2.) That he professes to believe that the Only Son of God was made man to deliver us from the Slavery of Sin and from the Bondage of the Devil, and to open an Entrance to us to Heaven by his Death. (3.) That *Jesus Christ* is the true and only Son of God, Born of the Substance of the Father before all Worlds; and that the holy Ghost is the third person of the Trinity who proceeded from the Father and the Son. (4.) That the Grace of God is so necessary to all men, that neither Nature, nor Free-will are sufficient to Salvation, because Grace Prevents us that we may Will, follows that we may do what we will, and accompanies us that we may persevere. (5.) That God cannot do any thing but what is agreeable to his Nature for him to do, and that he has indeed Power of doing a great many things which he will never do. (6.) That there are sins of Ignorance, especially when it proceeds from an Omision of having learn'd what we are oblig'd to know. (7.) That God often hinders Evils, either by preventing the Evil Wills of Wicked men, or by changing them. (8.) That we have all contracted the Guilt and Punishment of *Adam's* Sin, which has been the Cause and Original of all our Sins. (9.) That those who crucified *Jesus Christ* committed a notorious sin by nailing him to the Cross. (10.) That the Perfection of Charity was in *Jesus Christ*. (11.) That the Power of Binding or Unbinding was granted to the Apostles and their Successors, and that all Bishops be they Worthy or Unworthy have that Power, so long as the Church acknowledges them as Bishops. (12.) That all those who are equal in Charity, are equal likewise in Perfection and Merit. (13.) That the Father is as Wise as the Son, and the Son as Beneficent as the holy Ghost, because the Glory of the three persons of the Trinity is coequal. (14.) That one cannot Attribute to the Father the last Judgment or Advent. (15.) That the Soul of *Jesus Christ* did not only descend into Hell in Power, but likewise really and substantially. (16.) That he had not maintain'd, that neither Action, nor the Will, nor Lust, nor Pleasure were sins, and that we ought not to pray for the quenching of our Lusts. Lastly he asserts that they did him wrong attributing a Book of Sentences to him which he had never compos'd; and conjures all the Faithful

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Holy Ghost proceeds from the Father and the Son. That 'tis true indeed, that we have not among created Beings any Instance wherein one and the same Essence are three Persons; but that we are not to seek for a perfect Resemblance, since 'tis sufficient to bring some Comparisons. He produces that of a Seal, composed of the Material, and the Figure engraven thereon. The Seal is neither the simple Material, nor the simple Figure, but a sort of an Ingeren composed of both, and yet in reality the Seal is nothing else but the Material, thus or thus engraven, though the Figure is not the Material, nor the Material the Figure.

After this he distinguishes between the procession of the Holy Ghost, and the Generation of the Word, in that the *Locus* being Wisdom, partakes of the power of the Father, and may therefore be said to be of the substance of the Father; whereas the Holy Ghost being denoted by the Name of Love or Charity, which is not a Power, is not of the substance of the Father. He immediately corrects the Notion of Arianism, which those Words seem to imply, by saying that the Holy Ghost is of the substance of the Father, in the Sense that he so proceeds from him, as to have the same substance with him; but that though he be Consubstantial to the Father, yet properly speaking, he is not begotten of his substance. (This is a hard and improper Expression, contrary to the manner of the Father's speaking, and conformable to that of the Arians, though *Abaelard* rejects their Error.) He says that the Holy Ghost proceeds from the Father and the Son, because Love, or rather the effect of Love proceeds from Power and Wisdom, since the Reason of God's doing Good, is because he has Power to do it, and Wisdom to know that it is Good.

This gives him an occasion of refuting the Opinion of the Greeks concerning the Procession of the Holy Ghost from the Son alone, and of shewing that one might add something to the Creed, provided it were not contrary to the Faith. He explains the Coeternity of three Divine Persons by the Instance of the Light and Rays which proceed from the Sun, and which exist the same moment with the Sun. Lastly, he pretends that the Heathen Philosophers have acknowledged the Trinity.

In the Third Book he treats particularly of the Power of God, and maintains that God cannot do any thing but what he does do, and cannot do all that he does not do, because God can only do what he Wills; but he cannot Will to do any thing but what he does do, because it is necessary for him that he should Will whatever is convenient; from whence it follows, that whatever he does not do is not convenient; that he cannot Will to do it, and consequently cannot do it. He himself owns, that this is his own particular Notion, that scarce any Body else is of this Opinion, it seems contrary to the Doctrine of the Saints and to Reason, and to derogate from the greatness of God. Hereupon he starts a very difficult Objection. "A Reprobate (says he) may be sav'd; for he knows no Being but what God does save, wherefore God may save him, and consequently 'by doing something which is not necessary to be done.' To this he replies, that one might very well assert that such a Man may be sav'd by the Relation to the possibility of Human Nature, which is capable of Salvation; but that it could not be affirm'd that God could save him, if we have respect to God himself, because 'tis impossible that God should do any thing, but what he ought to do. He ex-God himself, because 'tis impossible that God should do any thing, but what he ought to do. He explains this by several Examples: A Man who speaks may hold his Tongue, but that 'tis impossible for one who speaks to be at the same time silent. A Man's Voice may be heard, but one who is Deaf cannot hear it. A Field may be Cultivated and Till'd, though a Man may not cultivate it, &c.

From the Power of God he proceeds to his Immutability; he says that God does not change himself when he produces new effects, because in him there are not such new Motions and new Inclinations as are in us, but only new effects proceeding from an Eternal Will; that he cannot change Places, since he is Omni-present, and that when 'tis said that he descended into the Virgin's Womb, 'tis to denote his Humiliation; but that in being made Man, he was not chang'd, because the Divine Substance is united to the Humane Nature without a change of its Nature; and that the Person of Jesus Christ is a Compound of the Divine Logos, the Soul, and of the Flesh; That those three Natures are united in such a manner as that they retain each their own Nature; and that as the Soul is not chang'd into Flesh, so the Divine Nature is not chang'd, though it be personally united to the Soul and the Flesh. Lastly, he treats of the Divine Knowledge and Wisdom. He says that God has foreseen and pre-ordained all things; and so with respect to God nothing happens by chance, though his prescience does not destroy Free-Will. He defines it to be a free Determination of the Will, and asserts that it has been frequently experienc'd, that the Will is not constrain'd by any Violence, and that it has a power of doing or not doing a thing. He observes that this kind of Freedom in the Will does not relate to God, but only to Men, who may alter their Will, and do or not do a thing. He produces the Opinion of some who believ'd that this Freedom consists in a Power of doing both Good and Evil; but he maintains that those who are so happy as to have no power of Sinning, are nevertheless Free, and are so the more because of their being deliver'd from the servitude of Sin. From hence he concludes, that generally and properly speaking Free-Will is when one may voluntarily and without constraint accomplish that which it has resolv'd upon; a Liberty which is in God as well as in Men, and in all who are not destitute of the Faculty of Willing. He adds several Philosophical Niceties about the Prescience and Determination of Propositions concerning future Contingencies.

The Explications of the Lord's Prayer, and of the Creeds of the Apostles, and of St. Athanasius, contain nothing in them which is very remarkable.

The Problems or Questions which were propos'd to him by *Heloissa*, are almost all of them upon hard Texts of Scripture, which *Abaelard* explains with a great deal of Justice and Accuracy.

The Book of Heresies is a summary Account of the principal Errors of the Hereticks, against which

of the Twelfth Century of Christianity.

which he produces several Passages out of the Holy Scriptures. He therein particularly refutes the Errors against the Sacraments of the Eucharist and of Baptism, against the Administration of Penance, against the Ceremonies of the Church, and against the Invocation of Saints. Some have thought that this Piece was not *Abaelard's*; but 'tis not unworthy of him, and there is nothing to hinder us from thinking it to be his.

The Commentary upon the Epistle to the *Romans*, is a literal Explication of that Epistle, where in he shews the Coherence and Consequence of the Apostle's Discourse, and renders his Terms intelligible, by paraphrasing upon them.

Abaelard's Sermons are not very Eloquent, but such Discourses as contain in them Reflections upon the Words of Scripture, which agree to the Mysteries whereof he Treats, together with several Moral Instructions. The Sermon upon St. John the Baptist, is a very sharp Satyr against some Monks, and several Canons of his time, and particularly against St. Norbert.

St. Bernard in the general, accuses Peter *Abaelard* of treating of the Trinity like Arius, of Grace like Pelagius, and of the Incarnation like Nestorius; of having bragg'd that he was ignorant of nothing, and of being never willing to say, *Nescio*, i. e. I do not know; of being willing to expound inexplicable things, and to comprehend incomprehensible Mysteries: Of giving a reason for that which was above Reason; of believing nothing but what Reason discovers to us, of placing Degrees in the Trinity, Terms and Limits to the Majesty of God, and Numbers in Eternity. These are the general Reflections which he cast upon him.

In particular, he finds fault with those Expressions of *Abaelard* concerning the Holy Ghost, viz. That he is not of the same substance with the Father, as the Son is. He is astonish'd to find him on one side, owning that he is Consubstantial to the Father and the Son; and on the other side, denying that he proceeds from the substance of the Father and the Son. He maintains that the absolute Attributes of God, such as his Omnipotence, Wisdom and Mercy, does not agree more to one than to another of the Three Divine Persons. He opposes *Abaelard's* Comparison taken from a Seal and the material whereof 'tis made. He finds fault with the Definition of Faith which *Abaelard* makes use of, because he therein gives to Faith the name of Estimation, which is of too loose a Signification.

He omits speaking to several other Propositions of *Abaelard*; that Jesus Christ had not the Spirit of Fear: That the fear of God will not subvert in the other Life: That the Accidents of the Bread and Wine after the Consecration are in the Air: That the Demons do not tempt Men, but only by the Virtue of some Stones, and of some Herbs, which they know and make use of: That the Holy Ghost is the Soul of the World. Proceeding afterwards to what relates to the Incarnation, he in the first place cites the Proposition wherein *Abaelard* maintain'd that Jesus Christ did not come into the World on purpose to redeem Mankind; upon this he urges the Reasons very home to him, and shews, that neither Scripture nor Tradition acknowledge any other end of the Incarnation, beside the redeeming of Mankind from the Bondage of the Devil, into which they had fallen by the Sin of their first Parent. He charges him with such things as he only advanc'd in his Commentary by way of Query. He demonstrates in opposition to *Abaelard*, that the end of Redemption does not consist in the Love of Jesus Christ, since Infants are redeem'd by Baptism, before they arriv'd to the use of Reason, and consequently before they are capable of loving at all. Lastly, he considers three things in the Incarnation: The example of Humility which God has given us by thus abasing himself; The measure of Charity, which he extended so far as to the Death upon the Cross; and the Sacrament of Redemption, whereby he has deliver'd Men from Death by his Death. These are the Heads whereof St. Bernard treats in his large Letter against *Abaelard*, directed to Pope Innocent II. which makes the Eleventh of his Opuscula.

But to come to an exact knowledge of all the Errors charg'd upon Peter *Abaelard*, 'tis sufficient only to consult the Collection of the Propositions extracted out of his Works, which was read in the Council of Sens, and sent to the Pope. It consists of Fourteen Propositions. The first is the Comparison which he makes of a Seal of Copper, to explain the mystery of the Trinity. The second is that which he says of the Holy Ghost, viz. That the Holy Ghost is not a Power, nor of the substance of the Father, though the Three Persons of the Trinity are of the same substance. The third, that God cannot do any thing else but what he does do. The fourth, that the end of the Incarnation of Jesus Christ, was not only to redeem Mankind, but to enlighten the World with the Lustre of his Wisdom. The fifth, that speaking properly and without a Figure, we cannot say that Jesus Christ is a third Person of the Trinity. The sixth, that God has not given more Grace to him who is sav'd, than to him who is not, before the former has cooperated with his Grace; that he offers his Grace to all the World, and that it depends on the Freedom of Men's Will, whether they will make use of it or reject it. The seventh, that God ought not nor cannot hinder Evil. The eighth, that when 'tis said that Infants contract Original Sin, this ought to be understood of the Temporal and Eternal Punishment, which is due to them because of Adam's Sin. The ninth, that the Accidents which remain after the Consecration of the Eucharist, are not join'd to the substance of the Body of Jesus Christ, as they were to the Bread and Wine, but are in the Air: That the Body of Jesus Christ retains its Figure and Lineaments, and that what we see are false appearances under which the Body of Jesus Christ is hid. The tenth, that 'tis not the outward Action, but the Will and the Intention which render Men either Good or Bad. The eleventh, that the Jews who crucified Jesus Christ in ignorance and out of Zeal for the Law, did not commit any Sin in so doing, and shall not be condemn'd for this Action, but for their former Sins which merited this Blindness. The twelfth, that those Words, whatsoever you shall bind on Earth shall

Abelard's be bound in Heaven, are to be understood thus: Whatsoever you shall bind in this present Life, shall be bound in the present Church: That none but the Apostles had this Power, and that if it had been communicated to their Successors, 'tis to be understood only of those who have the Holy Ghost. The thirteenth, that neither the Suggestion nor the Pleasure which follows it are sinful, but the consenting to an Evil Action, and the contempt of God. The fourteenth, that Omnipotence belongs only to the Father as a Personal Attribute.

Abelard in his Apology disowns the Heretical meaning of those Propositions, but the Question which still remains is to know in what Sense he advanc'd them. It cannot be deny'd, but that he had Catholick Notions about the mystery of the Trinity, and did believe that the Three Divine Persons were of the same Nature. The Comparison of a Seal which he makes use of to explain this Mystery is not altogether exact, nor does he pretend that it is; but he owns that we can find nothing among the Creatures, which perfectly resembles this incomparable Mystery. Nor does he deny that Power, Wisdom and Love are such Attributes as are common to the Three Divine Persons; he declares the contrary even in express Terms; but he attributes Power to the Father, Wisdom to the Son, and Love to the Holy Ghost, only by way of Appropriation; wherein he seems not to disagree from the Doctrine of the Fathers and Divines. But in the third Proposition, he does not agree with others in the manner of thinking and expressing his Thoughts; wherein he says that God can only do what he does do, and cannot do what he doth not do. This does not proceed from his disbelieving, that the Power of God in its own Nature can extend it self to other Objects; but he pretends that it being consider'd as join'd to the Wisdom and Will of God, he could not do any thing beside what he Wills, nor does any thing besides what he Wills and actually does.

As to that which relates to the end of the Incarnation, (which is the fourth Proposition) 'tis not to be believ'd that he deny'd that Jesus Christ had redeemed and deliver'd Men from the slavery of Sin by his Death; he asserts the contrary in several places; but he might have pretended that this redemption of Mankind from the Captivity of Sin and the Devil, was not the only Motive of the Incarnation, nor the only Advantage which Men reap'd from thence, and the Divine Logos was likewise come into the World to enlighten the Nations thereof, and to give them an Example of Virtue; the Holy Fathers have said the same thing in a great many places of their Writings.

The fifth Proposition is only a Question about a Name. He owns that the Divine Logos is one of the Persons of the Trinity; but disapproves of this Expression, viz. That Jesus Christ is a Third Person in the Trinity, a way of speaking which is not usual in the Fathers or the School-men.

The sixth Proposition about Grace, is not agreeable to St. Augustine's Principles, nor is it Pelagianism nor Semipelagianism, since he acknowledges the Necessity of Grace for the producing of any Good in us, and only maintains that God has given equal Grace to all Men, whereof every one might make a good use or reject.

The seventh Proposition is a Consequence from his way of speaking in the third.

The eighth is not to be met with in Abelard's Writings which are now extant; he acknowledges on the contrary in his Apology, that Original Sin consists in the Guilt.

The Ninth depends upon a Philosophical Dispute about the nature of Accidents, and is of no prejudice to the Faith about the mystery of Transubstantiation, which Abelard own'd; and when he says that they are false Appearances, by this he understands that they resemble Bread which is not there.

The Tenth may be taken in a good Sense, so that by Works we understand only the external Actions, which are not expressly Good or Bad, but as they become Voluntary.

The eleventh Proposition is insufferable.

The twelfth is an extraordinary and intolerable Exposition of our Saviour's Words about the Power of Binding and Loosing.

He disowns the thirteenth as that which he never writ.

With respect to the Fourteenth we have explained in what sense he attributes Power to the Person of the Father. He declares in his Apology, that when he deny'd the Fear of God to be in Jesus Christ and in his Elect, he thereby only understood a servile Fear and not a filial Fear, which he owns will last to all Eternity: And he therein maintains that he had never deny'd that the Soul of Jesus Christ descended really into Hell. By the Name of Estimation which he applies to Faith, he does not mean an uncertain Opinion, but an Idea which we form to our selves of the Mysteries which are reveal'd to us, and which we firmly believe.

As to the General Reflections which are cast upon him, it must be own'd that his Way of speaking and explaining the Mysteries was Novel; that he rely'd too much upon his own Reasonings; and that he was for prying too curiously into Incomprehensible Mysteries. But at the same time it must likewise be own'd that he happen'd to be in such times when this kind of Learning was in its Infancy; and that if in some places he swerv'd from the Truth, yet he argues very justly and very solidly on a great many Subjects. In a Word no body can deny but that he had great parts, much Learning and Logic, a profound Genius and penetration of Thought. We have only one Edition of his Works publish'd by the care of Francis Ambroise Councillor of State, and printed at Paris in 4to. in the Year 1616.

CHAP. VIII.

CHAP. VIII.

An Account of the Errors and Condemnation of Gillebert de la Porree, Bishop of Poitiers.

GILBERT DE LA PORREE, a Native of Poitiers, after having been Professor of the Divinity in that City, was chosen Bishop of the same D. 1141. He had the most able Divines of his time for his Tutors, viz. Hilary at Poitiers, Bernard at Chartres, Anselm and Radulphus at Laon; but so far as it is difficult, when one takes too great a Latitude in Philosophizing on the Myteries of the Christian Religion, not to wander out of the right way; he maintain'd in his Commentaries on the Book of Psalms, on St. Paul's Epistles, and on the Works of Boethius, certain Propositions about the Godhead, which gave Offence to those who were not accustomed to handle Theological Matters after such a manner. He was more especially censur'd for asserting four Points concerning the Godhead, viz. 1. That the Divine Essence was not God. 2. That the Properties of the Divine Persons were not the Persons themselves. 3. That the Divine Persons were not an Attribute in any Proposition. 4. That the divine Nature was not incarnate; as also upon account of two other Articles, which were look'd upon as less considerable, viz. That there is none that Merits but Jesus Christ, and that the Elect only are truly Baptiz'd.

Gillebert continuing to maintain this Doctrine, even when advanc'd to the Episcopal Dignity, and not forbearing to assert those Propositions, in a Discourse that he made to his Clergy; an Information was brought against him by his two Arch-deacons, Arnold and Calen to Pope Eugenius III. who was then at Sienna, ready to set forward in his Journey to France. The Pope deferr'd the taking cognizance of the Affair till his arrival in that Kingdom; and the Arch-deacons in the mean while engag'd St. Bernard on their side.

The Examination of Gillebert's Doctrine was begun at Auxerre in an Assembly conven'd there in the beginning of the Year 1147. and continued in another held at Paris on the Festival of Easter in the same Year. Gillebert appear'd in the latter before the Pope, the Cardinal of Paris, the Bishops and the other Prelates of the Assembly, whilst two Doctors, viz. Adam de Paris about Petit Pont Canon of Paris, and Hugh de Champeffleury, the King's Chancellor vigorously oppos'd him, deposing upon Oath, That they had heard him justify some of the Errors of which he was accus'd; but St. Bernard was the first and principal of his Accusers. Gillebert deny'd that he maintain'd those Opinions that were laid to his charge, and some of the Bishops, who had been his Pupils, were call'd to Witness on his behalf, among whom were Raoul or Radulphus Bishop of Evreux, and Ives Doctor of Chartres, who declar'd that they never heard him assert any thing of the like nature. Therefore to convict him, his Adversaries demand'd that his Commentary on Boethius's Book of the Trinity might be produc'd, in which (as they averr'd) those Errors were laid down in divers places. But this Book not being to be found, certain Propositions were allerdg'd, taken out of the loose Papers of his Scholars, and amongst others, That as Man is call'd Wisdom, by reason of the Form of Wisdom; after the same manner, God is said to be his Goodness, his Wisdom, &c. St. Bernard oppos'd that Expression, and Gillebert continu'd to deny, that he ever taught or wrote, That the Godhead was not God, or that there was in God any Form or any Essence that was not God himself. He prov'd what he said, by the Testimony of the two Persons but now mention'd, and nevertheless maintain'd in the heat of the Dispute, That that which constituted God the Father, was different from that which constituted him God: This Expression gave Offence to Josselin Bishop of Sissons. Gillebert was likewise censur'd for calling the three Divine Persons, in a Psalm or Hymn on the Trinity, three SINGULARS; and Hugh III. Arch-bishop of Rheims on the contrary assum'd, that it ought to be said, That God was a SINGULAR. The Pope wearied with these Disputes, which continued two days, and not having at hand, Gillebert de la Porree's Book, that was call'd in question, thought fit to refer the determination of that Affair to the Council of Rheims, which was held in Lent in the following Year.

In the mean while Gillebert sent his Commentary on Boethius's Book of the Trinity to Pope Eugenius, who deliver'd it to be examin'd by Gotfridus Abbot of Mount St. Eloy, of the Order of Premonstré, afterwards ordain'd Bishop of Arras, who having carefully perus'd it, made an Extract of some Propositions, which he judg'd to be erroneous, and annex'd to them certain Passages of the Fathers contrary to those Opinions: He presented this Memorial to the Pope with Gillebert de la Porree's Book. Alberic Cardinal Bishop of Ostia, and Legate of the See of Rome in Aquitaine, in like manner made an enquiry into Gillebert's Life and Conversation, and about the Errors that he had spread abroad; but he died before the meeting of the Council of Rheims. In that Council, the Propositions contain'd in the Memorial which the Abbot Gotfridus had drawn up, were examin'd, but in regard that he had not a ready

A Council
at Rheims.
Tongue,

Tongue, the Pope caus'd the said Paper to be put into St. Bernard's Hands. The Council was compos'd of the Pope, the Cardinals, and divers Bishops of France, Germany, England and Spain; the chiefest among those of France were *Geffrey de Loroux* Arch-bishop of Bourges, *Gillebert's* Metropolitan, *Milo* Bishop of *Trouans*, *Josselin* Bishop of *Saiffons*, and *Suger* Abbot of St. Denis, who had the Administration of the Government in the absence of King Lewis the Young, during his Expedition in the Holy Land. These Prelates publicly condemn'd *Gillebert de la Porree's* Propositions, except *Geffrey*, who acted more cautiously, because he had heard it given out, that the principal Cardinals were inclin'd to be favourable to the accus'd Party.

The Con-
demnation
of Gille-
bert de la
Porree, in
the Coun-
cil of
Rheims.

On the first day of the Assembly, *Gillebert* caus'd large Volumes of his Works to be brought, saying, That his Adversaries only produc'd a few mutilated and mis-interpreted Passages taken out of them. Then a certain Proposition found in his Book, was alleg'd, viz. That the Name of God does not signify the Substance that is, but that by which he is. When that Proposition began to be debated, St. Bernard told *Gillebert de la Porree*, That 'twas not necessary to enter upon such Disputes, and that the Scandal proceeded only from hence, that many were persuaded that he was in an Error, and that he gave it out, That the Essence, or the Nature of God, his Godhead, Wisdom, Goodness, and Omnipotence is not God, but the Form by which he is God. *Non declare* (said he to him) *whether this be your Opinion or not?* *Gillebert* had the boldness to reply, That the Form of God, or the Godhead by which he is God, is not God himself. Then St. Bernard said, we have an Answer to our Question, let this Declaration be committed to Writing: *Gillebert*, as he was writing, cry'd out to St. Bernard, Write that the Godhead is God: St. Bernard answer'd without any hesitation, *Yes, let it be written with a Steel-pen and on a Diamond, or let it be engrav'd on Stone, That the Divine Essence, Form, Nature, Godhead, Goodness, Wisdom, Virtue, Omnipotence and Greatness is truly God.* Afterwards that Proposition was debated, and St. Bernard press'd *Gillebert de la Porree*, telling him, That if the Form of God were not God, it would be more perfect than God. He likewise cited divers Proofs out of St. *Augustin's* Works, which he sent for from the Library of the Church of Rheims, in which that Saint assures us, That the Goodness, Omnipotence and other Attributes of God, are not different from God himself. *Geffrey*, afterwards Abbot of *Clairvaux*, objected against *Gillebert*, that he disown'd the preceding Year the same Proposition that he now asserted. *Gillebert* reply'd, That whatever he said then, he maintain'd it at present.

Afterwards they pass'd from that Proposition to a second, viz. That one God is not the three Persons, nor the three Persons one Thing; altho' they be one God by the same Godhead, as far as they are one by the same Thing. This Proposition was likewise committed to writing, and St. Bernard oppos'd divers Passages of the Fathers. The next day, they continued to produce many other Testimonies of the Fathers contrary to that Doctrine; and then the other two Articles were propos'd and written, viz. That the Personal Properties and the Eternal Attributes of God, are not God, and that it cannot be said, That the Divine Nature assum'd the Humane Nature, but that it ought to be said, That the Person of the Son took our Nature. When they had disputed for a long time about those Propositions, the Cardinals declar'd in the end of the Assembly, that they were inclin'd to proceed to Sentence, they thought fit to offer them their Confession of Faith, to the end that they might be enabl'd to pass a right Judgment between the two Parties: Lastly, That their Eminences already had *Gillebert's* Confession, who deliver'd it with a Protestation to Correct it, if they should judge it expedient; but as for their parts, they protest'd that they would not suffer any alteration to be made in their Form. The Cardinal at first took it very ill, that the Bishops and St. Bernard had prepar'd a Confession of Faith before-hand, and by that means prevented their Judgments; imagining, that it belong'd only to the Holy See to make such Forms, and to judge definitively of Matters of Faith. But St. Bernard qualify'd their Resentments, by remonstrating to them, That neither he, nor the Bishops pretended to exhibit a final Decision, but only an Explanation of their Sentiments. Whereupon the Pope declar'd that they all approv'd the Doctrine contain'd in the Bishops Confession of Faith, and that if some of the Cardinals were favourable to *Gillebert's* Person, yet none approv'd his Errors. However, he did not confirm this Determination by a solemn Decree, but contented himself only to cause *Gillebert* to appear in an Assembly held in the Arch-bishop's Palace at Rheims; and after having oblig'd him to retract his four Propositions,

positions, he condemn'd them, and forbid the reading or the transcribing of his Book, till it were corrected by the Church of Rome. *Gillebert* promis'd to do it, but the Pope answer'd, that he should not be left at liberty to correct it at his pleasure: But nothing was decreed against his Person, so that he return'd to his Diocess reconcil'd with his Arch-deacons. St. Bernard was satisfy'd, that his Recantation was sincere, and that he really acquiesc'd in the Judgment of the Synod; nevertheless, some of his followers could not be persuaded to abjure his Opinions, but still persist'd to maintain them, and therefore St. Bernard endeavour'd to confute those Miscreants, in his 80th Sermon on the *Canticles*, and treats them as Heretics. Those erroneous Doctrines were likewise impugned by *Geffrey* Abbot of *Clairvaux*, in a Treatise written purposely on that Subject, in which he collects divers Passages of the Fathers, directly opposite to *Gillebert's* four Propositions.

Some other Errors were also attributed to him, but so far as they were not found in his Books, 'twas judg'd sufficient to tear in pieces the loose Papers that were in the Hands of his Scholars or Pupils, and in which they were written. *Geffrey* cites a passage taken out of this Author's Gloss on the *Psalms*, in which he asserts, that the Humanity of Jesus Christ ought not to be ador'd with a Worship of *Latria*, but with that of *Dulia*; as also another extracted out of his Gloss on St. Paul's Epistles, where he says, That the name of God, and of the Son of God, is not attributed to the Humane Nature in Jesus Christ, unless by Adoption.

The Works of *Gillebert de la Porree*, were never as yet Printed, except one Letter on the Eucharist, publish'd by Father *Luke Dacbery* in the Notes on *Guibert de Nogent*. His Commentaries on the *Psalms*, and on St. Paul's Epistles, and his Theological Treatise of the Trinity, *Gillebert* is extant in Manuscript in divers Places; but we may judge by the Passages that are cited de la Porree of them, that the too great subtilty of that Man's Genius, caus'd him to fall into Expressions contrary to the simplicity of the Faith; a Misfortune that very frequently happens to those, who deviate from the Scripture and Tradition to Philosophize on the Mysteries of the Christian Religion. He died, A. D. 1154.

The Letter but now mention'd, is directed to *Matthew* Abbot of St. Florin, who had consulted him to know what ought to be done, in reference to a certain Priest, who thro' inadvertency had perform'd the Consecration, when there was no Wine in the Chalice, and having perceiv'd his mistake, made a new Consecration of the Bread and Wine. He returns for Answer, that 'twas requisite that that Priest should forbear saying Mass for some time, and that he should do Penance for his Transgression. For the rest, that he had done ill, in making a new Consecration of the Bread and Wine, because the Body of Jesus Christ is altogether entire under each Species, and in regard that his Body and Blood was under the Species of Bread, altho' no Wine were consecrated: And that therefore the Communion might have been administer'd with the consecrated Bread; as Children receive it under the single Species of Wine, and sick Persons under that of the Bread. This Letter is very remarkable.

CHAP. IX.

An Account of the Lives and Letters of the Popes who possess'd the See of Rome from Eugenius III. to the end of the Century.

ANASTASIUS IV. was a Citizen of Rome, and was call'd *Conrad* before his promotion to the Papal Dignity. He was at first Abbot of St. Anastasius, in the Diocess of *Velitri*, afterwards Cardinal Bishop of St. Sabina, and succeeded Pope *Eugenius* July 10. A. D. 1153. He possess'd the See of Rome only during one Year four Months and some Days, and died December 4. 1154.

He had for his Successour **ADRIAN IV.** an English-Man by Nation, who was nam'd *Nicola Break-spear* before he attain'd to that Station, and was Cardinal Bishop of *Albano*. *Eugenius* III. sent him in quality of a Missionary into Norway, where he converted a great number of Infidels. He was generally reputed to be a Man of a gentle and liberal Disposition. In the beginning of his Popedom, *Arnold of Brescia* and his followers excited some troubles in Rome, and wounded Cardinal *Gerard*. Whereupon the Pope having suspended the City from Divine Service till the Romans had expell'd him and his Adherents, so that the latter were forc'd to make their escape by flight and retir'd to *Otricoli* in *Toscany*, where they were favourably receiv'd by the People; who look'd upon *Arnold* as a Prophet, but he was apprehended soon after, and notwithstanding the opposition made by the Viscounts of *Campania*, who had rescu'd him, he was deliver'd up to the Prefect or Governour of Rome, who caus'd him

him to be burnt at a Stake, and his Ashes to be thrown into the River *Tiber*, left the People should honour him as a Saint. This Pope pronounc'd an *Anathema* against *William* King of *Sicily*, who had refus'd to receive his Letters, because he did not give him the Title of King, and who had seiz'd on some Territories belonging to *St. Peter's* Patrimony. Then his Holiness went as far as *Surri* to meet *Frederick*, who was arriv'd in *Italy*, accompany'd him to *Rome*, and fec the imperial Diadem on his Head. A little while after, he made Peace with *William* King of *Sicily*, and granted him the Royal Style of King of both *Sicilies*. In writing to the Emperor *Frederick* about the Affair of the Bishop of *London*, he incur'd the displeasure of that Prince, by insinuating that the Empire was a Donation receiv'd by him from the Holy See; inasmuch that the Pope was oblig'd to explain himself in a second Letter, and to say, that he meant only with respect to his Coronation and Consecration. However this did not fail to set them at variance, and their Quarrel was inflam'd, because his Holiness refus'd to confirm a certain Person, whom the Emperor had nominat'd to be Arch-bishop of *Reims*. 'Tis also reported that the Pope design'd to excommunicate the Emperor if he had liv'd longer, but he died of a *Quinsie* in the City of *Anagnia*, September 1. A. D. 1159. But his Body was translated to *Rome*, and interr'd in *St. Peter's* Church.

Alexander III.

After the solemnization of his Funeral Obsequies, 23 Cardinals met together, and chose at the end of three Days, *Roland* Cardinal Priest, with the Title of *St. Mark*, and Chancellor of the Church of *Rome*, who was nam'd *ALEXANDER III.* But there were three Cardinals, viz. *Ottavian*, *John* of *St. Martin* and *Guy* of *Crema*, who undertook to carry on another Election, and *Ottavian* having obtain'd the Suffrages of the two others, assum'd the Quality of Pope, and the Name of *Vittor III.* Afterwards he caus'd himself to be Cloathed in the Pontifical Habit; took possession of *St. Peter's* Church by force, and set a Guard of Senators over *Alexander* and his Cardinals, who were confin'd in the Fort during nine Days. The latter was remov'd to a Cattle on the other side of the *Tiber*, and after having been shut up therein three Days, the People began to raise a Mutiny, inasmuch that he was conducted with divers Bishops and Cardinals across the City, to a Place call'd *Nero's Vittor*, and there Consecrated. The Emperor *Frederick* was then in *Italy* besieging *Cremona*, and the two Competitors having made application to him to get their Interest maintain'd, he order'd them both to repair to *Pavia*, to take their Trial in a Council. *Alexander* not thinking fit to go thither, retir'd to *Anagnia*; and the Emperor in the mean while caus'd the Parties to be summon'd to the Council which he had conven'd: The former refus'd to appear, but *Ottavian* presented himself according to Order. Then the Emperor after having inform'd the Bishops, that the Right of calling Councils belong'd to Princes, refer'd the Decision of that Quarrel to their Judgment. The Council was compos'd of fifty Arch-bishops and Bishops, and of a great number of Abbots. *Vittor*, who was present there without an Adversary, carry'd the Cause without any difficulty, upon making Proof, that he was first invest'd with the Pontifical Mantle; put in possession of the Holy See; and acknowledg'd by the Clergy. Thus his Election, notwithstanding its irregularity, was confirm'd by the Council, and that of *Alexander* declar'd null: The next Day, the latter and his Adherents were solemnly excommunicated. We have still in our possession the Acts of that Council, held, A. D. 1160. with the Synodical Letter of the Fathers assembled therein, that of the Emperor, that of the Bishop of *Bamberg*, and that of the Canons of *St. Peter* at *Rome*, concerning the Election of *Vittor*, and the Judgment pass'd in his favour. They accule the Cardinals, who chose *Alexander*, of having met together even in Pope *Adrian's* Life-time, to substitute *Roland* in his room, and of having carry'd on the last Election in a tumultuous manner. *Alexander* being inform'd of what was transacted against him in the Assembly of *Pavia*, excommunicated the Emperor *Frederick*.

The Declaration of the Kings of England and France, in Favour of Alexander.

The other Princes of *Europe* were ready to do more Justice to Pope *Alexander*; for *Henry II.* King of *England* and *Philip II.* King of *France*, being persuaded by their Prelates of the equity of their Cause, favour'd him under Hand; but not to do any thing rashly in an Affair of that importance, they call'd Assemblies of the Prelates of their respective Kingdoms, viz. the former at *Newmarket* in *England*, and the other at *Beauvais* in *France*. It was agreed in those Conventions that *Alexander's* Right was most preferable; but the Princes before they openly declar'd their Sentiments, sollicit'd *Frederick* to own him as Pope, and to abandon *Ottavian*. But perceiving him to be altogether inflexible to authorize their Declaration to the best advantage, they call'd a general Assembly of the Prelates and Noble-men of their Kingdoms, in which the Legates of the two Competitors were also present, in order to take a full cognizance of the Cause, and afterwards to declare for him, who should be acknowledg'd as lawful Pope in that Assembly, for hitherto out of respect to the Emperor they did not think fit publicly to espouse *Alexander's* Cause, altho they were well inform'd of the validity of his Right. The matter being debated for some time in the Council, it evidently appear'd, from the Relation of the Cardinals, the Testimony of many Witnesses, and even the Confession of those of *Vittor's* Party, that the latter seiz'd on the See of *Rome* by force; was Cloath'd in the Pontifical Vestments by Lay-men, without any Canonical Form; was excommunicated before his Consecration; and was chosen by three excommunicated Persons: On the other side, that *Alexander* was elected by all the other Cardinals; that he might have been immediately invest'd with the Pontifical Ornaments, if he had not at first refus'd to accept of them

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thro' Humility; that he afterwards assum'd them in a solemn manner; and receiv'd Consecration from the Hands of those, who had a right to administer it. It was also made appear, That the Emperor declar'd for *Ottavian*, a long time before the meeting of the Assembly of *Pavia*; that that Convention was not compos'd of 153 Bishops, as his Imperial Majesty gave it out, but only of 44; that the Prelates had taken a Resolution to suspend their Judgment, and not to own either of the two Competitors as Pope, till a general Synod were call'd, consisting of the Prelates of divers Kingdoms, or till they knew which of them was approv'd by the found part of the Church; that they agreed to give the same Advice to the Emperor, but that he could not be induc'd to follow it; and that on the contrary, he had compell'd the Bishops, to confirm him whom he had already receiv'd; except 24, among whom was the Bishop of *Pavia*, in whole City, that Assembly was held: Therefore the Prelates of *England* and *France*, being well satisfied with these Reasons, acknowledg'd *Alexander* as lawful Pope, at the same time Excommunicating *Ottavian* with his Adherents, and the two Kings in like manner follow'd the Judgment of the Council.

The Emperor being inform'd of the Transactions in *France*, held a second Assembly at *Lodi*, in which assist'd *Pilgrin* Arch-bishop of *Aquileia*, *Guy* elect Arch-bishop of *Ravenna*, divers Bishops, a great number of Abbots and some Noble-men. He caus'd the Election of *Ottavian* to be confirm'd therein, and several Letters of Exculse were read, that (as it was given out) were sent by the Kings of *Denmark*, *Norway*, *Hungaria* and *Bohemia*, as also by six Arch-bishops, twenty Bishops, and many Abbots, as well of the Order of *Clairvaux* as of other Congregations, and in which they acknowledg'd *Ottavian* as Pope: *Hubert* Arch-bishop of *Milan*, the Consuls of that City, and the Bishops of *Placentia*, *Brescia*, *Bononia* and some others were excommunicated in that Council, which was held in the Month of *June*, A. D. 1161. and continu'd during some Days.

In the mean while *Alexander* took Sanctuary in the Dominions of *William* King of *Sicily*, *Alexander* because the Emperor *Frederick* was Master of a great part of *Italy*, and waited for a favourable Opportunity to pass over from thence into *France*, where the distress'd Popes always pass'd over: met with a Place of Refuge, during the Persecutions that were rais'd against them. At last ^{into} he found means to set out to Sea, and arriv'd in *France* on the Festival of *Easter*, A. D. 1162. *France*, where he was receiv'd by the Kings of *France* and *England*, who went to meet him as far as *Torcy* for *Loire*, alighted in his presence, and conducted him on the Road, each of them holding the Reins of his Horse's Bridle. *Frederick* perceiving that *Alexander* retir'd to a place of safety, and was own'd by all the Christians of *Europe*, except the *Germans* and some *Italians*, caus'd a Proposal to be made to the King of *France*, that there should be an Interview between them at *Avignon*, or in some other Frontier-Town; that he would bring *Vittor* along with him, and that the King should in like manner cause *Alexander* to appear there; that the Election of both should be thoroughly examin'd in an Assembly compos'd of the Prelates of *Germany*, *France* and *Italy*, and that all Parties should entirely submit to their final Decision. His Design was to cause both Competitors to be rejected, and to procure the Election of a third Person. However, the King of *France* approv'd his Proposal, and went ^{A Conference at} to the Place appointed, but *Alexander* being more mistrustful than that Prince, refus'd to accompany him, and contented himself only to send some Cardinals thither to maintain his Right. The Emperor was highly offended, that the King had not brought *Alexander*, and so far as much as he was the stronger 'twas much to be fear'd lest he should hem him in on every side, and take him Prisoner, if the King of *England* had not speedily caus'd his Troops to march on purpose to rescue him. This unexpected Recruit having broken *Frederick's* Measures, he caus'd another Proposal to be made to the King, viz. that he should come to meet him with the Prelates of his Kingdom, to receive the Sentence that should be pronounc'd by the Prelates of the Empire, as to the Contest between the Competitors to the Popedom; affirming, That they only had a right to judge of the validity of the Election of a Pope: The King reply'd, That his Prelates and Clergy being the Sheep of the Pope of *Rome*, 'twas their Interest to take cognizance of the Person, who was to be their supreme Pastor. Whereupon the interview was discontinu'd, and the King retir'd with his Forces.

Pope *Alexander* arriv'd at *Paris*, A. D. 1163. and at his departure from that City, held a Council at *Tours*, where he renew'd the *Anathema* published against *Ottavian* and *Frederick*; held at the Antipope *Ottavian* died the next year at *Lucca* on the Festival of *Easter*, and his followers substituted in his room, *Guy* of *Crema*, who took the Name of *Paschal III.* The Death of *Ottavian* weaken'd his Party, and the *Italians* wearied with the Emperor's tyrannical and ill Government, began to incline towards *Alexander's* side; besides that *Conrad* arch-bishop of *Mentz*, and many other Bishops of *Germany*, declar'd in his favour. Therefore *Alexander* taking the advantage of so favourable a Conjunction return'd to *Italy*, and made his publick ^{entry} into the City of *Rome* in the Month of *November*, 1165. after having resid'd three Years ⁱⁿ *France*. He was joyfully receiv'd by the People: But on the other side, *Frederick* us'd his utmost endeavours to maintain *Paschal* the Antipope, and to that purpose call'd an Assembly at *Wurtzburg*, A. D. 1166. in which he himself took an Oath, and caus'd the like Oath to be given to the most part of the Lords and Prelates of the Assembly, that they would not acknowledge any other Pope but *Paschal*, and that they would cause all those who depended ^{on} 1166.

on them, to submit to his Authority. The Deputies of the King of England, who was at variance with Pope Alexander, by reason of the Contests he had with Thomas Arch-bishop of Canterbury, took the same Oath.

Afterwards Frederick appear'd at the Head of an Army, and pass'd into Italy to put Paschal in possession of the Papal See: He enter'd Lombardy, belieg'd Ancona, and the next Year encamp'd near Rome; then he defeated the Romans in Batel; took part of the City; seiz'd on St. Peter's Church, and would have made himself Master of the whole City, if a Distemper, that rag'd in his Army had not oblig'd him speedily to retire to Lombardy. Alexander being thus deliver'd from so imminent a danger, had recourse to his thundering Bulls, and pronounc'd a Sentence of Deposition against Frederick in a Council held at Lateran, A. D. 1168. The Italians animated by that Sentence, revolted against the Emperor, submitted to Alexander, and expell'd the Schismatical Bishops. Frederick having attack'd the Milanese Troops, lost Twenty thousand Men, and was forc'd to shut himself up in Pavia, but not believing himself to be safe there, in regard that the whole Country of Lombardy had declar'd against him, he at last found means to escape into Germany, not without much difficulty. In the mean while Paschal continu'd in possession of St. Peter's Church, and Alexander resid'd at Benevento: The latter return'd from thence in the end of the Year 1169, and receiv'd the City of Frascati under his Protection: Whereupon the Romans were incens'd against him, and only promis'd to give him admittance into Rome, as their Sovereign, on condition that he should cause the Walls of Frascati to be demolished. He did it accordingly; but the Romans not having kept their word, he caus'd that Place to be fortified again, left a Garrison therein, retir'd to Anagnina; and from thence pass'd to Benevento, where he receiv'd in 1170. the Proposal made to him by Manuel Comnenus Emperor of the East, to re-unite the Greek Church to the Latin, and to own the supreme Authority of the See of Rome, on condition that he should Crown him Emperor of the West. The Pope commended his Design about the Re-union of the two Churches, and promis'd to contribute, as far as 'twas possible towards the carrying it on; but as for the demand of the Empire, he answer'd, That the matter appear'd to him to be too difficult, and that it did not lye in his Power to grant what he desir'd.

Some time after, Paschal the Antipope died at Rome, and those of his Party chose for Pope, John Abbot of Struma: Altho' Frederick had own'd his Authority, yet he did not forbear to send the Bishop of Bamberg to Alexander to negotiate a Treaty of Peace with him. That Prelate had a Conference with Alexander in Campania, and told him that his Master did not design any longer to act contrary to his Interest, but forasmuch as he refus'd to declare plainly, that he would acknowledge him as lawful Pope, or to promise Obedience to him, they parted without concluding anything. Altho' Alexander's Affairs prosper'd every day more and more; nevertheless the Romans could not be induc'd to receive him into their City, and he usually resid'd either at Frascati or in Campania.

Frederick carry'd on a War in Italy, A. D. 1175, but not being successful in his Enterprizes, he renew'd the Negotiations of Peace; so that the Pope sent Legates to treat with him about it, but they were not able to come to any Agreement. The next Year Frederick's Army was entirely defeated by the Milanese Forces, inasmuch that he was constrain'd to send Ambassadors to Alexander to conclude a Treaty of Peace: The Conditions were propos'd and were at last satisfy'd in 1177, at Venice, where the Emperor and the Pope had an Interview: The former abandon'd the Party of Othavian, Guy and John of Struma, and promis'd Obedience to Alexander, who took off the Excommunication denounc'd against Frederick, and re-admitted him to the Communion of the Church of Rome. Some Authors relate divers fabulous Circumstances concerning this Reconciliation, and amongst others, that the Pope made an escape to Venice in a Disguise; that he was forc'd to implore the assistance of the Doge; that the Emperor sent his Son Otto with a Fleet to oblige the Venetians to deliver up the Pope into his Hands; that they defeated him and took him Prisoner; that the same Son agreed upon certain Articles of Peace with the Pope; that Frederick came in Person to confirm the Treaty; that he prostrated himself before all the People at the Feet of the Pope, who for his Foot on his Neck, pronouncing these Words; *It is written, thou shalt tread upon the Basilisk, and trample under Foot the Lion and the Dragon;* that Frederick answer'd, *I do not obey you but Peter;* and that Alexander reply'd, *but me and Peter.* All these particulars are so many Fables, the Falseness of which is prov'd by Alexander's Letters, and by the Testimony of the Historians of that time. 'Tis worth the while to observe, after what manner Alexander speaks upon occasion of that Peace in his Letter.

"On the 21st Day of July (says he) by the Emperor's Order, the Son of the Marquess Albert, and his Imperial Majesty's Chamberlain, took on Oath in the presence of divers Ecclesiastical and Secular Princes of the Empire; that upon the Emperor's arrival at Venice, he should ratify by Oath, the Articles of the Peace of the Church that were already agreed upon; that he should grant Peace to William King of Sicily for fifteen Years, and a Truce for Seven, to the Lombards. On the 24th Day of the same Month, the Emperor came to the Church of St. Nicolo, at the distance of a Mile from Venice, and having abjur'd the Schism, as well as all the Bishops and German Princes, he receiv'd Absolution with them; afterwards being arriv'd at Venice, he gave us the marks of his Obedience, with all man-

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ner of Humility, at the entrance of St. Mark's Church, in the presence of an innumerable Multitude of People; receiv'd from us the Blessing of Peace; gave us the right Hand; and conducted us with Devotion to the Altar. The next day, being the Festival of St. James, we went to St. Mark's Church to celebrate Mass; the Emperor came to meet us without the Church; gave us the right Hand; re-conducted us when Divine Service was ended; held the Stirrup, whilst we got up on Horse-back; and perform'd all the Devoirs and Respects due to us, that his Predecessors were wont to do. The Matters of Fact are thus related by the Pope himself in three Letters.

The next day, the Emperor went to pay a Visit to the Pope, and on August 1. he himself took an Oath, the same thing being likewise done by the German Lords, to observe the Peace that was concluded. Afterwards Absolution was given to those that had taken part with the Antipopes, and who promis'd for the future, to obey Pope Alexander and his Successors. On September 16. the Pope held a Council of the Bishops of Italy and Germany, in which the Treaty of Peace was confirm'd, and the Anathemas renew'd against the Schismatics, who were not as yet return'd to the Bosom of the Church, and the Emperor ratify'd it by publick Letters. Lastly, the Emperor before he left Venice, concerted with the Pope Matters relating to the restitution of the Revenues of the Church of Rome; and set forward in his Journey to Lombardy, whilst the Pope went to Anagnina, where he arriv'd December 14. and from whence the next Year, he was re-call'd to Rome by the Clergy, Senate and People of that City. Thus an end was put to the Schism of the Church of Rome, and Alexander continu'd in the peaceable Possession of that See till his Death, which happen'd in the Month of August, A. D. 1181.

Cardinal HUMBALD, a Native of Lucca, was chosen in his Place, and firnam'd LUCIUS III. He was expell'd Rome by the Senators, and retir'd to Verona, where he died, November 25. A. D. 1185.

LAMBERT Arch-bishop of Milan, succeeded him under the Name of URBAN III. These two Popes had several Conferences at Verona with the Emperor Frederick, about the putting off the Treaty of Peace in Execution, and the Election of the Arch-bishop of Trier. The latter had also some Contests with the Emperor, about certain Territories left by the Princeps Mathilde to the Church of Rome; the disposal of the Estates of the Bishops after their decease, which the Emperor claim'd as his Right; and the Taxes that were allotted to be paid to the Abbesses. And indeed, Matters were carry'd to that height, that Urban threaten'd to excommunicate the Emperor, and that Prince call'd an Assembly of the Prelates and Princes of Germany at Geinlenhufen, A. D. 1186. to maintain his Rights, in which it was determin'd to write to the Pope about that Affair. Their Letter extremely incens'd his Holiness, and caus'd him to take a resolution to denounce a Sentence of Excommunication against the Emperor, which would have been actually put in Execution, if the Inhabitants of Verona had not enter'd him not to do it in their City. Therefore he departed from thence with that design, but was prevented by Death, which happen'd October 17. A. D. 1187.

The next day, ALBERT, Cardinal Priest of St. Lawrence, and Chancellor of the Church of Rome, was plac'd on that See, and bore the Name of GREGORY VIII. His Popedom did not continue during two entire Months; for he died December 16. in the same Year.

After a vacancy of twenty days, the See of Rome was fill'd up by PAULINUS Cardinal of Palestrina, chosen Jan. 26. A. D. 1188. and nam'd CLEMENT III. Under his Popedom the Christian Princes undertook a Crusade for the recovering of the Places that Saladin had taken from them in the Levant. The Emperor Frederick, Richard I. firnam'd Cœur de Lion King of England and Philip II. King of France, were engag'd in that Expedition. The first was drowned in 1190. as he was washing himself in a small River between Antioch and Nice, and his Son Henry succeeded him in the Imperial Dignity. Pope Clement III. died April 10. A. D. 1191.

HYACINTHUS, Cardinal Deacon with the Title of St. Mary, was chosen in his Place, under the Name of CELESTIN III. and after having been ordain'd on Holy Saturday, was plac'd in St. Peter's Chair on Easter-day. At that time, Henry arriv'd with an Army near Rome, and determin'd to enter the City to be Crown'd Emperor. Forasmuch as the Pope put him off from time to time, the Romans sent Deputies to promise him, That if he would engage to preserve their Rights and Privileges, and to demolish the Castles that were built at Frascati, they would admit him, and would oblige the Pope to solemnize his Coronation. He accordingly consented, and took an Oath before the Pope, at the Door of St. Peter's Church, that he would maintain the Ecclesiastical Rights; restore St. Peter's Patrimony; and raise the Citadel of Frascati. Afterwards the Pope caus'd him to enter the Church, and actually Crown'd him Emperor, and Constance his Wife, the Daughter of Roger King of Sicily, Empress. William firnam'd the Good King of Sicily, the Nephew of that Princeps, dying, he laid claim to the Crown; but Tancred her Bastard Brother excluded her, and got Possession of the Throne, which gave occasion to the War that Henry undertook to subdue that Kingdom. He march'd into Italy with a formidable Army, A. D. 1196. and treated the Nobility of Sicily in so outrageous a manner, that his own Wife being sensibly afflicted with the Calamities of her Nation, joy'd with them against her Husband, and compell'd him by force to grant them reasonable

Lucius III.

Urban III.

Gregory VIII.

Clement III.

Celestin III.

reasonable terms of Peace. *Henry* did not long survive that Reconciliation, for he dy'd at *Messina* in 1197. Pope *Celestin* excommunicated him some time before, for detaining Prisoner, *Richard* King of England, whom *Leopold* Duke of *Austria* had sold to him, after having seiz'd on that valiant Prince in his Territories, as he was returning from his Expedition to the Holy Land. Upon account of that Excommunication, the Arch-bishop of *Messina* refus'd to bury him in consecrated Ground, till he had consulted the Pope. Therefore he went to meet his Holiness, and requested of him three Things, viz. 1. A Licence to interr the Emperor's Body according to due Form. 2. The deliverance of *Marconwald* his Imperial Majesty's Chief Justice, who was besieged by the *Romans*. And 3. That *Frederick* the Son of *Henry*, might be Crown'd King of *Sicily*. *Celestin* reply'd as to the first Article, That the Emperor could not be bury'd without the consent of the King of England, and till the Mony were restor'd to that Prince, which he had exacted from him for his Ransom: As to the second Article, That the setting of *Marconwald* at Liberty depended on the Pleasure of the *Romans*. He granted the last Article, on condition that the Sum of a thousand Marks of Silver should be paid to him, and as many to the Cardinals; and after that the Emperors had taken an Oath upon the Holy Gospels, That *Frederick* was begotten in lawful Wedlock of Her and *Henry*: As for the Succession to the Empire, it was contested between *Philip* the Brother of *Henry* deceased, and *Orto* the Son of the Duke of *Saxony*, as we shall have occasion to shew hereafter. Pope *Celestin* did not long survive the Emperor *Henry*; for he fell Sick on the Festival of *Christmas* in the same Year, and died Jan. 8. A. D. 1198.

It remains only for completing the History of these Popes, to give some account of their Letters.

The Letters of *Anastasi* IV. are few in number. In the First, he reprehends *Engelbald* Arch-bishop of *Tours*, for neglecting to acquaint him with the high Misdemeanours of which the Bishop of *Treguer* is accus'd, and orders him incessantly to Summon that Prelate to appear in his Court; and if he find him guilty of the Crimes laid to his charge, that is to say, of having riotously wasted the Revenues of his Church; of having conferr'd Orders contrary to the Canonical Constitutions; and of having committed Simony and Perjury; to send him to the Holy See, to the end that he might be punish'd according to the severity of the Canons.

In the Second, he writes to *Hugh* Arch-bishop of *Sens* and to his Suffragans, to look upon the Inhabitants of *Vezelay*, as under a Sentence of Excommunication, by reason of the Persecutions that they rais'd against *Ponce* Abbot of the Monastery of that place. He writes the same thing to the Count and Lords of *Burgundy* in the Third, which only differs from the former in the Superscription.

By the Fourth, he orders *Peter* Arch-bishop of *Bourges* to excommunicate the Count of *Nevers* and the Inhabitants of *Vezelay*, unless they gave Satisfaction to the Abbot and Monastery of *Vezelay*, within thirty days after the Monition is exhibited to them.

He writes again on the same Subject to *Lewis* VII. King of *France*, to the Bishops of that Kingdom, and to *Ponce* Abbot of *Vezelay*, in his Fifth, Sixth and Seventh Letters.

In the Eleventh, he confirms the Statutes of the Regular Canons of *St. John* at *Lateran*.

In the Twelfth, he takes into his Protection, the Order of the Knights of *St. John* at *Jerusalem*, and ratifies their Privileges.

The First of the Letters attributed to Pope *Adrian* IV. is a Privilege granted to the King of *England*, to make himself Master of *Ireland*, refer'd to by *Matthew Paris*. But it is a very doubtful Piece, and there are no grounds to rely upon it.

The Second, is the Letter that gave offence to *Frederick*, and in which the Pope complains, That the Bishop of *London* was misus'd in the Emperor's Dominions, as he was returning from the Holy See, and that he did not take care to revenge that Indignity. To induce him to do it, he entreats him to call to mind, with what kindness he was receiv'd at *Rome* the preceding Year, as also the Honour and Dignity that he had conferr'd upon him in setting the Imperial Crown on his Head. He declares at the same time, That he does not repent of having given him Satisfaction, and that he should be very glad to find an opportunity, to bestow on him greater Favours if it were possible.

This Letter being deliver'd to *Frederick*, by *Bernard* Cardinal of *St. Clement*, and by *Reinard* Cardinal Priest of *St. Mark*, whom the Pope had sent on purpose to bear it: That Prince at first entertain'd them very honourably, but at the second Audience, having read that Passage of the Letter, in which it was express'd, That the Pope had conferr'd on him the notable Benefit of the Crown, he fell into so great a Passion, that he could not forbear reviling the two Legates who had brought it, ordering them immediately to retire out of his Dominions. After their departure, he prohibited all his Subjects to go to *Rome*, and set Guards on the Frontiers, to stop those who were about to travel thither. *Adrian* having heard this News, wrote the Third Letter to the Bishops of *France* and *Germany*, in which after having related the Matter as it happen'd, he entreats them to use their utmost endeavours to oblige *Frederick* to return to his Duty. At the same time he wrote to him in the Fourth Letter, That it was not his meaning that the Word *Beneficium* should be taken for a Fee, but for a good Action; that in that

that sense, it might well be said, That he had done him a Favour in conferring on him the Imperial Crown, because he perform'd an Act of Kindness in so doing; and that when he wrote, that he gave him the Imperial Crown, *Giving* denotes no more than that he set it upon his Head: That they who had otherwise interpreted those Terms, were pitiful Persons, that only fought for an opportunity to disturb the Peace of the Church and of the Empire: Lastly, if that Expression were offensive to him, he ought not nevertheless to have acted as he had done, nor to forbid all his Subjects in general to go to *Rome*, but he might have given him notice of it by his Ambassadors. He gives him to understand that he sent two other Cardinals, by the advice of *Henry* Duke of *Bavaria*, and entreats him to receive them favourably, to the end that the Business might be accommodated through the Mediation of that Duke.

The Letter in which *Frederick* desires the confirmation of *Guy* the Son of the Count of *Blanchars* chosen Arch-bishop of *Ravenna*, follows the former. It is written in very respectful and submissive Terms.

The Pope denies him that favour in the Fifth Letter, under pretence, that he was unwilling to remove *Guy* from the City of *Rome*; and in the Sixth, complains of *Frederick's* Letter, because he set his own Name before that of the Pope, exacted Homage and Fidelity of the Bishops; refus'd to admit his Legates to Audience, and hinder'd his Subjects from going to *Rome*.

The Seventh is written to the Arch-bishop of *Thessalonica*, whom he exhorts to be reconcil'd with the Church of *Rome*, and to procure the Re-union of the Greek Church.

The Eighth is a Confirmation of the Treaty made with *William* King of *Sicily*.

The Fifteen following, are taken out of the fourth Tome of the Historians of *France* by *Du-Clos*. The Ten first and the Twenty Fourth, are written in favour of *Hugh*, Chancellor of that Kingdom, to whom he grants an Arch-deaconry of *Arras*, and the Revenues of a Prebend in the Cathedral of *Paris*: He likewise wrote to the Bishops of *Arras* and *Paris*, and to some other Persons on the same Subject. The Three other Letters are directed to *King Lewis*; and in the Twenty first, he advises him to bring the Inhabitants of *Vezelay* under subjection to the Abbots of that place, and to oblige them to restore what they had taken from him.

The Twenty fifth, twenty sixth, Twenty seventh and Twenty eighth, relate in like manner to the Abbey of *Vezelay*.

By the Twenty ninth, he renders the Abbey of *Baume* in the Diocess of *Besancon*, Subject to the Jurisdiction of that of *Clugny*, as a Priory that ought to depend on it.

The Six following, relate to the Primacy of *Toledo*, and the Affairs of *Spain*.

The Thirty sixth, Thirty seventh, Thirty eighth, Thirty ninth and Fortieth, treat of Matters concerning the Primacy, Patriarchate and Rights of the Arch-bishop of *Grado*.

In the Forty seventh and last, publish'd by *M. Baluzius* and directed to *Berenger* Metropolitan of *Narbonne*, he confirms the Declaration made by *Ermengarda* Lady of the Manor of *Narbonne*, by which she prohibited the Alienation of the Revenues and Estates of the Arch-bishop of that Province after his decease, and denounces an *Anathema* against those who should presume to do it.

Father *Dachery* has inserted in the first Tome of his *Spicilegium*, a Privilege granted by Pope *Adrian* IV. to the Monastery of *Casauve*.

The First Letter of *Alexander* III. is written to the Canons of *Benonia* about his Election. *Alexander* III's

The Second to *Arnulpus* Bishop of *Lisieux* on the same Subject, and about the Assembly Letters of *Pavia*.

The Third is the Bull for the Canonization of *Edward* I. King of *England*.

The following relate to the Affairs of *Thomas Becket* Arch-bishop of *Canterbury*, except the Thirty second, which is an Instruction to the Sultan of *Iconium*, who was desirous to embrace the Christian Religion.

The Forty fifth, Forty sixth and Forty seventh, are the Letters which were written by him, concerning the Treaty of Peace, that he made at *Venice*, with the Emperor *Frederick*.

In the Forty eighth, he recommends to a certain *Indian* King, commonly call'd *Prester John*, the Legate, whom he sent into his Country.

In the Forty ninth, he returns thanks to *Hugh*, for a Book which he had sent to him, and entreats him to endeavour to procure the Reconciliation of the Emperor of *Constantinople*, with the Church of *Rome*.

The Fiftieth, is the Letter for the calling of the General Council at *Lateran*.

The Fifty first, is a Letter about the Opinion of *Peter Lombard*, who maintain'd, That *Jesus* Christ, *quatenus* Man, is not a Thing.

The Fifty second, is a Confirmation of the Rights and Privileges of the Arch-bishop of *Coleen*.

The Two following, relate to the Erection of the Bishoprick of *Alexandria della Paglia*, a City newly built in the *Milanese* Territory. He nominated the first Bishop, but to the end that

that that Nomination might not be prejudicial to the Inhabitants, he left them the liberty of proceeding to an Election for the future.

The Fifty fifth, Fifty sixth and Fifty seventh, contain the Confirmation of the promotion of *John* to the Bishoprick of *St. Andrew* in *Scotland*, against *Hugh* who was nominated by the King.

By the Fifty eighth, directed to *Casimir* Duke of *Poland*, he ratifies certain Constitutions made by that Prince for the preservation of Church Revenues.

The Fifty ninth, is a circular Letter directed to all the Christian Princes, in which he exhorts them to afford succours to the Christians of the Holy-Land, and renews to those that do so, the Privileges and Immunities granted by *Urban* and *Eugenius* his Predecessors, and puts their Estates, Wives and Children under the protection of the Holy See.

The Sixtieth, is directed to all the Bishops of Christendom on the same Subject, to the end that they might publish the preceding Letter in their respective Dioceses, and induce the Princes and People to so pious an Undertaking.

In the Three following Letters, directed to certain Prelates of *England*, he gives them an Account after what manner he concluded a Treaty of Peace with the Emperor at *Venice*.

These are the Letters of Pope *Alexander III.* that are contain'd in the first Collection, to which three Additions have been since annex'd; the first of those Additions comprehends Fifty six Letters, publish'd by Father *Sirmond*, in the end of the Works of *Peter Abbot of Celles*.

In the first Eighteen, which are almost all directed to *Peter Abbot of St. Remy* at *Rheims*, he nominates him in a Commission with others to determine divers particular Affairs.

The Nineteenth, directed to the Arch-bishop of *Upsal* in *Sweden* and his Suffragans, contains several Constitutions against Simony, and against the Privileges of Clergy-men, taken out of the Councils and the Decretals of the Popes.

In the Twentieth, he recommends to the Charity of the Northern Christians, *Fulvus* Bishop of the *Estons*, a People of *Sweden*.

In the Twenty first, he exhorts the Northern Kings and Potentates, to perform the Duties of Christian Princes, to endeavour to procure the advancement of the Church by encountering its Enemies.

In the Twenty second, directed to the Arch-bishop of *Upsal* and his Suffragans, he specifies the Penance that they ought to impose for the Crimes of Incest and Uncleanness, and inveighs against two Abuses that prevail'd in their Country, viz. the first, That the Priests were wont to celebrate Mass with the Lees of Wine, or with Crums of Bread steep in Wine; and the second concerning clandestine Marriages, that were contracted without the Benediction of the Priest.

The following relate to many particular Affairs of Churches or Monasteries, which he himself decides, or for the determination of which he grants a Commission to other Persons in the respective places.

In the second Addition, are compris'd 109 Letters directed to *Lewis VII.* King of *France*, or to the Prelates of his Kingdom, the greatest part of which relate to the Affairs of the Churches of *France*; as also some to the Contest between *Alexander* and *Victor*, and others are only commendatory Letters or full of Compliments. They are taken out of the Collection of the Historians of *France*, by *Du-Chesne*.

The last Addition contains 22 Letters, of which the six first are written on the Schism rais'd by *Victor*; the two following treat of the Privileges of the Canons of *Challen*: In the Ninth, he acquaints *Henry* Arch-bishop of *Rheims*, after what manner he was receiv'd in *Rome*: The five following were written in favour of the Church of *Vezelay*: In the Fifteenth, he commends *Hugh* Bishop of *Rhodes*, for establishing a general Peace in his Diocess: The Seventeenth and Eighteenth, are the Bulls for the Canonization of *Edward* King of *England* and *St. Bernard*: The Twentieth, Twenty first and Twenty second, are Acts of Approbation of the Order of the Knights of *St. James* in *Spain*; of that of the Monks of the Abbey of *St. Saviour* at *Messina*; and of that of the *Carthusians*, and of their Constitutions. There are also in the Addition to the Tenth Tome of the Councils, five other Letters attributed to *Alexander III.* of which the four first relate to the Immunities of the Schools and Chapter of *Paris*, and the last to those of the Chapter of *Anagnin*.

Lucius III. having possess'd the See of *Rome* but a little while, has left us only three Letters.

By the First, he takes off the Excommunication of *William* King of *Scotland* and the Suspension of his Kingdom, denounced by the Arch-bishop of *York*, in *Pope Alexander's* Life-time, for opposing the Consecration of *John*, elected Bishop of *St. Andrew*.

The Second Letter is directed to *Henry II.* King of *England*, in which he exhorts that Prince to permit a Tax to be rais'd in his Kingdom, for the Relief of the Holy-Land.

The Third is a Decree against the Heretics of that time, in which he pronounces a perpetual Anathema against the *Cathari*, the *Patarini*, those that style themselves the *Humbled* or the poor People of *Lyons*, the *Passagians*, the *Jesepins* and the *Arnoldists*, and prohibits all sorts of Persons to profess Divinity or to Preach publicly, unless they have obtain'd a License from

Lucius
III's Let-
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from the Holy See, or from the Diocesan Bishop. He likewise condemns all those who presume to maintain any Doctrines or Practices different from those of the Church of *Rome*, concerning the Sacrament of the Body and Blood of *Jesus Christ*, Baptism, the Remission of Sins, Marriage, or the other Sacraments, with their Abettors and Adherents: He orders, That Clergymen, convicted of those Errors shall be deposed, and Laicks deliver'd up into the Hands of the Secular Judges to be punish'd, unless they immediately abjure them, without allowing any Pardon to Relapses: He enjoys the Arch-bishops and Bishops to make a Visitation every Year, either Personally or by their Arch-deacons, in order to discover such Miscreants: He exhorts the Counts, Barons, Lords and Magistrates vigorously to aid and assist the Clergy-men in the Prosecution of those Heretics, under pain of Excommunication, and Privation of their Dignities: And in that Case, he grants a peculiar Jurisdiction to the Arch-bishops and Bishops, over such Persons as enjoy certain Immunities and are subject only to the Holy See, provided they be obey'd as the Pope's Delegates, notwithstanding all manner of Privileges.

Urban III. gave notice to all the Bishops, of his Election by a circular Letter, dated January 11. A. D. 1186. which is the first of his Letters.

The Second, dedicated to *William* King of *Scotland*, relates to the Contest between the Bishops of *St. Andrew* and *Dunkell*, the Tryal of which was refer'd to the See of *Rome*, in the time of his Predecessor, but could not be determin'd, till the Popedom of *Urban*, who enters the King in this Letter to take the Bishop of *Dunkell* into his Protection, and makes the same Request in the following, to *Jocelin* Bishop of *Gloucester*.

In the Fourth, he writes to *Baldwin* Arch-bishop of *Canterbury*, about the building of a new Church in Honour of *St. Stephen* and *St. Thomas*.

In the last, he approves the Foundation of a House of Hospitallers at *Bononia*, and ratifies their Constitutions and Privileges.

Gregory VIII. was no sooner advanc'd to the Papal Dignity, but he wrote a Circular Letter *Gregory VIII's* to all the Faithful, to exhort them to relieve the Holy Land. He gives a lively description of the most deplorable Calamities that beset the Christians, when the City of *Jerusalem* was taken by *Saladin*, and earnestly presses the Faithful to undertake an Expedition for the recovery of it out of the Hands of that implacable Enemy of Christianity. He grants Indulgences to those, who shall take upon them the Cross for the Holy War, and renews in their favour, the special Privileges that were allow'd by his Predecessors in the like Case.

In the Second Letter, he ordains, That to deprecate the Wrath of God, the Faithful should be oblig'd to fast during five Years, on all Fridays from *Advent* to *Christmast*, and that they should abstain from Flesh on *Wednesdays* and *Saturdays*.

By a Third Letter, he confirms the Orders that his Predecessors had given to all the Ecclesiastical Judges to determine the Law-suits of private Persons.

The Five first Letters of *Clement III.* relate to the Contest that arose between *John* and *Hugh* about the Bishoprick of *St. Andrew* in *Scotland*.

In the Sixth, he confirms the Rights and Immunities of the Church of that Kingdom.

The Seventh, is the Act for the Canonization of *Orto* Bishop of *Bamberg*.

The First Letter of *Celestin III.* is directed to the Prelates of *England*, whom he orders to excommunicate all those, who shall refuse to obey *William* Bishop of *Ely* Legate of the Holy See and Regent of the Kingdom in the absence of King *Richard*, who was engag'd in the Expedition to the Holy Land.

By the Second, he takes off the Excommunication denounced by *Geffry* Arch-bishop of *York*, against *Hugh* Bishop of *Durham*.

The Third is the Act for the Canonization of *St. Ubald* Bishop of *Engubia*.

The Fourth, is an elegant Exhortation to induce the Christian Princes to make Peace, that they may be in a Condition to regain the Holy Land.

In the Fifth, directed to the Bishop of *Lincoln*, he gives him a Commission to take cognizance of the Misdemeanours and Crimes of which the Arch-bishop of *York* was accus'd.

The Sixth, sent to the Dean and Arch-deacon of the Church of *Lincoln*, is written on that same Subject.

In the Seventh, he constitutes *Hubert* Arch-bishop of *Canterbury*, his Legate in *England*; and in the Eighth, orders the Bishops of *England* to acknowledge and obey him in that Quality.

The Ninth, is a Fragment of a Letter directed to the Arch-bishop of *Sens*, in which he declares null the Divorce that *Philip* King of *France* had made with *Queen Bertrade*, the Daughter of the King of *Denmark*, under pretence of nearness of Kin, and enjoys him to re-take her.

In the Tenth, he entreats *Hubert* Arch-bishop of *Canterbury*, to levy Recruits to be sent into the Holy Land to King *Richard*.

The Three following Letters are written about the Disorders caus'd in the Church of *York* by the Arch-bishop: He commits the Care and Reformation of that Church to *Simon* Dean of the Chapter; and so far as much as the Arch-bishop had appeal'd to the Holy See, before the Bishop of *Lincoln* exhibited an Information against him, he allows him time to come to *Rome* till the Festival of *St. Martin*; but in case he do not then appear, he orders the Bishop of *Lincoln* to proceed against him, and in the mean while suspends him from the Government of his Province.

Urban
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In the Fourteenth, he orders *Hubert* Arch-bishop of *Canterbury*, to oblige those who had taken upon them the Cross for the Expedition to the Holy Land, to set forward on their Journey, at least, unless they were prevented by a lawful Impediment.

This Letter is followed by that of *Philip* Bishop of *Beauvais*, written to Pope *Celsin*; in which that Prelate complains, That the King of *England* enter'd the Territories of *Beauvais* with his Forces in a hostile manner, and took him Prisoner. The Pope return'd an Answer in the following Letter, That he had no reason to make a Complaint of the Misdemeanour that befel him, since he presum'd to take up Arms contrary to the Duty of his Profession; besides, that the Conduct of the King of *England* ought not to be blam'd, in regard that the King of *France* had unjustly taken from him divers Towns, contrary to the solemn Promise that he had made to that Prince not to commit any Hostilities against him, 'till his return to his Dominions: That instead of performing that Promise, he determin'd to take the advantage of his Confinement: And that the King of *England* being at last set at Liberty, had good reason to oppose the Enterprizes of the King of *France*.

In the Sixteenth, he enjoys the Arch-bishop of *Canterbury*, the Bishop of *Lincoln*, and the Abbot of *St. Edmund*, to re-establish in one of the Churches of *England*, the Monks that were turn'd out under colour of the Pope's Bull got by surprise, upon a false Exhibition.

In the last, directed to *William* King of *Scotland*, he confirms the Rights and Privileges of the Churches of that Kingdom.

CHAP. X.

A Relation of the several Contests that Thomas Becket Arch-bishop of Canterbury had with Henry II. King of England.

THOMAS BECKET was a Native of the City of *London*, the Capital of *England*: His Father was nam'd *Gilbert* and his Mother *Matilda*. *Gilbert*, in his Youth, took upon him the Cross for the Holy War, but upon his arrival at *Jersusalem*, he was taken Prisoner and made a Slave by the *Saracens*. During his Imprisonment, he found means to obtain the favour of the Admiral's Daughter, in whose House he was confin'd, and she conceiv'd so great an Affection for him, that *Gilbert* having at last made his Escape, she travell'd to *London* on purpose to meet him; was baptiz'd there, and afterwards marry'd to *Gilbert*, by whom she had our *Thomas*, who was born A. D. 1119. Before his Birth, *Gilbert* return'd to the Holy Land, where he continu'd three Years and a half, having left his Wife in *England*: This Gentlewoman took great care of the Education of her Son, who in the very first blooming of his Youth, shew'd the marks of what might be expected from him in a riper Age. He began his Studies at *London*, and after having lost both his Father and Mother, complicated them at *Paris*. Upon his return to *England*, he was employ'd in the management of Affairs, and put himself into the Service of *Theobald* Arch-bishop of *Canterbury*. At that time, *Henry* Bishop of *Winchester*, Brother to King *Stephen*, was Legate in *England*, who abus'd his Quality and Authority, treating the other Bishops, and even his Metropolitan, with intolerable Arrogancy. *Thomas* advis'd *Theobald* to shake off the Yoke, and was sent by him to Pope *Celsin* II. to obtain a Revocation of *Henry's* Commisision; inasmuch, that being arriv'd at *Rome*, he negotiated that Affair so successfully, that the Pope deriv'd *Henry's* Dignity, and conferr'd it on the Arch-bishop of *Canterbury*. *Thomas* was no sooner return'd to *England*, but *Theobald* entrusted him with the management of the Affairs of his Church, made him Arch-deacon of it some time after, and bestow'd on him many Benefices. Afterwards King *Stephen* dying, and *Henry* II. Duke of *Normandy* succeeding him, *Thomas* was constituted Chancellor of *England*, A. D. 1153. and obtain'd the Administration of the publick Affairs of the whole Kingdom.

At last he was nominated by the King to the Arch-bishoprick of *Canterbury* in 1161. after the Death of *Theobald*, and was ordain'd on *Whit-sunday* in the same Year. This Prelate was no sooner advanc'd to that high Station, but he vigorously apply'd himself to the maintaining of the Ingreits and Liberties of the Church. In the beginning of his Government, he found means to wrest the Ecclesiastical Revenues out of the Hands of the Noble-men who had usurp'd them, and persuaded the King to fill up the Episcopal-Sees of *Hoveford* and *Worcester*, which had been vacant for a long time. But it was difficult for him who had undertaken this to maintain the Rights of the Church, to avoid falling out with his Prince about particular Interests; upon which account, he was oblig'd to resign the Office of Chancellor. After that step, he made a demand again, with much resolution, of the Revenues and Rights which pretended

pretended to belong to the Church of *Canterbury*, and which were in the possession of the King and of the Nobility: He vehemently oppos'd the Outrages and Exactions, with which the great Lords were wont to oppress the People and the Clergy: He endeavour'd to abolish the Custom that was introduc'd in *England*, of adjudging to Princes the Revenues of vacant Churches, and of deferring to supply those Churches with Ministers, in order to enjoy them longer; and he asserted, That Clergy-men, guilty of Misdemeanours, were not under the Jurisdiction of Civil Magistrates; but that they ought to be brought before the Bishop, to be degraded and condemn'd to Ecclesiastical Penalties, without delivering them up to the Secular Power; nevertheless, if in process of time they committed new Crimes, the Temporal Justice might then apprehend them, because they were no longer to be look'd upon as Clergy-men.

The obstinate defence of the last Article, chiefly caus'd *Thomas* to incur the King's displeasure, and gave occasion to the Quarrel: For a Canon of *Bedford* nam'd *Philip* Brock having nam'd one of the King's Officers, before whom he was summon'd, that Prince determin'd to bring him to condign Punishment. The Arch-bishop suspended the Canon from his Ecclesiastical Functions and Benefice for several Years, but the King not being satisfied with those proceedings, requir'd that he might be put into the Hands of the Secular Justice: Upon the Arch-bishop's refusal to do it, the King held an Assembly of the Bishops of his Kingdom, in the Abbey of *Weshminster*; where he made a Renouance, that it was expedient for the publick Benefit, that Clergy-men should be try'd by the Civil Magistrates and condemn'd to afflictive Punishments, by reason that the scandal of Degradation did not at all move those, whom the Sanctity of their Function could not restrain from the committing of Crimes. *Thomas*, who was at the Head of that Assembly, after having declared with the other Bishops, reply'd to the King, That the Bishops could not relinquish a Right, which was granted to them by *Henry* I. his Grand-Father, and confirm'd by the solemn promise of King *Stephen*; and that they entreated his Majesty to call to Mind the Oath that he took on the Day of his Coronation, to maintain the Church in its Liberty and Rights. Whereupon the King demanded whether they were dispos'd to observe the Customs and Constitutions of his Kingdom: *Thomas* reply'd, that they were ready to do it, provided their Rights were secur'd, *Salvo Ordine suo*, and all the Prelates made the same Answer, except the Bishop of *Chichester* nam'd *Henry*, who chang'd the last Words, and said, that he would punctually observe those Customs.

King *Henry*, was extremely incens'd at the restriction they put on their Promise, after he had so often press'd them to no purpose, to engage absolutely to observe the Customs of the Kingdom without any limitation, and left the Assembly, quite transported with Anger. The next Day, he sent to demand of the Arch-bishop of *Canterbury*, the Grants for all the Governments that were conferr'd on him, whilst he was Chancellor of *England*, and speedily departed from *London*, shewing evident marks of his high displeasure against the Bishops. Inasmuch that their dread of his Anger and of the ill effects that it might produce, and the solicitations which that Prince caus'd to be made, induc'd many of them to yield to give satisfaction to his Majesty, and these us'd their utmost endeavours to bring the others to the same Temper. *Thomas* stood to his Resolution for a long time, but being at last overcome by the frequent and pressing entreaties of the Prelates and of his best Friends, he suffer'd himself to be prevail'd upon; went to meet the King at *Oxford*, and promis'd to observe the Customs of the Kingdom for the future, without any manner of Restriction.

The King to render this Declaration more Authentick, call'd an Assembly of the Bishops and Noble-men of the Kingdom at *Clarendon*, A. D. 1164. in which he oblig'd the Arch-bishop at *Clarendon* to the other Prelates to take an Oath, that they would carefully observe the don. Customs of the Kingdom, and at the same time, caus'd a verbal Process to be drawn up containing the Articles of those Customs that were to be acknowledged by the Bishops, and which were sixteen in Number. The first imports, That when any Contests arise between the Laity and Clergy, about the presentation to Benefices, they ought to be regulated in the King's Court: The second, That the Revenues of Mannors depending on the King's Demains cannot be made over to Churches, without his Majesty's Concession: The third, That the Clergy-men acquiesced or impeached by the King's Officers, shall be oblig'd to repair to his Court, to the end that enquiry may be made, whether they ought to be tried there, or whether they ought to be sent back to the Ecclesiastical Courts of Judicature; and that being thus sent back, the King's Chief Justice, shall depure a Person to be Witness of the Proceedings of that Court: That if the Clergy-man be convicted, or confess his Crime, the Church cannot have a Right any longer to protect him. The fourth Article declares, That the Arch-bishops, Bishops, and the King's other Subjects cannot depart the Kingdom, without his Majesty's leave, and in case it be granted, they shall give him good assurance, that they will not act contrary to his Interest: The fifth, That excommunicated Persons shall not be oblig'd to give security for their continuing in the Country, but only to stand to the Judgment of the Church; when it shall be thought fit to grant them Absolution: The sixth, That no other Informers or Witnesses shall be admitted against Laicks, but such as are allow'd by the Laws: The seventh, That all those who hold any Lands of the King, or are of the number of his Officers, cannot be excommunicated, nor their Territories suspended from Divine Service, unless due notice be

Afterwards, the King of France interceded at the solicitation of the Pope to accommodate that Business with the King of England, and procur'd an Interview, during which the Archbishop of Canterbury threw himself at King Henry's Feet, and after having implor'd his Clemency, declar'd that he would resign to him, every thing that had occasion'd the differences between them, provided that the Glory of God might be indemnify'd. His Majesty receiv'd that Restriction, with a great deal of dissatisfaction, and propos'd to the King of France, that he would leave Thomas in the quiet possession of the See of Canterbury, saying, That he expected to enjoy'd the Rights that were enjoy'd by the Kings his Predecessors in the time of the Predecessors of the Arch-bishop; who should likewise enjoy the Immunities that his Predecessors had actually enjoy'd. This proposal seem'd reasonable to the Assistants, and even to the King of France; nevertheless Thomas Becket, would not accept of it, alledging, that his Predecessors had Tolerated some Abuses, which his Adversaries would fain compel him to approve against his Conscience. This refusal caus'd a murmuring among the Lords of both Nations, and gave no manner of satisfaction to the two Kings. The Enemies of the Arch-bishop accus'd him of Arrogancy, and even many of his Friends did not approve his Inflexibility. However the King of France soon alter'd his Mind, commended the constancy of that Prelate, and instead of Banishing him out of his Dominions, as it was expected, he admitted him into his Presence, suffer'd him to reside at Sens, and continu'd to assist him. King Henry sent Envoys to complain to that Prince, that he treated a Rebel so kindly, who had refus'd to accept of Peace upon reasonable Terms; but perceiving that the French King, was resolv'd not to abandon him, he solicited the Pope again by two Deputations, and prevail'd with the King of Sicily, and the Estates of Italy to join their entreaties to his, against the Arch-bishop of Canterbury.

However all that could be obtain'd of the Pope, was, that he would send two other Legates to endeavour again to procure a Reconciliation between them. Gratian the Nephew of Pope Eugenius III. and Vivian Advocate of the Church of Rome, were chosen for that purpose. The Pope deliver'd to them the Articles of the Agreement ready drawn up, and oblig'd them to take an Oath, not to go beyond the Orders he had given them. He prohibited them to receive any thing of the King of England, till the conclusion of the Treaty, and order'd them to declare to that Prince, that if he neglected to make Peace upon the Conditions prescribed by him, he would enjoyn the Arch-bishop of Canterbury, to make use of the Authority of the Church against him. These Legates manag'd divers Negotiations in the Year 1169, but none of them took Effect. King Henry offer'd to permit Thomas Becket to return to England, and to re-establish him in his Arch-bishoprick, and in the possession of his Estate, but would have this Condition annexed, *Provided always that the Rights of the Kingdom be maintain'd*; but the Legates refus'd to admit that Clause, unless this were also insert'd *Provided that the Liberties of the Church be not infringed*. There was also an Interview at St. Denis between the two Kings, the Legates and the Arch-bishop which prov'd ineffectual, So that the Legates return'd without coming to any manner of Agreement. The King of England who was not well satisfy'd with these Legates, demanded others of the Pope, with much importunity, and even with Menaces. His Holiness was not of Opinion that his request ought to be deny'd; and even Suspend'd the Arch-bishop's Authority till the Differences were finally determin'd. He nominated Simon Prior of Mont Dieu and Bernard de Corilla, to be his Legates, on that occasion, and gave them two Letters for King Henry, viz. one full of Exhortations and gentle Admonitions, and the other of severe Reprimands and Threats, with Orders to deliver the former at first; and in case he obstinately persisted in his Resolution, to add the second. These two Legates conducted the Arch-bishop to the Place appointed for the Interview, where the two Kings were Present, and admonish'd him to humble himself before his Sovereign: He follow'd their Advice, and only insist'd that the Glory of God might be secur'd in these Terms, *Ad bonorem Dei*. King Henry was offend'd at that Expression, and requir'd, That the Arch-bishop should promise and bind himself by Oath, as a Priest, and a Bishop in the presence of the whole Assembly, sincerely to observe the Customs, that were follow'd by the Reverend Arch-bishops, under the Kings his Predecessors, which he had also engag'd to do upon another occasion. The Arch-bishop promis'd to be faithful to him in every particular, as far as it was possible, *Salvo ordine suo*, and added, That for Peace sake, he would engage to observe, as far as his Dignity would allow, such Customs as were in use amongst his Reverend Predecessors. The King peremptorily insist'd, That he should promise to observe the Customs of his Kingdom, without any manner of Restriction; but the Arch-bishop would by no means consent to it, and upon that refusal his Majesty departed out of the Assembly. The Legates having exhorted him to re-admit the Arch-bishop to his Favour, and to Restore him to his Church, he reply'd, That perhaps he might one day be prevail'd upon to do the latter, but that he would take care never to make him his Confident. During a second interview between the two Princes, they presented to King Henry, the Pope's menacing Letter, but he was not at all concern'd at it, and always insist'd upon the Promise that the Arch-bishop of Canterbury had made to act conformably to the Customs of the Kingdom, which the Arch-bishops his Predecessors had observ'd before him: Thomas Becket made Answer, That he was ready to obey his Majesty, as far as it could be done, without infringing the Privileges

leges of his Dignity, and thus this Negotiation took no more effect than the others; infomuch, that the Pope being wearied with the delays of the King of England, revok'd the Suspension of the Arch-bishop's Authority, and left him at liberty to act as he should think fit.

Some time after, King Henry designing to Crown his eldest Son, appointed the Arch-bishop of York to perform that Ceremony; but the Pope being inform'd of his Intention, prohibited that Arch-bishop and all others, under pain of Suspension, to make any attempt upon a Right that apparently belong'd to the Arch-bishop of Canterbury. Thomas Becket likewise writ to the Arch-bishop of York and to his Colleagues to notify to them the same Prohibition; whereupon the King was so extremely incens'd, that he took a resolution to oblige his Subjects to take an Oath, That they would not obey the Pope, nor the Arch-bishop of Canterbury, and caus'd his Son to be actually Crown'd by the Arch-bishop of York at Westminster, in a Church belonging to the Jurisdiction of Canterbury. The young King in like manner took an Oath, to observe the Customs of the Kingdom, that were publish'd at Clarendon: In the mean while the Pope being press'd by the Remonstrances of the King of France, of the Arch-bishop of Canterbury, and of William Arch-bishop of Sens, declar'd the Arch-bishop of York suspended from all manner of Ecclesiastical Functions, and pronounc'd the same Sentence against all the Bishops who assist'd at that Ceremony. He sent word at the same time to Rotrou Arch-bishop of Reuen, and to Berard Bishop of Nevers to meet the King of England, in order to admonish him the last time in his Name to make Peace; and in case he refus'd to do it, to suspend all his Dominions from Divine Service, that were situated on the hither side, or beyond the Sea. At the same time, he dispatch'd a smart Reprimand to the King of England, requiring him in the Name of God, and by Virtue of the Apostolick Authority, to be reconciled with the Arch-bishop of Canterbury, and to give Peace to the Church, if he design'd to avoid an *Anathema*, like to that which was pronounc'd against the Emperor Frederick; infomuch, that those urgent Threats oblig'd King Henry to bethink himself seriously of an Accommodation, and personally to entreat the Legates to use their utmost endeavours to procure it.

Whereupon Thomas Becket went to meet the King, accompanied with the Arch-bishop of Sens; and his Majesty receiv'd him with such particular Marks of Kindness, as he never shew'd him since their falling out. The Arch-bishop demanded Justice for the Indignities put upon the Church of Canterbury, and more especially for the injury he had lately done him, by the Coronation of his Son: The King promis'd to give Orders that that Prince should be Crown'd again, and then Thomas Becket caus'd Intercession to be made by the Arch-bishop of Sens (who began to speak) that his Majesty would vouchsafe, to restore to him the Church of Canterbury, with all the Revenues belonging to it, and to do him Justice, as to what relates to the Coronation of the Prince his Son; he for his part, engaging at the same time, to yield to his Majesty, all the Respect, Obedience and Submission, that is due from an Arch-bishop to his Sovereign Prince, according to the Ordinance of God. The King accepted of those Terms, and thus the Peace was at last effectually concluded. Afterwards the Arch-bishop of Canterbury humbly entreated the King his Master, that he might have liberty to take leave of the King of France, to return Thanks for the many signal Favours he had receiv'd from him. He also continu'd some time longer in France, with a design not to pass over into England, till he had receiv'd Information, that those Persons were actually put in Possession of the Revenues of the Church of Canterbury, whom he sent thither for that purpose. In the mean while, the Arch-bishop of York and the Bishops of London and Salisbury, us'd all possible means to break off the Agreement, and further, to incense King Henry against the Arch-bishop. At that time, one Renulphus, who was the Minister of the Arch-bishop of York's Fury, made no difficulty to pillage the Revenues of the Church of Canterbury; but neither that Injury nor the Coldness with which the King then treated Thomas Becket, were sufficient to divert him from the resolution he had taken to return to England, notwithstanding the Advice of his Friends to the contrary, and the Threats of his Enemies.

Therefore he embark'd at Calice in the end of the Year 1170. and arriv'd at Sandwich; but Thomas before his departure, he sent into England, the Letter that the Pope had directed to him Becket's and which he kept till that time. By virtue of that Letter, his Holiness suspended the Arch-bishop of York with the Bishops, who assist'd at the Coronation of the young King, and excommunicated or suspended for divers Causes, a great part of the Prelates and English Nobility. The Arch-bishop upon his arrival, met with divers Persons who attempted to take away his Life; and he was no sooner at Canterbury, but some of the King's Officers accompanied with Renulphus and three Clergy-men, came (according to the Order they had receiv'd from the Arch-bishop of York and two other Prelates) to require him in his Majesty's Name to absolve all the Bishops who were suspended or excommunicated; alledging, That what he had done against them, was prejudicial to the King himself, ruin'd the Customs of the Kingdom, and was contrary to the Tranquillity of the State. They promis'd at the same time, That when the Suffragan Bishops of the Metropolitan See of Canterbury were absolved, they would readily submit to his Injunctions, as far as they could do it, without impairing

Other Legates sent into England and their Negotiation.

The King of England reconciled to Thomas Becket.

New Brails

the Dignity of the Crown. The Arch-bishop reply'd, That it did not lie in his power to repeal a Sentence pass'd by the Holy Apostolick See; but they persister in pressing him more earnestly, and threaten'd that if he refus'd to do it, the King would revenge the Indignity on the whole Church. *Thomas Becket* proffer'd, That if the excommunicated or suspended Bishops would take an Oath in his presence, in due Form, to submit to what he should think fit to ordain, for the sake of Peace and upon account of the Respect that he bore to his Majesty, he would do all that he could in their favour. But they could by no means be persuaded to take such an Oath, without informing the King of its purport, nor to submit in such a manner to the Will and Pleasure of the Arch-bishop of *Canterbury*.

A Conspira-
cy against
Thomas
Becket, and
his Death.

Then the three Prelates above-mention'd, went to meet the King, implor'd his Assistance, and represented to him, that the Arch-bishop of *Canterbury* had disturb'd the Peace of the Kingdom by his Arrival, openly accusing him of Arrogancy and Tyranny. The King being highly provoked by that Discourse, said in a Passion, *That he was unfortunate in meeting with none that could take Vengeance of one single Prelate, who created him more Trouble, than all his other Subjects, and endeavour'd by all manner of Means to shake void his Royal Authority.* The letting fall of these Words, gave occasion to four of his Courtiers to form a Conspiracy against the Arch-bishop's Life: For they immediately set out, and being arriv'd in *England*, shew'd him an Order from the King, to absolve the excommunicated or suspended Bishops, and to take an Oath of Allegiance. But the Arch-bishop having refus'd it, they took up Arms, enter'd the Cathedral Church of *Canterbury*, where he was officiating, and Assassinated him at the Altar, one of the last days of the Year, 1170, which was the 52 of his Age, and the 9th since his promotion to the Metropolitan Dignity. As soon as the News of that base Act was brought to King *Henry*, he express'd a great deal of Trouble for his Death, and sent Deputies to *Rome* to assure the Pope, That he was by no means consenting to the Fact. The Pope was transported with Grief and Indignation; but the King's Deputies having depos'd upon Oath, that their Master was not at all accessory to that Murder, and that he was ready to clear himself by Oath; his Holiness contented himself only to excommunicate the Assassins and their Accomplices, and sent the Cardinals *Theodin* of *St. Vitalis*, and *Albert* of *St. Lawrence*, to receive the King's Oath, and to oblige him to give Satisfaction to the Church.

These two Legates being arriv'd in *Normandy*, found the King altogether dispos'd to submit to every thing that the Church should enjoin him. He took an Oath upon the Holy Gospels, That he neither commanded nor was desirous, that the Arch-bishop of *Canterbury* should be kill'd, and that he was more sensible of Grief at his Death, than at that of the King his Father; but he confess'd, that he had been in some Measure the cause of it, by reason of the Animosity which he so often express'd against his Person, and that therefore he was ready to undergo such Penance, as the Legates should think fit to impose on him. The two Cardinals order'd him, 1. To maintain 200 Soldiers during a whole Year, for the defence of the Holy Land. 2. To revoke all Customs and Ordinances introduc'd under his Reign to the prejudice of the Church, and to reform by the Pope's advice, such as were establish'd. 3. To restore to the Church of *Canterbury* all its Revenues and Territories, and to make the same restitution to all others that were pillaged. 4. and lastly, To deliver *Spain* from the Oppression of the Infidels, in case it were requir'd by his Holiness. They likewise privately enjoin'd him, Fasting, Alms-giving and some other particular Penances. The King accepted of all those Conditions, with the Marks of an extraordinary Humility, and the Legates gave him Absolution at the Church-door. The young King took an Oath to observe the same things, obliging himself, that if his Father died without fulfilling his Penance, to perform what was ordain'd, in his stead.

Afterwards *Thomas Becket* was canoniz'd for a Saint, A. D. 1173, and King *Henry* being attack'd by his unnatural Son, who rebell'd against him, implor'd his Assistance, going bare-footed to his Tomb, as it were an humble Suppliant.

There are still extant Six Books of the Letters of this Prelate, and of those that were written to him during his Troubles, which were collected by *John of Salisbury*, published by *Christianus Lupus*, and printed at *Brussels* in *Quarto*, A. D. 1682. with a Relation of his Life, taken out of four contemporary Authors, viz. *Herbert* his Clerk, *William of Canterbury*, the Abbot *Alanus* and *John of Salisbury*. The Life and Actions of that famous Man, sufficiently shew his Character, viz. That he was resolute, of an undaunted Courage, and inflexible to the highest degree; and his Letters, that he was eloquent, had the Art of stirring up the Affections, and was endu'd with pious and generous Principles.

C H A P.

C H A P. XI.

An Account of the Lives and Writings of the principal Authors who flourish'd in the Twelfth Century.

G E F F R E Y Abbot of V E N D O M E.

G E F F R E Y was a Native of *Angers* descended of a noble Family, was educated by *Garnier* Arch-deacon of that City, and enter'd very Young, into the Monastery of *Vendome*, which was founded A. D. 1050. by *Gedfrey Martel* Count of *Angers*. A little while after, he was made Abbot in 1093. being as yet only a Deacon. *Ives* of *Chartres* gave him the *Benediction*, and exacted of him an acknowledgement, that he should be subject to the Jurisdiction of the Bishop of *Chartres*. However, that Abbot soon repented of what he had done, and caus'd himself to be freed from that engagement by the Pope; neither could his Successors be induc'd to renew it, because the Monastery of *Vendome* depended immediately on the Holy See. To discharge that Obligation to his Holiness, *Gedfrey* took a Journey to *Rome*, the same Year that he was constituted Abbot, where he did Pope *Urban II.* a very notable piece of Service, in supplying him with means for the recovery of the Palace of *Lateran*, out of the Possession of *Ferruchius*, who kept it for *Guibert* the Antipope: He receiv'd the Order of Priesthood from the Hands of that Pope, who made him Cardinal of *St. Prisca*. Afterwards returning to *France*, in 1094. laden with Honour, he took upon him the Government of his Monastery of *Vendome*, and was employ'd in the Administration of the most important Affairs of the Church and State. He was invited by the Popes to divers Councils, and was chosen by *Lewis* the Gros King of *France*, to be Arbitrator of a Difference that arose between that Prince and the Count of *Angers*. He vigorously maintain'd the Interests of the See of *Rome*; pass'd over the *Alps* Twelve times for the Service of the Popes; was taken Thrice by his Enemies, and at last for his own part, was involv'd in many Law-suits, with Bishops, Abbots and secular Lords, about the Rights and Possessions of his Monastery, which he preserv'd entire, and even augmented considerably. 'Tis not precisely known in what Year he died, but he was still living in the time of Pope *Honorius II.* A. D. 1129.

The first Book of the Letters of this Abbot contain 31 directed to the Popes *Urban II.* *Paschal II.* *Calixtus II.* and *Honorius II.* and to the Legates of the See of *Rome*. They are almost all written for the preservation of the Immunities and Possessions of his Abbey, demanding the Protection of it of the Popes, as a Right unquestionably belonging to him; in regard that all the Revenues of his Monastery by its Foundation, were an allodial Tenure of the Holy See, for which he paid a certain Duty.

In the second Book are compris'd 32 Letters directed to *Ives* Bishop of *Chartres*, and to *Gedfrey* his Successor, in the greater part of which he vindicates the exemption of his Monastery, avouching that it depends solely on the Holy See; that the Bishop of *Chartres* has no right either over their Persons or Possessions; that they are not to be look'd upon as † *Accephala*, † *Destitute of a Head*, because they have *Jesus Christ* for their Head, and after him the Pope; that the Promise he made to *Ives* Bishop of *Chartres*, was extorted by surprise, and afterwards declar'd null by Pope *Urban*. Some of those Letters relate to the Contests that he had with the Monks of *Marmoutier*, and the Countess of *Vendome*. In the Nineteenth, he discusses the Question concerning the Reiteration of Extreme Unction, and concludes with *Ives* of *Chartres*, that it ought not to be re-iterated, by reason that it is a Sacrament.

The Third Book comprehends 43 Letters written to several Bishops, more especially to those of *Angers* and *Mans*: Some of them purely relate to Morality, others to the Monastical Discipline, and many others to particular Affairs. 'Tis asserted therein that a Monk accus'd by his Abbot, ought not to be left to his arbitrary Proceedings. This Author likewise vigorously opposes the Investitures; shews that Bishops are forbidden to exact a yearly Salary, for the use of the Altars, which they grant to Monks; and lastly observes, that 'tis reasonable, that those Churches which have Possessions in the Territories of other Churches, should pay the Tithes of them to the latter.

The Fourth Book contains fifty Letters directed to Abbots or Monks, which for the most part relate either to Morality, or to particular Affairs; among which the 47th directed to *Robert d'Avrille* has been much talk'd of. It is written to advertise that Abbot Founder of the Order of *Fontevault*, that there was a report concerning him, about a Business, which did not tend to his Credit, and which he ought speedily to reform, if that report were really true, viz. That he convers'd so familiarly with Women, that he permitted them to co-habit with him; that he kept private Correspondence with them; and that he was not ashamed even to ly with them, under pretence of mortifying himself by enduring the Stings of the Flea, which is a new kind of unheard of Martyrdom, but very dangerous, and of a very bad

bad Example. We have also in our possession another Letter written by *Marbodius* Bishop of *Rennes*, which passes the same Censure on *Robert d'Arrisfelles*. Indeed these two Letters plainly prove, that the Enemies of *Robert* had caus'd these false Reports to be spread abroad against him; but they are no proof that he was guilty of such enormities as were laid to his charge, and his Conduct is sufficiently justify'd, by the advantageous testimonies that are given of him by the Writers of that time, who look'd upon him as a Man of great Sanctity.

However, the Monks of *Pontevraute* imagin'd, that the better to vindicate the Memory of their Founder, it was requisite to call in question the truth of those two Monuments, and to make them pass for spurious Pieces. Father *Mainfre* has exhibited this Charge against them in the Name of his Colleagues, and has made it a part of the Subject of his Book call'd *The Buckler of the Order of Pontevraute*. Amongst all the Conjectures alledged by him against *Geffrey's* Letter, there is only one direct, that deserves any consideration, viz. that *Abelard* in one of his Letters, says that *Regelin*, of whom we have made mention in the preceding Century, wrote an invective Epistle against that excellent Preacher of Jesus Christ *Reverend* *Abbrifelles*, whence Father *Mainfre* concludes it to be that of *Geffrey*, or that of *Marbodius*, or perhaps both; but he has mistakn *Abelard's* meaning: For that Author does not declare, that *Regelin* compos'd one or two Letters under the Name of another Person, so that this against *Robert d'Abbrifelles*, but that he wrote a Letter against him and *St. Aufem*, so that this has no relation to those of *Geffrey* and *Marbodius*. As for that of *Geffrey* now in Question, it cannot be denied but it belongs to him; for, 1. *It* is apparently his Style, and it is written by the little compar'd with the others, we shall find be periwaded, that it was written by the same Author. 2. It is not only extant in the Manuscript of *Mans*, which Father *Sirmond* made from *Antiquities*; but also in Two other Manuscripts, viz. one in the Library of *Christina* Queen of *Sweden*, and the other in that of *Santa Crece* at *Florence*, which are refer'd to the Relation of *Robert d'Abbrifelles*; Father *Maillien* having also seen and cited the latter in the Title of his Voyage to *Italy*.

In the fifth Book are contain'd 28 Letters directed to divers particular Persons, which are full of moral Discourses and Compliments. In the Sixteenth, he asserts the necessity of making Confession of all sorts of Sins; and in the last, he maintains, that a Man, who has once assum'd the Monastic Habit, and liv'd for some time in a Monastery, cannot return to a secular course of Life, altho' he made no express Profession nor receiv'd the Benediction.

These Letters are followed by several Tracts about divers Ecclesiastical Affairs; as the First of which is a Treatise of the Body and Blood of *Jesus Christ*, in which he endeavours to prove that the mingling of the Bread and Wine into our Saviour's Body and Blood in the Eucharist, is that after the Consecration, nothing remains of the matter or substance of the Bread and Wine, but only the outward appearance, and that 'tis really the very same Body of *Jesus Christ*, that was born of the Virgin *Mary*, and which suffered on the Cross. He adds, That the Wicked receive it in the Sacrament, but do not receive the Effects nor Graces of it, which are only bestowed on those, who are in a state of Rightcounesse.

The Second is made about the Election of Bishops and against the Invelitutes: He maintains in the former, that as Baptism makes a Christian, so Election and Consecration constitute a Bishop; and as it is impossible to be a Christian without receiving Baptism, so it is likewise impossible to be a Bishop without Election and Consecration. That those two Qualifications are to be absolutely necessary, that Consecration without Election, and Election without Consecration, are not sufficient to make a Bishop: That Consecration supposes a Canonical Election, and that whosoever receives it without being Canonically Chosen, is rather Cursed than Consecrated; by reason that nothing can disannul the Order of Election and Consecration established by *Jesus Christ*, who himself chose and consecrated his Apostles: That the Clergy supply our Saviour's Place in the Election and the Bishops in the Consecration: That all the other Christians have a right to demand a Bishop, but they cannot Elect nor Consecrate him: That upon that account, all those who aspire to Ecclesiastical Preferences, by any other means, than Canonical Election, subvert the Order of the Church: That the Church of Rome cannot dispense with that Institution, or permit it to be done otherwise; because the Pope cannot do that, which *St. Peter* himself had no power to do. Now *Jesus Christ* only empower'd *St. Peter* to bind that which ought to be bound, and to loose that which was of necessity to be loosed, and not to loose that which ought to be bound, or to bind that which ought to be loosed; and when *St. Peter* was about to act otherwise, *St. Paul* tho' a Novice in the Faith, withstood him to the Face: Lastly, that the Church of Rome ought to repeal the Laws established in the Holy Scripture, but to maintain them, nor to make use of the Power given by *Jesus Christ*, according to a capricious Humour, but according to our Saviour's Tradition.

Saviour's Tradition.

Afterwards he pases to the Investitures, and says, That to know the Doctrine of the Catholick and Apostolick Church, as to that Point, 'tis requisite only to peruse the first Article of the Council, held under Gregory VII. in which that Pope excommunicates and treats as Hereticks all those Clergy-men, who shall presume to receive the Investiture from the Hands of Laicks: That that sort of Heresy is a more heinous Crime than Simony, in regard that Simony is only practis'd in secret, but the Investitures are always made publicly: That the

Apofles forth Laicks to affume the Power of conferring Ecclefiaftical Orders, and that therefore the Inveftiture, which is a Sacrament or f acred Sign, by which the Bifhop is diftinguifh'd from other Men, and put in poffeffion of the Government of the Church, ought not to be receiv'd from the Hands of Laicks, but from that of the Clerk, who perform'd the Consecration: And in fine, that Lay-men, who cannot adminifter the Sacraments of the Church, ought not to deliver the Ring and the Paftoral Staff, which are Sacraments, fuch as the Salt and Water, the Chrifm and the Consecrated Oils, when they are Adminifter'd by thofe who have a rightful Power, and with the requifite Ceremonies.

The Third Tract is written in like manner against the Investitures, in which he repeats the same Arguments, and concludes that they are to be reputed no less Hereſie, than Simony.

He continues to handle the same Matter in the Fourth Tract, and proves that Kings cannot confer the Investiture even of spiritual Benefices, with the Ring and Staff; because it is an Ecclesiastical Ceremony, and that to speak properly they cannot bestow the Investiture of Ecclesiastical Possessions, by reason that they already belong to the Church. But he acknowledges that after a Canonical Election and Consecration, they may grant the Royal Investiture of Church Revenues, and put him that has the Title, in possession of them, affording him their Assistance and Protection, which may be done by certain outward Signs, that are not at all prejudicial to the Rights of the Church: And lastly that it is not expedient to Excommunicate Princes upon that account, in regard that such proceedings, would occasion a greater Mischief.

In the following Tract, he lays down a Principle, which also has relation to the business of Investments, viz. That Condescension may be sometimes allow'd, and the granting of Dispensations; but 'tis requisite that it be done with a good intention for the Benefit of the Church, or in case of necessity, and not for Money or Favour; and that that which is absolutely evil, ought never to be tolerated or permitted.

In the Sixth, he maintains three Principles, viz. That the Church ought to be Catholick, Free and Chaste: That *Quatenus* Catholick, it can neither be Bought nor Sold; that as it's Free it ought not to be brought into Subjection to any Secular Power; and that as 'tis Chaste, it ought not to be corrupted with Preferts.

The Seventh Tract contains certain Allegorical Explications of the Ark of the Covenant, and of the Tabernacle with reference to the Church.

In the Eighth, he explains, what are the effects of Baptism, Confirmation, Extreme Unction, and the Eucharist. He says, That Baptism remits Sins by the Vertue of the Holy Ghost, and that Confirmation the Holy Ghost is invoked that he would vouchsafe to take up his abode in the Habitation which he has Sanctified; that he would also Defend and Protect it: That that Sacrament is Administred by the Bishops to shew, that it gives the highest Perfection: That the Extreme Unction of Sick Persons confers on them Remission of Sins; to the end that Christians may obtain Mercy both in their Life time, and at the hour of Death: And lastly, That in the Communion of the Body and Blood of *Jesus Christ* the Christian Soul is Healed of all the Dileafes of its Vices, re-establiſh'd in a State of Everlaſting Salvation, and made one Body with *Jesus Christ*.

In the Ninth, he Treats of the re-iteration of the Sacraments, and says, That those are not re-iterated; in which it seems, as if there were an intention to begin again that which was already done; but the same Ceremony may be re-iterated when tis perform'd for a different end, and has another effect: That therefore the Holy Chrism is put on the Fore-head, after having anointed the top of the Head with it; because those several Unctions produce different Effects: But that Extreme Unction cannot be re-iterated by reason that it is a Sacrament.

In the Tenth, he proves, That the Bishops ought not to exact any thing for Benedictions and Ordinations, and asserts it to be a kind of Simony in a Bishop, not only to receive Money for the Benediction of an Abbot, but also to exact of him an acknowledgment, by which he binds himself by promise to his Diocesan.

The Eleventh is a Constitution about the manner how Monks ought to proceed in accusing others, and in defending themselves in their Chapter.

In the Twelfth, he explains in a few words, three Vertues necessary for Pastors of the Church, *viz.* Justice, Discretion and Fore-sight.

The Thirteenth and Fourteenth, are certain Dialogues between God, who upbraids the Sinner with his Ingratitude, and the Sinner, who acknowledges his Offences, and implores the Mercy of God.

The Fifteenth and Sixteenth, are Prayers made by a Sinner to God, in which he humbly sues for his Mercy, and begs pardon for his Transgressions.

These Tracts are concluded with four Hymns or Proses, viz. one directed to the Virgin Mary, and the three others on the Repentance of Mary Magdalen.

All these Works are follow'd by eleven Sermons on the Nativity, Resurrection and Ascension of *Jesus Christ*; On the Purification and Festivals of the Virgin *Mary*; On *Mary Magdalen*, whom he confounds with the Sinner; On the penitent Thief; and on *St. Benedict*. These

Sermons are dry and barren, containing nothing that is Eloquent; and indeed, generally speaking, all the Pieces of this Author are not written with much Elegancy or Politeness. However his Compositions are very natural, and his Explanations easy and familiar. Father Simon caus'd them to be printed at Paris A. D. 1610. from two Manuscript Copies, and annex'd Annotations on the Letters, which are very serviceable to make known the Persons, and to illustrate many Historical Matters of Fact that are mentioned therein.

HILDEBERT

Bishop of Mans, and afterwards Arch bishop of Tours.

HILDEBERT Born at *Lavardin* in the Diocese of *Mans*, of Parents of mean Condition, joy'd the Study of the Liberal Sciences to that of Divinity, and was chosen Bishop of *Mans*, A. D. 1098. His first Exercises of the Episcopal Functions were disturbed by the War that broke forth between *William II.* Sirnamed *Rufus* King of *England*, and *Helie* Count of *Mans*, who being taken Prisoner by that Prince, the City of *Mans* fell into the Hands of *Foulques* Count of *Angers*. The King of *England* was Marching at the Head of an Army to *Foulques* Count of *Angers*. The King of *England* was Marching at the Head of an Army to take it, when the Bishop and Inhabitants, fearing lest the Count of *Angers* should make an Agreement at their Cost, Surrendered it to him, on Condition that their Troops, re-enter'd the City at Liberty. Afterwards the Count having got together some fresh Troops, re-enter'd the City of *Mans*, and Besieg'd the Forts that were possess'd by King *William's* Forces; but he was repuls'd, and the King remain'd Master of the City. *Hildebert* was accus'd of having been concern'd in that enterprise, and oblig'd to pass over into *England* to clear himself. The King enjoy'd him to cause the Towers of his Church to be pull'd down, and *Hildebert* returning with that Order, found his Church laid waste by the outrages that were committed against the Clergy, by the pillaging of its Revenues and the burning of the City, grant-King of *England* dying a little while after, A. D. 1100. Count *Helie* re-took the City, granting a Composition to the King's Soldiers, who were in the Forts, and re-establish'd Order and Peace in those Parts. When *Hildebert* saw his Native Country restor'd to its former Tranquillity, he undertook a Journey to *Rome*, and went to visit Pope *Paschal II.* by whom he was very kindly entertain'd and returned from *Rome* laden with Honours and Preferments. Some time after, he was apprehended at *Nogent le Rotrou*, where he went to bear the last Will and Testament of the Count of *Rotrou*, who was detain'd Prisoner at *Mans*. At last having procur'd his Liberty, he solemniz'd the Consecration of the Cathedral Church of *Mans* newly re-build, and continu'd to Govern his Diocese in Peace, till the Year 1125, when he was transferr'd to the Arch-bishoprick of *Tours* after the Death of *Guillebert*.

Hildebert, not long after his Promotion to that Dignity, fell out with *Lewis* the Great, King of *France*, having refus'd to dispose of the Benefices belonging to that Church, more especially of the Deanry and Arch-Deaconry at the pleasure of his Prince, who caus'd the Revenues to be seiz'd on, and prohibited him to enter his Dominions. The Person who was nominated Dean, was at variance with the Canons, who were maintain'd by the Court, which gave occasion to disturbances in the Church of *Tours*. At last these dissensions being appeas'd, he was restor'd to the King's Favour, and died, A. D. 1132, after having possess'd the Episcopal See of *Mans* 27 Years, and the Metropolitan of *Tours*, six Years and as many Months.

The Letters of this Author are the most valuable Pieces amongst his Works. They are written in a fine Epistolary Style, after a very Natural manner, and contain divers Important Points of Morality, Church-Discipline and History. We shall here produce the Extracts of those that Treat of these Matters, omitting the others which relate to meer Compliments, or to particular Affairs, such as the six first.

Therefore we shall begin with the seventh, in which the Author determines, That a Virgin Betroath'd before she was Marriageable, whose Husband died without knowing her Carnally, cannot Marry the Brother of her former Husband; because Marriage does not consist in Carnal Copulation, but in the consent of the Parties. The seventeenth is likewise written on the same Subject.

In the Ninth, he declares, That he refus'd to assist at the Consecration of one who was chosen Bishop of *Angers*; because he was a Young Man, and not as yet in Orders, and was not Canonically Elect'd by the Clergy, but proclaim'd in a Popular Tumult, against whose Election, the Dean, the Chanter, the Arch-Deacons, and the greatest part of the Chapter had protest'd. He declares the same thing to that Elect'd Person in the Twelfth and Thirteenth Letter, and exhorts him not to suffer himself to be Consecrated.

By the Fourteenth, he deposes a certain Person, who had given Money, to be Ordain'd a Deacon.

The Eighteenth, is a Letter directed to *Paschal II.* and Compos'd with a great deal of Art, to excuse the Canons of *St. Martin* at *Tours*, who had given offence to the Pope, by insisting too much on their Privileges.

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In the Nineteenth, he excuses himself for not being able to be present in a certain Council, by reason that his Church and City were pillag'd and oppress'd by the Tyranny of the Councils; alledging also, that he was oblig'd to pass over into *England*, to give an Account why he refus'd to demolish the Towers of his Church; and that he was ready to undertake another Voyage to *Rome*, which would put him out of a Capacity of defraying the Charges, that were requisite for a Journey to the Council.

In the Twenty first, he entreats a certain Bishop of *England* to furnish him with *St. Anselm's* Disputation against the *Greeks* in the Council of *Bari* concerning the Procession of the Holy Ghost, and returns thanks to that Prelate, in the following Letter, for sending it to him.

In the Twenty third, he intercedes with an Abbot, in behalf of a Monk who return'd to his Monastery, after he had left it, to treat him favourably.

In the Thirtieth, he sharply reproves a Priest, who caus'd a Person to be put to the Rack, whom he suspected to have committed a Robbery.

In the Thirty first, he gives excellent Instructions to a Lady who had forsaken the Vanities of the World, and in the Thirty Third, he reprehends a certain Rich Lord for his Pride and Covetousness.

In the Thirty fourth, he declares that he refus'd to approve the intended Marriage of a Count with one of his Kind-women; altho' it might put an end to a War that was carry'd on between him and his future Father-in-Law.

In the Thirty sixth, he represents to a Christian Virgin the advantages of a single Life, and gives her wholesome Advice, more especially relating to the Vertue of Humility.

In the Thirty seventh, he comforts a certain Person, who was much troubled, in regard that he was diverted from the Contemplative Life, to take upon him the Pastoral Charge, and shews, by Examples taken out of Holy Scriptures, that it is profitable to joyn the Active to the Contemplative Life.

In the Thirty eighth, he acquaints the Bishop of *Angouleme* the Pope's Legate, with the Irregularities of the Monks of *St. Evran*, to the end that he might lend him Word, after what manner he ought to proceed against them.

The Thirty ninth, is a Circular Letter written to the Bishops and Priests, and in general to all Christians concerning his Imprisonment. He was sent for by the Count of *Retrou*, who was then a Prisoner; and having receiv'd his Confession, with his last Will and Testament by that Noble-man bequeath'd his Estate to the Church, carry'd that Will to his Mother, who gave him good Entertainment. But the next day, *Hildebert* himself was taken Prisoner by Count *Hubert* Chancellor of *Retrou*, who detain'd him, notwithstanding the entreaties of the Inhabitants of the Country and the Sentence of Excommunication publish'd by the Bishop of *Chartres*, and would not release him till he paid his Ransom. He declares that such an Act is unworthy of a Bishop, and that he chose rather to lose his Life, than to redeem it with Money.

In the Fortieth, he exhorts *Serlo* Bishop of *Sex* to Excommunicate *Hubert*, who kept him in Prison.

The Forty first contains wholesome Instructions to a Young Widow, who after having lead a disorderly Life for some time, devoted her self to God. He furnishes her with proper Remedies against Temptations.

In the Forty second, he admonishes a Bishop, that *Lisard* ought not to be Excommunicated for committing Sacrilege and a Rape; since the Virgin whom he took to Wife, was only put into a Monastery, to be Instructed, and in regard that she left it to Marry him, by the Order of her Mother and Aunt.

In the Forty fourth, he determines, that a Priest, who offer'd the Sacrifice of the Mass, with ordinary Bread, having no other at Hand, ought to be punish'd, rather upon the scandal he had given, than for the Fault, which was not great.

In the Forty fifth, he commends the Action of a Bishop, who had hinder'd the removing of certain Persons out of the Church, who had taken Sanctuary therein.

The Fifty first, is a large Confutation of a certain Person, who reviv'd the Error of *Vigilantia*, and maintain'd, that the Invocation of Saints was unprofitable, because they do not hear our Prayers, and have no knowledge of Transactions on Earth. This Man gave it out, that *Hildebert* was of his mind; which oblig'd him not only to disown that Opinion, but also to shew, by the Testimony of the Fathers, that the Saints hear our Prayers, and that they make Intercession for us with God.

In the Fifty third, he excuses himself to *Clavembaldus* Canon of *Oxford*, for not having sent to him sooner, the History of the Miracles which happen'd in that City, because they had slip out of his Mind: He gives him to understand, That the second Memorandum, which he directed to him, contain'd some of the same Miracles, with different Circumstances; but nevertheless, he did not judge it expedient to alter his first Relation, yet he left him at liberty, either to correct or to suppress it according to his Discretion.

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In the Fifty fifth, he congratulates the Bishop of *Clement*, for bestowing an Arch-deaconry, on one of the Sub-deacons of the Church of *Mans*, a Person very worthy to be promoted to that Dignity, upon account of his Learning and Virtue; and declaims against the Custom that was introduced to retain Spiritual Livings in a Family, as it were by right of Succession; citing divers Passages against that Abuse.

The Fifty sixth, is a consolatory Letter to a King, upon occasion of the Death of his Son. It contains divers excellent Moral and Christian Maxims, touching the Constancy, with which Wife and Christian People ought to bear Afflictions.

In the Fifty ninth, he dissuades a Count, from undertaking a Voyage to *St. James* of *Compostella*, because his Duty oblig'd him to continue in the Country, where his Presence was necessary.

In the Sixtieth, he writes to the Bishop of *Chartres*, with reference to a Priest, who having been attack'd by a Robber, knock'd him on the Head with a Stone, so that he died of the Wound. His Bishop after having suspended him for seven Years from the Celebration of Divine Service; at last consulted *Hildebert*, to know whether he ought to restore him to his Functions. The latter declares, That it seem'd to him, that a Priest who has committed Man-slaughter, ought no longer to offer the Holy Sacrifice, although he did it in his own defence. He maintains with *St. Ambrose*, That it is not lawful for one Man to kill another, even in defending his own Life; and although it were permitted, yet it ought not to be done. He concludes, That if the like case had happen'd to one of his Diocessans, he would have reffer'd the Matter to the Holy See.

In the Sixty first, he reproves certain Monks, who refus'd to entertain the Bishop of *Chartres* at their Table: He shews, that the perfection of the Monastick Life does not consist in performing the outward Duties, but in the Practice of Humility and Charity: As for what those Monks alleg'd as an Excuse for their neglect, viz. That they were not able to give Entertainment to the Bishop, by reason of their Poverty; he asserts, That they ought to sell or pawn the Ornaments of their Church, to exercise Hospitality towards their Diocessan.

In the Sixty second, he recommends to a Widow, who had devoted her self to God, the giving of Alms to the Poor.

In the Sixty third, he commends the Countess *Adela*, in regard that after her Conversion, instead of undertaking a Pilgrimage to the Holy Land, she had embrac'd the Monastick Life.

In the Sixty fourth, he censures the Custom of a Monastery, where both the Species of the Eucharist were not administer'd separately; but that of the Bread steep'd in the other of the Wine. He maintains, That the lopt Bread which our Saviour gave to *Judas* was not the Eucharist.

In the Sixty fifth, written by *Hildebert*, as well as the next; after his Translation from the Bishoprick of *Mans* to the Arch-bishoprick of *Tours*; he acquaints the Pope, That he had taken a Journey to *Breraghe*, where he held a Synod at *Nantes*, A. D. 1127. for the Reformation of the Church, chiefly as to what concerns incestuous Marriages, and the Succession of Relations to Ecclesiastical Preferments: That the Prince had remitted in that Synod, the Right which was claim'd by the Lords to seize on the moveable Goods of deceased Persons, and even his own Royal Prerogative, by virtue of which all manner of Wracks at Sea belong to his demans: That it was also ordain'd, That the Bishops should publish in their Synods, and the Prebites in their Churches, That those who presume to contract unlawful Marriages, for the future, shall be excommunicated; and that the Children born in such Wedlock were declar'd illegitimate: That the Ecclesiastical Constitutions were reviv'd, concerning the Qualities requisite in Persons, who design to receive Orders: That it was prohibited to ordain the Sons of Priests, unless they turn'd Regular Canons or Monks; and that as for those who were already ordain'd, they were not allow'd to serve their Fathers Parishes in that Quality, lest they should find means to succeed them: And lastly, That very strict Prohibitions were made that Benefices should be transmitted, as it were by Succession. He entreats the Pope to confirm what they had done, more especially the Renunciation that the Prince had made of his Right to the Shipwracks. Pope *Honorius III.* grants him this Confirmation in the Letter which immediately follows that of which we have but now made mention.

In the Sixty seventh, he complains to that Pope, that the King of *France* had confiscated the Revenues belonging to his Church, and would not suffer him to enter the Territories of his Kingdom, because he refus'd to dispose of the Benefices according to the pleasure of that Prince. He likewise wrote to him about the Content's that happen'd in the Church of *Tours*, between the Dean and some of the Canons, which was carry'd on to that height, that one of the Canons was maimed, by one of the Collegues and by the Dean's Friends. The latter was accused of being accessory to the Fact, but he deny'd it, and no Proof being brought against him, he clear'd himself by his own Oath, and by that of seven other Priests.

In the Sixty eighth, he tells the Pope, that he had done what his Holiness requir'd of him, having restor'd *Bracerius* to his Prebend, which he deserv'd to lose, by reason of the enormity of his Crimes, and in sending to him *Radulphus* Dean of *St. Maurice*, of whom mention is made

made in the preceding Letter. He justifies the Innocence of that Dean, and acquaints the Pope with the Judgment pass'd in his favour.

In the Sixty ninth, he entreats the Pope to confirm a Donation, that the King of *England* made to the Church of *Fontereault*.

In the Seventieth, he comforts the Queen of *England* for her Barrenness, and gives her to understand, that the ought not to look upon it as a disgrace, but as the means of procuring her Salvation, by adopting the Poor for her Children.

In the Seventy first, he exhorts to perseverance, a Countess, who had quitted worldly Affairs to embrace the Monastick Life.

The Seventy fourth, is a Reprimand given to a Clergy-man, who did not lead a regular Course of Life.

In the Seventy fifth, he complains that none of his Friends undertook to maintain the Interests of the Church, in the Court of the King of *France*.

In the Seventy ninth, he determines, That Nuns who live in a Monastery, ought not to go out of it alone, but accompanied with one of their Matrons: He reproves those who act otherwise on Holy-days; and observes, that about thirty Years were pass'd since he wrote a Treatise of Virginity. Lastly, he declaims against some Nuns, who dwell in private Houses, to lead a more dissolute Course of Life.

The Eightieth, is a Letter by *Marbodius* Bishop of *Reims*, which we shall mention in its proper place.

The Eighty second is an excellent Letter directed to Pope *Honorius*, in which he expresses himself with Submission and Freedom, against the Appeals made to the See of *Rome*, which were so frequent in that Age. He entreats him at first not to be offended at his Letter, nor to attribute that to Presumption, which he was oblig'd to do by necessity, and left the Church should be oppress'd by force of Arms; the effects of which he himself knew by Experience. He adds, that he has reason to hope that his Remonstrance will not be unacceptable to him, because it is written for the sake of Justice. Afterwards he declares, That that Custom was never approv'd on the higher side of the *Alpes*, and that it is not an Article grounded on the Ecclesiastical Laws that all sorts of Appeals should be receiv'd at *Rome*: That if that Innovation prevail, the Authority of the Popes will be dissolv'd, and the whole vigour of Church-Discipline will be subverted: "For (says he) where is the Oppressor that does not enter an Appeal, as soon as he is threaten'd with an *Anathema*? Where is the Clerk who will not continue in his exorbitant Courses, defending himself by a declinatory Appeal? Or by what means can the Bishops inflict any Punishment for the least Act of Disobedience? An Appeal will certainly put a stop to his Censure, weaken his Constancy, baffle his Resoluteness, impose Silence upon him, and cause all manner of Crimes to go unpunished. However, *Hildebert* owns, that the Church on the higher side of the *Alpes* has acknowledg'd some Appeals, and 'tis but reasonable that those who have lawful Grievances, should get them redress'd by that means, as also that those Persons, whose Judges are their Enemies, or suspected, or who fear the Outragiousness of the People, should have the same liberty to secure themselves: But he maintains, that Appeals which are only enter'd on purpose to put a stop to the Course of Justice, and to procrastinate Affairs, ought not to be authorized; and therefore he entreats the Pope no longer to admit any of that Nature.

The Eighty third Letter, which is the last of this Collection, does not belong to *Hildebert*, but is only inserted amongst *Hildebert's* Letters by a Mistake.

Father *Dachery* publish'd in the Fourth Tome of his *Spicilegium*, Nine Letters of *Hildebert*, among which are Three very eloquent ones about the Imprisonment of Pope *Paschal II.* and afterwards the same Author set forth Fifteen others, which are annexed in the end of the Thirteenth Tome. There are some amongst these last, that relate to the Persecution which *Hildebert* suffer'd by reason of the displeasure of the King of *France*, and the Quarrel that arose between the Dean of *Tours* and his Canons. In the Ninth, he entreats the Pope not to grant the Pall to the Bishop of *Dol*.

Hildebert's other Pieces, are two Hymns on our Saviour's Nativity; A Paraphrase on the Canon of the Mass in Verse; A Sermon on these Words of *Isaiah*, Chap. 35. *Then the Eyes of the Blind shall be opened*; Another on those Words of *Jesus-Christ* in *St. Luke*, Chap. 12. *Unto whomsoever much is given, of him shall be much requir'd*; A Synodical Discourse to his Curates. All these Works and Letters are extant in the Collections call'd *Bibliotheca Patrum*.

There are also to be seen in different places, some other Works attributed to *Hildebert*, viz. The Life of *St. Hugh* Abbot of *Cluny*, in the *Bibliotheca Cluniacensis*, publish'd by *Duchesne*; The Epitaph of *Berenger*, refer'd to by *William of Malmesbury*; A Letter written to *Reginald* the Monk, and the Preface to the Life of *St. Radegonda*, set forth by Father *Mabilon* in the First Tome of his *Analetha*, with the beginning of that Life, of which that Father has a Manuscript Copy in his Possession. *Rosweida* makes mention of the Life of *St. Mary the Egyptian*, in Verse by *Hildebert*, which (as they say) is kept in the Library of *Lipfick*. There are also in the Libraries, several Tracts ascribed to *Hildebert*, but we have lost his Treas-

title of Virginity. Besides these Works, *Faithes Hamney* has likewise published some in his Collection, which he attributes to *Hildebert*, but it is not probable, that they belong to that Author.

The other Works of *Hildebert*, fall very much short of the Elegancy and Politeness of his Letters. His Poetical pieces are gross; neither has he observ'd the Rules of Quantity. His Sermons are written in like manner, in a weak and very mean Style. However he was a noted Prelate, who shew'd a great deal of Prudence, Discretion and Constancy in the Management of Affairs, during the whole Course of his Life.

GUIBERT Abbot of Nogent.

Guibert
Abbot of
Nogent.

GUIBERT Abbot of *Nogent sous Coucy*, was born in a Village belonging to the Diocese of *Beauvais*, of a rich and noble Family. He lost his Father *Edward* in his Youth, and was brought up by his Mother, who took a particular care of his Education, but having afterwards retir'd to a Monastery, and being inform'd, that her Son did not follow the Instructions he had given him, she oblig'd him to take Lodgings in the Abby of *St. Germain* in the Diocese of *Beauvais*, to live under the conduct of his old Tutor, who became a Monk in that Abbey. *Guibert* did not continue long there, before he had an inclination to assume the Monastick Habit, and actually put that Design in execution, contrary to the Advice of his Mother and Tutor. After having turn'd Monk, he was afflicted with many Temptations, but at last was deliver'd from them, by the means of Prayer and Study, and was chosen Abbot of *Nogent sous Coucy* in the most remote part of the Diocese of *Laon*, where he died in 1124.

A certain small Treatise about Preaching, is usually prefix'd to *Guibert's* Works, being the Preface to his Moral Commentaries on the Holy Scripture, which is full of Instructions, and very methodical. He begins with observing, that it is very dangerous for a Person oblig'd to Preach by the Duty of his Function, to neglect the performance of that Duty, by reason that as it is a matter of pernicious Consequence to shew bad Examples; so it is a very great Offence, not to endeavour to contribute somewhat to the reclaiming of Sinners by wholesome Instructions. He adds, That Men have different Motives to abstain from Preaching; that some are induc'd to do it by Pride, for fear of passing for Preachers, a Quality commonly reputed contemptible in the World; others by Envy, not to communicate their Knowledge to others, and others by Disguist or Slothfulness, in regard that they do not think themselves to lie under any Obligation, because they have no cure of Souls. He maintains, that all Christians, who have attain'd to any Knowledge of the Holy Scriptures, are oblig'd to Preach the Word of God, and that they ought to propose no other end of their Preaching, but God himself, who is the Subject of it: That Bishops, Abbots, Curates and all Christians in general, are not only oblig'd to abstain from doing Evil, and from giving bad Examples, but are also under an obligation to do all manner of Good that lies in their power, both by their Example and Doctrine. He concludes from that Principle, that the practice of Virtues and the Instruction of others ought to be join'd together: Thus a Preacher ought to lead an innocent Life, and he who lives well, ought to apply himself to the instructing of others.

This Author advises that Preaching be preceded by Prayer, to the end that the Soul inspir'd with the Love of God, may ardently express the Sentiments it has of God, to inflame the Hearts of the Auditors with the same Zeal, with which it is transported itself. "For" (says he) a Discourse pronounced in a luke-warm and languid manner, not being agreeable even to him that pronounces it, cannot give satisfaction to the Hearers; and it would be wonderful, that a Discourse deliver'd by a Person who is not animated himself, should be capable of animating others. Care ought also to be taken (continues he) since the Word is spread abroad according to the effusion of the Heart, that the Discourse be not too tedious by reason of its length, and do not clog the Auditors: Therefore how fervent soever the Zeal of the Preacher may be, how copious soever his Subject, how strong soever his Memory, and how extraordinary soever his fluency of Discourse, yet he ought to have regard to the weakness of his Auditors, and to consider, that 'tis more commendable to lay down a few Truths, which will be receiv'd attentively, than to deliver an infinite number of Things, that cannot be retain'd; and that 'tis expedient to leave off before his Auditors are tir'd, to the end that when there shall be an occasion to Preach to them at another time, they may be dispos'd to hearken to his Doctrine. He likewise admonishes Preachers, that they ought to render their Sermons profitable both to the Ignorant and to the Learned, and to explain the Matters they handle in such a manner, as may be intelligible to all sorts of Capacities; and that it is requisite, to intermix some Sentences taken out of the *Old Testament* in their Discourses; because they appear new, and serve to stir up the Affections of their Auditors.

Afterwards he treats of the Subjects that ought to be chosen by Preachers, and refers them to the Four senses of Scripture, viz. the Literal, the Allegorical, the Tropological and Analogical.

gical. He observes, that altho' Allegories mingled in the connection of a Discourse be agreeable, and it be sometimes convenient to explain the literal sense of some Passages of Scripture; nevertheless the principal aim of a Preacher ought to be, to discover the inward disposition of the Man; that is to say, his Thoughts, Affections and Passions, and to make to natural representations of them, that every one may acknowledge therein the secret impulses of his own Mind. "Furthermore, (says he) Admonitions ought not only to be given concerning the practice of Virtues, but also with reference to the connection of Vices, and the means of shunning them.— Sometimes a Discourse on the Nature of Vice is no less profitable than one on Virtue: For how can a Man take delight in the beauty of Virtue, if he be not sensible of the deformity of Vice? Or how can he avoid the latter, if he have no knowledge of the former? Therefore 'tis requisite to make known both, to cause a Man to be acquainted with himself, and to represent to him the inward disposition of his Mind.

This inward Disposition of a Man is perfectly describ'd according to *Guibert* in *St. Gregory's* Treatises of Morality and in *Cassian's* Conferences, but it cannot be well learnt, but by Experience and the exercises of a Spiritual Life. He would not advise those that are not accustomed to the practice of it, to venture upon new Allegories, and he gives Rules to those who have attain'd to perfection in spiritual Exercises, to walk safely in a Path, from whence without due circumspection they may easily go astray.

He admonishes Preachers, to deliver their Sermons after such a manner, as it may appear that they have no other intention, but to instruct, and to promote the Salvation of their Auditors, and that they do not seek for vain Glory by their Eloquence: "For nothing (says he) gives greater offence to an Auditor, than when he is perswaded that the Preacher is only induc'd to speak, by Ostentation or private Interest; so that a Preacher, that has such a Character, exasperates rather than instructs, and by how much the more his Discourses abound with Rhetorical Ornaments, he renders himself so much the more contemptible to his Auditors.

Lastly, he treats of the principal Matters, that ought to serve as a Subject for Preachers, and advises them not only to represent to Sinners the everlasting Punishments that they shall undergo hereafter in the future State, but also the Troubles, Torments, Vexations and other Calamities, to which they are obnoxious in this Life. This is the Subject of the Preface, which he apparently made to serve in stead of an Apology against the Opinion of his Abbot, who was unwilling to permit him either to Preach or to Write. It is followed by ten Books of Moral Commentaries upon *Genesis*, written in imitation of those of *St. Gregory* on *Job*, and by Ten other Books of Commentaries of the same Nature on the Prophecies of *Isaiah* and *Amos*, and on the Lamentations of *Jeremiah*, on which he impos'd the Title of *Tropologia*.

Guibert's Treatise against the *Jews* is a Confutation of a certain Piece full of Blasphemies against *Jesus Christ*. He Discourses particularly of our Saviour's Conception in the Womb of a Virgin, and upon occasion of that Question, proceeds to Treat of Original Sin and Concupiscence. There is a remarkable Passage about Images, in which he says, "That we honour the Invisible Things in the visible Signs; or rather, that we fix our wandering Mind on the Contemplation of spiritual Things, by looking upon Pictures, which serve as it were to admonish us of our Duty.

In his Treatise of the reality of the Body of *Jesus Christ*, he debates two Questions, viz. one on the Sop that was given by him to *Judas*, and the other about the reality of our Saviour's Body in the Eucharist. As to the first, he determines, that *Judas* receiv'd the Sacrament with the other Apostles, but that the Sop which our Lord gave him, was not a Sacrament, or sacred Sign, but the Sign of his Treason. In discussing the second Question, he confutes the Opinion of those, that deny the real Presence, and who believe, that the Body of *Jesus Christ* is only a Figure in the Eucharist.

The Treatise of the Praises of the Virgin *Mary*, contains many *Encomiums* on the Blessed Mother of our Lord, and the History of some Miracles wrought by her Intercession. He concludes with a Prose or Hymn in her Honour.

In the Tract about Virginity, he does not only Treat of its Excellency, but also of the means of preserving it; of the Virtues that ought to accompany it, and of the Vices that are destructive of it.

In the Treatise of the Pledges or Relicks of the Saints, *Guibert* after having justified himself in the Preface, as to the Expression utter'd by him that the Eucharist supplies the Place of *Jesus Christ*, he proceeds to treat of the Honour due to Saints, of their Relicks, and of the Abuses committed upon that account; alleging, 1. That the Customs of Churches may be different, as to matters of Discipline, as about Fasts, the manner of Singing, &c. 2. That it is necessary to receive the Sacrament of Baptism and of the Lord's Supper; in such manner nevertheless, that one cannot be Sav'd without being Baptiz'd, and yet one may attain to Salvation without actually receiving the Body and Blood of *Jesus Christ*, as it appears by the Examples of some Martyrs, who never receiv'd the Communion, and of some Hermits, who receiv'd it very seldom. 3. That there are some Customs, which are not necessary for Salvation, and yet are observ'd in the Churches, as the Relicks of Saints, and certain Things that serv'd

serv'd for their use, which we respect and honour to follow their Example, and to obtain their Protection. 4. That they only ought to be taken for Saints, who are acknowledged as such either by an ancient Tradition, or by authentick Records, and not those to whom that quality is attributed by Fancy or in some fabulous Relations. 5. He censures those who invent false Tales, and requires that the Histories of the Lives and Actions of the Saints be carefully examined, and that those only be Honour'd of whose Holiness we have a certain Account, and who undoubtedly died the Death of the Righteous. 6. He distinguishes several sorts of Persons, by whom God thinks fit to work Miracles; some of them being as it were the Canals or Instruments that he makes use of in the performing of preternatural Operations, which tend to the advantage of others; and are unprofitable to themselves: God bestows special Graces on others, which they never deserv'd, and makes them worthy by his meek Mercy. Sometimes he affords them to the Faithful, as a recompence for their Faith and Uprightness. 7. He insists, that severe Punishments ought to be inflicted on those who Forge false Miracles. 8. He enquires who they are that ought to be Honour'd as Saints; of these the Martyrs are the first, but it ought to be certainly prov'd, that they suffer'd for the Christian Faith. As for Confessors, he determines, that they only are to be respected in that Quality; who were eminent for their extraordinary Sanctity, and of whose Salvation we are morally certain: For when there are grounds to doubt of it, he would by no means have them invoc'd. Upon that occasion, he proposes the Example of the Church, which would not avouch that the Body of the Virgin Mary was raised from the Dead, and Glorified, altho' there are many Reasons that induce us to believe it. 9. He observes, in reference to the acknowledged and avouch'd Saints, that there are many Errors concerning their Relicks; in regard that the Body, Head and other Members of the same Saint are to be found in different Places, and every one pretends to have the true Relick. 10. He maintains, That so much as the Bodies of the Saints are made of Earth, as those of other Men; it were more expedient to leave them in their Tombs, than to set them in Shrines of Gold and Silver, to carry them about; and to divide them, as it is usually done. "Indeed (says he) if the Bodies of the Saints had continu'd in the Places where they were, according to the order of Nature, that is to say, in their Tombs; there would have been no mistake nor contest about the reality of their Relicks: For that happens, only because they are taken out of their Tombs; cut in Pieces; and carried about from one place to another. 'Tis true, that Pety gave occasion to the removing of them, but Curiosity, in process of time, corrupted that which was done at first with simplicity.—Let others judge as they shall think fit; for my part, I make no scruple to assert, that they have not done a thing acceptable to God; or his Saints, in opening their Tombs, or in dividing their Members after such a manner; since the Heathens themselves had a respect for the Sepulchres of the Dead. St. Gregory return'd for Answer to an Empress who importun'd him upon the like occasion, that he durst not send her St. Peter's Head, and the Saints have often shewn notable marks of their Indignation against those, who have presum'd thus to dismember their Bodies. 11. He acknowledges nevertheless, that those, who honour false Relicks without knowing them to be so, and supposing them to belong to some Saint, do not Sin, and that he that invokes a Person, who is no Saint, believing him to be really so, may be heard of God, who knows his good Intention. Lastly, he condemns the filthy Lucre that is made of those Relicks, by selling them, or by exacting Money for shewing them; carrying them in Procession; exposing them, &c. These are the principal Points decided by Guibert in his first Book of the Pledges of the Saints, and they are accompany'd with great variety of Examples of real and counterfeit Miracles, of true and false Saints, and of genuine and supposititious Relicks, which are capable of affording much satisfaction and delight to the Reader.

† A square
Past-board
cover'd
with white
Linnen
which is
usually laid
upon the
Chalice in
Popish
Churches.

In the second Book, to confute those, who set a great value on certain Relicks, which they assert to belong to our Saviour, as his Teeth, Fore-skin, &c. our Author treats of the Mystery in which he has really left us his Body: He maintains, That *Jesus Christ* left no Relicks of his Body, but that he has given it us entire in the Eucharist: That that Body is not divided and distributed to the Faithful by Parcels, but that it is given altogether entire under every Host: That this Sacrament is receiv'd by the Unworthy, as well as by the Worthy, altho' the former do not receive the Grace of the Sacraments: That it may perhaps be devour'd by Rats and other Animals and pass thro' their Belly, yet nothing unworthy can befall the Body of *Jesus Christ*; so that the corruption and other alterations that appear to our Senses happen only to the Species; and not to the real Body of our Saviour: Lastly, That that Body is not in the Eucharist in the state of a dead or crucified Person, but in that of a living and glorified Redeemer. He bars another Question by the way, viz: Whether the Bread that remain'd in the Pyx on the Altar, during the Consecration, unknown to the Priest, were Consecrated; He determines in the negative, and that if an Host were put under the *Palle*, or a Drop of Wine in the Chalice, without the knowledge of the Priest; they would not be consecrated.

After having discours'd of the true Relick of *Jesus Christ* in the second Book, Guibert proceeds in the Third, to confute the false ones, which some Persons pretended to have in their possession. He begins with this fine Maxim, "Tis requisite to approve the Devotion and

deviate

"deviate from the bounds of true Religion; otherwise it happens, that the devout Person, instead of receiving the recompence of his Action, becomes culpable by his Error: For when any thing is said of God, or a Worship is tender'd to him, contrary to the testimonies of Truth, the Party sins so much the more dangerously, in regard that Pety is made use of for a Pretence; since nothing is more pernicious, than to do Evil, and at the same time to imagine it to be a good Action: For how can any Man correct a Fault, if he do not only not believe it to be an Error, but is also perswaded, that it is an action which deserves to be well rewarded? Afterwards he vigorously opposes the Opinion of the Monks of St. Medard, who boasted, that they had a Tooth of *Jesus Christ*, and grounds his assertions chiefly on this Argument, that our Saviour being raised from the Dead, all his Members and Parts ought to be re-united to his glorified Body. 'Tis true indeed, that those Monks might object, that it may reasonably be suppos'd, that our Saviour's first Teeth were shed, as those of other Children, and that which they had was one of those. Guibert in like manner proposes this very Objection in their Name, and eludes it, by averring, that there are many other Reasons to disprove their Argument, and that they had none to establish it. The principal that he alleges is, that 'tis not probable, that the Hair, Teeth, Fore-skin and other Things that fell from the Body of the Child *Jesus*, were kept at that time, and that there are no grounds to believe that they were preserv'd by the Virgin Mary. He likewise derides the pretended Milk of the Blessed Virgin, which was kept in the Church of *Laon*, and in some other Places. The Monks of St. Medard having alledged divers Miracles in vindication of their Relick, Guibert replies, that that Tooth perhaps might be the Tooth of some Saint, or that those Miracles were wrought, upon account of the Faith of those Persons, who came thither to honour a Relick, which they suppos'd to belong to *Jesus Christ*.

In the last Book that bears this Title, *Of the Internal World*, he Treats of Visions and of the Apparitions of Demons or Souls, and shews that the Visions of the Prophets, were Visions of Corporal Things: He acknowledges that Demons are dispers'd in several places, and that they are present in this Visible World. He maintains, That the Happiness of the Elect, and the punishments of the Reprobates, are not Corporal, for the present, but Spiritual, and is of Opinion that Hell-fire, with which the Devils are Tormented, is not a Material and Corporal Fire, but the extreme anguish they have, to see themselves depriv'd for ever of the blissful State, and of the Beatific Vision; as the Happiness of the Blessed Spirits consists, in the delight they take in beholding the Glory of God. Lastly, he proves that Souls are of a Spiritual Nature; That they have no Figure; That they are only capable of Spiritual Sympathies, and that Bodies cannot act on them.

His Piece call'd, *Gesta Dei per Francos*, or an Account of the Actions that God perform'd by the French, is divided into Eight Books, and Dedicated to *Lisard* Bishop of *Soissons*. It contains a large and accurate History of the first Crusade undertaken by the French, and of the Conquests they made in the *Levant*, and in the *Holy-Land*, more especially under the Conduct of *Bosmond* Duke of *Apulia*, and of *Godfrey* of *Bouillon* King of *Jerusalem*. This Work is written in a swelling Style, some Verses being intermix'd with the Prose; but the Author has every where acted as a very faithful Historian, and has ever inclin'd to insert such Narratives, as had no other Grounds but popular Reports.

The Life of *Guibert* written by himself, is not a simple Relation of what befall him, but a Work partly Moral in imitation of St. *Augustine's* Confessions, and partly Historical. He makes long Digressions on different Subjects, relating the History of the Abbies of St. *German*, and *Ngens* four *Coucy*, with that of the Churches of *Laon*, *Soissons*, &c. There are also divers Narrations, as a great number of Miracles, Visions and Apparitions, and of other Historical Matters of Fact that happen'd in his time.

Among the Works, of St. *Bernard* is likewise to be found a Sermon on these words of the last Verse of the XI. Chapter of the Wisdom of *Solomon*. *Vice shall not prevail against Wisdom; she reacheth from one end to another mightily, and sweetly doth she order all things*, which is attributed to *Guibert* of *Ngens*; because he intimates in the XVI. Chapter of the first Book of his Life, that he made a Sermon on that Text.

Besides these Works *Guibert* wrote a Treatise on the Sentences taken out of the Gospels, and the Books of the Prophets, of which he makes mention in the XVI. Chapter of the first Book of his Life; but this Work was not brought to Light and perhaps was never Completed. Father *Quirin* informs us, that he found in the Library of the Abbies of *Vauclair* and *Igny*, certain Commentaries written by *Guibert* in the Prophecies of *Obadiah*, *Isaiah*, *Micah*, *Zachariah*, *Joel*, *Nahum*, *Habakkuk* and *Zephaniah*.

This Author having spent much time in the Study of Grammar and Poetry, wrote in a very clear Style, and Compos'd indifferent good Verses. He argues with a great deal of Judgment in his Dogmatical Treatises, and handles the Matters Methodically. He gives a very Natural Description of the inward Dispositions and Passions of Men, in his Treatises of Morality, but is too florid and prolix in the Historical.

His Works were publish'd by Father *Luke Deschery*, in Folio, by *Billaine* at *Paris*, A. D. 1651. He has Illustrated them with Learned Notes and large Observations, in which he refers to a great number of Ancient Monuments, and produces the History of divers Abbies.

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He has likewise inserted in the same Volume to render it of a Competent largeness, the Lives of St. *Germane*, St. *Simon*, Count of *Crey*, and St. *Salberga* the first Abbess of St. *Goln* at *Laon*, who Founded that Monastery, A. C. 640. as also three Books of *Hugh* Arch-bishop of *Reims* against the Heretics of his Time, and the Continuation of *Siebert's* Chronicle by *Robert* of *Torigny* Abbot of St. *Michael's* Mount, with a Treatise of the same Author about the Reformation of divers Abbeys, and several Lists of the Deans of the Cathedral Church of *Laon*, and of the Abbots of St. *John* and St. *Martin* in the same City. *Guibert's* History of the Crusade was already set forth by *Jacobus Bongarsius* in his Collection of Historians, printed in 1611. under the same Title that *Guibert* impos'd on his Work, viz. *Gesta Dei per Francos*.

SIGEBERT A Monk of Gemblours.

Siebert
Monk of
Gem-
blours.

SIGEBERT a Monk of *Gemblours*, after having been publick Professor of Divinity in the Monastery of St. *Vincent* at *Metz* return'd to his own Convent, where he apply'd himself entirely to Study, and to the Compiling of Books. He vigorously maintain'd the Interest of the Emperors *Henry IV.* and *Henry V.* against the Popes, and died A. D. 1113. The following Catalogue of his Works was made by himself.

He Compos'd during his abode at St. *Vincent* at *Metz*, the Life of St. *Thierry* Bishop, of the same City, and Founder of the Abbey, with an *Encomium* on that Saint in Heroick Verse. The Passion of St. *Lucia* in *Alcaick* Verse: An Answer to those, who censur'd the Prophecy of that Saint, in which (as it is reported) the foretold that the Persecution would cease within a little while, upon the Expulsion of *Diocletian* and the Death of *Maximilian*: A Sermon in commendation of the same Saint, in which he relates the History of the several translations of her Body from *Sicily* to *Corfu*, and from thence to *Metz*: And the Life of St. *Siebert* King of *France*, who founded the Church and Abbey of *St. Martin* near *Metz*.

Siebert after his return to the Monastery of *Gemblours*, compos'd the following Works, viz. The History of the Passion of the *Theban* Martyrs in Heroick Verse: and the Life of St. *Guibert* Founder of the Church of *Gemblours*: He likewise corrected the old Relation of the Life of St. *Lambert*, and made a new one illustrated with Comparisons taken out of the ancient Writers, as also an Answer to a Letter that Pope *Gregory VII.* wrote to *Herman* Bishop of *Metz*. To these Pieces are to be added, an Apology for the Emperor *Henry*, against those who inveigh against Masses said by married Priests: A Letter written in the Name of the Churches of *Liege* and *Cambray*, against *Paschal II's* Letter, in which that Pope excites the Count of *Flanders* to make War with the People of those Territories: An Answer to the Inhabitants of *Tyler* concerning the Fast of the *Ember-Weeks*. The Book of *Ecclesiastes* in Heroick Verse, according to the literal, allegorical and mythological Senses: The continuation of *Eusebius's* Chronicle after St. *Jerome* to the Year 1111. A Treatise about the Reformation of the Cycles, and another of Illustrious Personages in imitation of St. *Jerom* and *Gennadius*.

Of all these Works there only remain in our Possession, the continuation of St. *Jerom's* Chronicle from A. C. 381. to 1112. The Treatise of Ecclesiastical Writers: The Letter written in the Name of the Clergy of *Liege* and *Cambray*: And the Lives of St. *Siebert*, St. *Guibert* and St. *Maclou*, refer'd to by *Sirius*.

This Author is very accurate in his Writing, and attain'd to considerable proficiency in the Study of the Liberal Sciences, and in all sorts of Humane Learning.

HONORIUS SOLITARIUS

A Scholastick Divine of the Church of Autun.

Honorius
Solitarius,
a Schol-
astick Di-
vine of
Autun.

HONORIUS, a Priest and Scholastick Divine of the Church of *Autun* flourish'd the Solitary, flourish'd under the Emperor *Henry V.* A. D. 1120. We have little account of his Life, but many of his Works are still extant.

The most considerable, is his Treatise of the Lights of the Church, or of the Ecclesiastical Writers; first published by *Suffridus*, and afterwards by *Aurelius Miram* in their Collections of Authors, who wrote those that treated of Ecclesiastical Affairs. *Honorius* has divided this Work into four Books, the Three first of which are only an Abridgment of the Treatises on the Ecclesiastical Writers by St. *Jerom*, *Gennadius* and *Isidorus*. He gives an account, in the last, of some Authors since *Venerable Bede* to his time. This Treatise contains almost nothing else but the Names and Characters of the Authors, and the Titles of their Works: It is follow'd by another Treatise of the same Nature, containing the Names of the ancient Heretics and their principal Doctrines Printed at *Basil* in 1544. To these two Treatises may be

be added a Chronological Table of the Popes, from St. *Peter* to *Innocent II.* which is extant among the other Works of this Author.

The Treatise call'd, *The Pearl of the Soul*; or, *Of the Divine Offices*, is divided into four Books. In the First, he treats of the Sacrifice of the Mass; Of its Ceremonies and Prayers; Of the Church; Of its Parts and Ornaments; Of the Ministers of the Altar and their Habits, &c. In the Second, he discourses of the Canonical Hours, and of the Ecclesiastical Offices for the Day and Night. In the Third, of the principal Festivals of the Year; And in the Fourth, of the Concord or Agreement of the Offices of the whole Year, with the particular Days and Times on which they are celebrated. These Books are full of a great number of Arguments and mytical Explications that have no other Grounds but the Author's Imagination. They were printed at *Lipsick*, A. D. 1514. and in the Collections of the Writers who have treated of Ecclesiastical Offices.

The Treatise of the Image of the World is divided into three Books: In the First of these, he treats of the World and of its Parts: In the Second, of Time and its Parts; and the Third is a Chronological Series of Emperors, Kings and other Sovereign Princes, from the Creation of the World to the Emperor *Fredrick Barbarossa*.

The Piece that bears the Title of *The Philosophy of the World*, divided into four Books, is a Treatise of the System of the World, and of its principal Parts: It is follow'd by another Tract of the same Nature, touching the Motion of the Sun and Planets.

The Treatise of Predelination and of Free-will, is written in form of a Dialogue, and has for its Subject the Explication of that common Question, How can Free-will be reconciled with the Certainty of Predelination? He defines Predelination to be an eternal preparation to Happines, or Misery of those that have done Good or Evil: He affirms, That it imposes no necessity of doing either; because God does not predelinate to Happines or Misery, but with respect to the Merits of the Person: He rejects the Opinion of those who assert, That Free-will consists in the Power of doing Good or Evil, and defines it to be a Capacity of performing Righteousness voluntarily and without constraint: He maintains, That Man by his Nature, is endued with a Power to act according to the Rule of Righteousness, although he stands in need of Grace to do it, and is capable of resisting that Grace: He says, That God made all reasonable Creatures for his Glory, but that he left them free to do either Good or Evil by their own Will, and that he would have all Men to be sav'd, but that 'tis their free Will, which is the cause of their Damnation. Afterwards he explains, why God made Creatures, when he foreknew that they would sin against him, and that they would be damned: Why the Word was incarnate: Upon what account, Mankind having deserved nothing but Punishment, after the committing of Sin, God leaves some in the Mass of Perdition, who are damned by their free Will, and saves others by his special Grace, which they by no means deserv'd: And how Salvation ought rather to be attributed to Grace than to free Will, although free Will co-operates with Grace. He observes, That Children, that incur Damnation, are justly condemn'd to that Punishment; and that those who attain to Salvation, are sav'd by Grace, which they never merited: And as for adult Persons, that they are sav'd by Grace and free Will, and that those who are damned, are doom'd to that Sentence by Justice, and by their free Will: That Predelination neither saves nor damns any Person by force; although all the Elect are infallibly sav'd, and the Reprobates infallibly damned: But so far as 'tis not known, whether one be of the number of the Elect or of the Reprobates, that 'tis requisite to use all possible endeavours for the attaining to Salvation: And that the number of the Elect is certainly determined, because God from all Eternity, knew those who would die in that State. He adds, That Man since *Adam's* Transgression, may fall by his free Will, but that he cannot rise again but by Grace; and that God sometimes denies that Grace, to those who are too presumptuous: That every Thing which happens in the World, ought to be refer'd to God; either because he does it, or because he permits it, or in regard that he does not prevent it; that he causes all things to tend to the promoting of his own Glory; that he shews Mercy on whomsoever he thinks fit, by affording them his Grace; that he hardens others at his Pleasure, by leaving them in their Wickedness and in the State of Reprobation. Lastly, after having made some Moral Reflections, our Author concludes this Work, with a Recapitulation of the Principles that he had already establish'd.

In the Catalogue of the Works of *Honorius* of *Autun*, no mention is made of certain Questions relating to the Books of *Proverbs* and *Ecclesiastes*, but they come very near his particular Style and Genius.

His Commentary on the Canticles is preceded by a Preface, concerning the different senses of Holy Scripture, the Division of the Sacred Books, and the general Questions which relate to that Book in particular. He explains the Text of it according to the four Senses express'd in his Preface, viz. the Historical, the Allegorical, the Tropological and the Analogical.

This Treatise is follow'd by another call'd *The Seal of the blessed Virgin Mary*; in which he applies to *Jesus Christ* and to the blessed Virgin, what is express'd in the Book of *Canticles*, concerning the Bridegroom and the Spouse.

All these Works were collected by *Andreas Schottus* and *Joan. Covenius*, and printed in the Twelfth Tome of the *Bibliotheca Patrum* of the *Colen* Edition, and in the Twentieth of that of *Lyons*.

The following Works compos'd by the same Author are lost, *viz.* An Illustration divided into three Books, the first of which treats of *Jesus Christ*; the second of the Church, and the third of Eternal Life. It cannot be that which is attributed to *St. Anselm*, and which is extant amongst his Works, because the Subject of the three Books written by the latter, is altogether different: The Mirror of the Church consisting of Moral Discourses: A Treatise call'd, *The Scandal raised by the Incontinency of Priests*: An Historical Abridgment: A Treatise of the Eucharist: The Knowledge of Life; or a Treatise of God, and of Eternal Life: The Ladder of Heaven, or the Degrees of Vision: Some Extracts out of *St. Augustin*, in form of a Dialogue between God and the Soul: A Treatise of the Pope and the Emperor: A Commentary on the Books of *Palms* and *Canticles*: Certain Homilies on those Gospels that were not explain'd by *St. Gregory*: The Key of natural Philosophy, concerning the Nature of Things: The spiritual Nourishment, about the Festivals of our Saviour and the Saints, and some Letters. Mention is made of these Works; and of those that are still extant, in the end of his Treatise of Ecclesiastical Writers, and in *Tribemius*.

In the end of the Works of *Honorius of Autun*, is annexed a certain Commentary on the *Canticles*, that is more Moral than Mystical, and which some attribute to him; but it is not his genuine Commentary. This Author is not of good esteem, upon account of his Style or Accuracy, but for his Industry, and the Pains he has taken in making Enquiries.

ERNULPHUS or ARNULPHUS

Bishop of Rochester.

Ernu-
phus or
Arnul-
phus Bi-
shop of
Rochester.

ERNULPHUS or ARNULPHUS, a Monk of *St. Lucian at Beauvais*, left his Monastery by reason of the Disorders that happen'd therein, and made Application to *Lawfrank* Arch-bishop of *Canterbury*, under whom he had study'd in the Abbey of *Bec*. He continu'd for a long time in the Quality of a simple Monk in his Monastery at *Canterbury*, was made Prior of it by *St. Anselm*, and afterwards Abbot of *Burck*. At last he was ordain'd Bishop of *Rochester* in 1115, and govern'd that Church during nine Years and some Days. He died, A. D. 1124, in the 84th Year of his Age.

Father *Dachery* publish'd two Letters written by this Prelate in the second Tome of his *Spicilegium*, which are two small Tracts. The first is directed to *Wagelin* Bishop of *Windsor*, as an Answer to a Question, which that Bishop propos'd to him in a Conference they had together at *Canterbury*; *viz.* Whether a Woman, who has committed Adultery with her Husband's Son, whom he had by another Wife, ought to be divorced from her Husband? He maintain'd the Affirmative, and the Bishop to whom he wrote, asserted the Negative. In this Treatise *Ernulphus* answers the Objections of that Prelate; shewing, that all the Passages of Holy Scripture, in which 'tis forbidden to part Man and Wife, ought only to be understood of a voluntary Separation, between Persons who are not guilty of Adultery, and afterwards confirms his Opinion, by making it appear, that the Bishops, to prevent Disorders, have often condemn'd Adulterers, to abstain for ever from the use of Marriage; that it is the usual Custom of the Church; that this Punishment is ordain'd in the Penitential Books; and that a Divorce is justly allow'd upon account of Spiritual Alliance, although it be not express'd in the Scripture as Adultery. He adds, that 'tis not unjust, that a Husband should be divorced from his Wife, although he be innocent of the Crime committed by her, and that there are many other Causes, for which a Husband is obliged to put away his Wife.

The second Letter of the same Author, is directed to a certain Person nam'd *Lambert*, who had propos'd five Questions, although he was unknown to him. The first is to know why the Eucharist is administer'd at present after a different and almost contrary manner, to that which was observ'd by *Jesus Christ*; because it was customary at that time, to distribute an Host steep'd in Wine to the Communicants; whereas *Jesus Christ* gave his Body and Blood separately? *Ernulphus* replies to that Question, That our Saviour, being come into the World, for the Salvation of Men, prescrib'd to them what was necessary to be done in order to obtain it, without expressing the manner in particular: That therefore, he did not tell them, Baptize in this or that manner; let the Baptized Person be plunged three several times in the Water; do not permit the Catechumens to be consecrated at first with Holy Christm, &c. but only said simply, Baptize them: That by this means, the Things which are absolutely necessary may be easily known, and those that may be sometimes omitted or alter'd: That upon that very account, some Customs, which were in use in the Primitive Church, were not long observ'd: That it is certain, for Example, That the Apostles receiv'd the Communion after Supper, although it be now receiv'd fasting: That they celebrated it on a wooden Table, although at present it is offer'd on a Stone-Altar; that the Bread they made

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use of was ordinary Bread, and that that which is now us'd is finer and more loose: That therefore 'tis not to be admir'd, if this Bread be given steep'd; although there was no such Custom heretofore, that the Priest should mingle some part of the *Species* of Bread with the Wine: That this manner of Administration is observ'd, left any ill Accidents should happen in the distribution of the Wine alone, and left it should stick on the Hairs of the Beard or Whiskers, or should be spilt by the Minister.

The second Question is, Why a fourth part of the Host is put into the Chalice? He answers, That it is not customary to divide the Host into four Parts, but only into three; yet that third part, which is put into the Chalice, is as large as the fourth part of the Host; although care be taken in some Churches, to make it exactly of the bigness of the third part. He affirms that this Custom was introduc'd, because the Priest or Bishop who officiates, ought to communicate with that part which is put into the Chalice, and to distribute the two others to the Deacon and Sub-deacon, who are Assistants. He produces another mystical Reason of the same Custom, *viz.* That the Body of *Jesus Christ* which is offer'd upon the Altar, is the Sacrament or the Figure of his Mystical Body, which is the Church, compos'd of three Orders; that is to say, Superiours, Virgins and married Persons; or else that it is done to be a Figure of the Mystery of the Trinity, or to denote the three States of *Jesus Christ*, *viz.* the Mortal, the Dead and the Raised.

The Third Question is, Why the Blood of *Jesus Christ* is receiv'd separately from his Body, and why it is receiv'd in his Body? He returns for Answer, That they who receive the two *Species* separately, do it in imitation of *Jesus Christ*; and although his Body be receiv'd entire, under each *Species*, nevertheless each *Species* is receiv'd separately, because our Saviour has distinguish'd those two Things; designing to express to us by his Body, his Flesh and Members, such as they appear'd, solid and entire, and by his Blood, that which was shed by him on the Cross.

The Fourth, is to know, Whether the Body of *Jesus Christ* be received with, or without a Soul? He answers at first, That these sorts of Questions are usually started by Persons who affect to seem learned, and who endeavour to lay Snare for the Faith of weak Christians, who humbly believe what the Holy Ghost teaches them: That 'tis most expedient not to enter upon the debate of such Questions: That although one cannot comprehend how the Bread and Wine are made the Body and Blood of *Jesus Christ*; nevertheless it cannot be doubted, since our Saviour said, *This is my Body, this is my Blood*: That it argues Foolishness to endeavour to penetrate into the incomprehensible Secrets of the Mysteries of Christianity, and into that in particular, which is a Mystery of Faith: That it is certain, that the Substance of the Bread and Wine is chang'd into the Body and Blood of *Jesus Christ*; although it still appear to the Senses to be Bread and Wine, and that it retains all the Qualities of them: Lastly, that as the Qualities of the Bread and Wine are to be found, although the Substance does not appear; so it may be said after the same manner, That the Qualities of the Body, are not to be found therein, although its Substance remains: And that therefore 'tis impertinent, to ask whether the Body of *Jesus Christ*, in the Eucharist, be dead or immortal, or whether it be endu'd with a Soul or not.

The last Question is about the Sense of these Words of the Prophet *Joel*, Chap. 2. vers. 14. *Who knoweth if God will turn and repent, and leave a Blessing behind them?* He says that the turning of God consists in the remission of Sins, which he grants to those who are converted; and that when it is said, That he leaves a Blessing behind him, the meaning is, to those who follow him.

St. BRUNO and GUIGUE,

Priors of the Carthusian Monastery at Grenoble.

ST. BRUNO, Founder of the *Carthusian* Order, was born in the City of *Colen*, and his St. Bruno. Parents, tho' of mean Condition, took care that he should apply himself to study; in which he soon made a Considerable Progress, and attained to much skill both in Divinity and Humane Learning: After having officiated for some time in Quality of Canon of *St. Cuneber* at *Colen*, he was invited to *Rheims*, made Canon and Scholastick Divine or Prebend of that Church, and nominated publick Professor of Divinity. He had some Contests with *Manasses* his Metropolitan, whose Irregularities he could not endure, and was one of his Accusers, Whereupon he was oblig'd to leave the City of *Rheims*, and took a resolution to retire entirely from Worldly Business. He had for his Assistants in carrying on that Design, *Landuin*, two Canons of *St. Rufus*, both nam'd *Stephen*, one of *Burgos* and the other of *Die*; *Hugh* whom they call'd their Chaplain, because he was the only Priest among them, and two Lay-men nam'd *Andrew* and *Guarin*. These seven Persons, who were excited by an earnest desire to promote their own Salvation, seeking for a place convenient to lead a solitary Life, separated from all manner of Commerce with other Men, went to *Grenoble*, and made Applica-

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tion to *Hugh* Bishop of that City, a Prelate of great Sanctity, who receiv'd them with all the Marks of Charity, that they could wish for, and appointed the solitude of *La Chartreuse* for their Habitation, where they settled, *A. D.* 1086. *St. Bruno*, who was the most able Divine among them, was chosen their first Prior; but he was sent for to *Italy*, in 1090. by Pope *Urban II.* and retir'd with his Permission to a solitude of *Calabria*, call'd *La Torre*, where he died *October 6.* 1101. *Lauduin* succeeded him in the Priory of *La Grand Chartreuse*, and one *Peter* supplied his Place; after whom *John* was promoted to that Dignity, whose successor was *Guigue* de *Cistère* a Native of *Valence* in *Dauphine* the fifth Prior of that famous Monastery, who committed the Statutes of the Order to Writing, and govern'd it during 27 Years, that is to say, from *A. D.* 1110 to 1137.

The Works of *Bruno* Bishop of *Segni*, are commonly attributed to this *St. Bruno*, and among those that bear his Name, printed at *Colen* in 1611. and publish'd by *Theodore de Camp* a *Carthusian* Monk of that City; there are only two Letters that really belong to *St. Bruno*, which were written concerning his solitude in *Calabria*; one of them being directed to *Radulph le Verd*, Provost of the Church of *Rheims*, whom he exhorts to retire from the World, and the other to his Monks of *La Chartreuse*.

Guigue
Prior of
La Gran-
de Char-
treuse.

GUIGUE in like manner compos'd divers Works, besides the Statutes of his Order, lately printed in the first Tome of the Annals of the *Carthusian* Monks, viz. the Life of *St. Hugh* Bishop of *Grenoble*, refer'd to by *Sivius* in *April 1.* Certain Meditations, or rather Moral Notions, printed in the *Bibliotheca Patrum*: A Treatise of the Contemplative Life, or the Ladder of the Cloister; or of the four Exercises of the Monastick Cell, which are annexed to *St. Bernard's* Works: A Treatise of Truth and Peace, a Manuscript Copy of which is kept in the Library of the *Carthusians* at *Colen*; And divers Letters, four of which are still extant, and were set forth by *Father Mabillon*, in the second Tome of *St. Bernard's* Works.

The First is directed to *Haimeric* Chancellor of the Church of *Rome*; in which he inveighs against the Pride and Luxury of the Clergy-men of his time, especially those of the Church, of *Rome*; and asserts, that recourse ought not to be had to Arms or to the Secular Power, to maintain the Interest of the Church, or to augment its Grandeur.

In the Second, written to *Hugh* Prior of the *Knights Templars*, he declares, That he does not exhort him to make War with the visible Enemies of the Church, but to oppose its invisible Enemies, and that he would advise him to subdue Vice, rather than to attack the Infidels.

In the Third, he comforts Pope *Innocent II.* and exhorts him, not to be surpriz'd at the Efforts made against him by the *Schismatics*; avouching at the same time, that there can be but one Pope, and that the whole World ought, in a manner, to be look'd upon as his Dioceses.

In the last, he writes to the Monks of the *Carthusian* Convent at *Durbon* near *Marseilles*, That he had caus'd a Collection to be made of *St. Jerome's* Letters, and had corrected a great number of Faults which had crept into them; declaring also, That he retrrench'd from that Collection those Letters, which the meanness of the Style, or the difference of the Conceptions, made it appear to be unworthy of that great Man. He likewise makes a Catalogue of the latter, and passes a very judicious Censure upon them; which shews that Solitude and the practice of Piety, do not hinder a Man from applying himself to Study, and that the Art of *Critique* is not incompatible, with Morality and Spiritual Exercises.

ST. NORBERT.

St. Norbert.

ST. NORBERT, a Native of *Santen*, a Village of the Country of *Cleves*; the Son of *Herbert* and *Hawiga*, was educated in the Palace of *Frederick* Arch-bishop of *Colen*, and afterwards brought to the Court of the Emperor *Henry V.* He was admitted among the Clergy, and receiv'd the Orders of a Deacon and Priest on the same day. He was made a Canon in his native Country, and enjoy'd divers other Spiritual Livings: But being afterwards transpor'd with an extraordinary Zeal, he addic'd himself to Preaching, with the Permission of Pope *Gelasius II.* and having quitted his Benefices, and distributed his whole Estate to the Poor, he embrac'd a more regular Life. He converted by his Preaching, many Heretics and a great number of Sinners. Upon his arrival at *Leun*, being entreated by *Bartholomew* Bishop of that City, not to leave his Dioceses, he was prevail'd upon, by the request of that Prelate, and chose for the place of his abode, a dismal solitude call'd *Premontre*, where he retir'd *A. D.* 1120. and there founded the Order of Regular Canons which bears that Name, and which was confirm'd five Years after, by Pope *Honorius II.* in 1126. Some time after, *St. Norbert* was sent for to *Antwerp* to confute *Tanchelin* or *Tanchelm*, accus'd of Heresie, and was contrain'd the next Year to accept of the Arch-bishoprick of *Magdeburg*. He assist'd in the Council held at *Rheims*, *A. D.* 1131. in favour of *Innocent II.* took a Journey to *Rome*, when that Pope was re-established by the Emperor *Lotharius*, and died in 1134. There

There is only extant a small moral Discourse written by him in form of an Exhortation, and directed to the Monks of his Order.

STEPHEN HARDING Abbot of Cîteaux.

ROBERT, Abbot of *Moleme*, who first founded the Monastery of *Cîteaux*, *A. D.* 1098. with *Robert*, 21 Monks of his Abbey, whom he brought into that Solitude, had not long the Government of it: for the next Year, he was oblig'd by the Pope's special Order, to return to his own Monastery. *Almeric*, who succeeded him, and govern'd *Cîteaux* during nine Years and a half, gave no other Rule to his Monks but his Example. Afterwards **STEPHEN HARDING** descend'd of a noble Family in *England*, one of the 21 Monks who came from *Moleme* with *Robert*, being chose Abbot of *Cîteaux*, apply'd himself to the completing of that Order, and may justly be reputed the Founder of it: For he was the 'rit that held general Chapters of the Convents of the *Cistercian* Monks and made a kind of Rule, which was common to all those Monasteries. He call'd it the *Charter of Charity*, and publish'd it in 1119. It was approv'd by Pope *Calixtus II.* It is divided into Thirry Chapters, which contain the particular Rules to be observ'd by those Monks, and is compris'd in the *Monologia Ordinis Cisterciensis*, printed at *Antwerp* in 1635. and in the Annals of the same Order, printed at *Lyons* in 1642. There are also extant in the *Bibliotheca Cisterciensis*, a Treatise call'd, The small beginning of the *Cistercian* Order: A Sermon on the Death of *Almeric*: And a Discourse made to *St. Bernard*, when he receiv'd the Monastick Habit, which bear the name of that Abbot of *Cîteaux*.

BRUNO Bishop of Segni.

BRUNO of *Alti*, Canon of the Cathedral Church of that City, and afterwards of that *Bruno* of *Sienna*, went to *Rome* in the time of Pope *Gregory VII.* in whose presence he disput'd shop of against *Berengarius*, and by way of recompence, was made Bishop of *Segni*: He retir'd to *Segni*. Mount *Cassin* under *Paschal II.* who was offend'd at his retreat, and drew him out of that Monastery, to send him in Quality of his Legate into *France* and *Sicily*. He govern'd the Abbey of Mount *Cassin* for some time, but afterwards return'd to his Bishoprick, and died there *A. D.* 1123.

The Works of this Author were publish'd by *Maurus Marchesius*, a Monk of Mount *Cassin*, who caus'd them to be printed in two Tomes at *Venice* in 1651.

The First contains his Commentaries on the Pentateuch, on the Books of *Job*, *Psalms* and *Canticles*, and on the Revelation of *St. John*; in which he adheres more to the Moral, than to the other Senses of the Text.

In the Second, are compris'd Forty five Sermons on the Gospels of the whole Year, the greatest part of which were printed under the Name of *Eusebius* of *Emisa* and *St. Eucherius*: A Treatise on the Song of *Zachariah*: Another of the Incarnation and Burial of *Jesus Christ*; in which he enquires how long our Saviour continued in the Sepulchre: A Tract to prove the use of Unleaven'd Bread against the *Greeks*: An Explication of certain Ceremonies of the Church: The Life of Pope *Leo IX.* A Treatise about the Corruption of the Age, proceeding (as he says) from Simoniacal Practices; in which he discourses of the Invalidity of Ordinations made by Simonists, and of those of Persons guilty of that Crime: The Life of *St. Peter of Anagnia*: Two Letters, viz. One directed to the Bishop of *Porto*, and the Other to Pope *Paschal*: Six Books of Sentences or Moral Discourses on divers Subjects, which some have attributed to *St. Bruno* Founder of the *Carthusian* Order, and which *Marchesius* refer'd to *Bruno* of *Segni* upon the Credit of *Petrus Diaconus*, by reason of the conformity of the Style, and in regard that the Author of these Discourses makes it appear, that he observ'd *St. Benedict's* Rule, and that he wrote on the *Apocalypse*.

To these Works are annexed a Commentary on the Book of *Psalms*, by *ODO* a Bene-
dictin Monk of *Alti*, dedicated to *Bruno* of *Segni*.

The Treatise of the Sacraments or Rights of the Church, by *Bruno* Bishop of *Segni*, were publish'd by *Father Luke Dachery*, in the Twelfth Tome of the *Spicilegium*, as a new Piece, although it was printed in the *Venice* Edition.

MARBODUS Bishop of Rennes.

Marbodus
Bishop of
Rennes.

MARBODUS, flourish'd at Angers in the end of the preceding Century in quality of Canon, Arch-deacon and principal Master of the Schools of that Church. Afterwards he was nominated for the Bishoprick of Rennes by Pope Urban II. was ordain'd in the Council of Tours, A.D. 1096. and govern'd that Church during twenty eight Years. When he perceiv'd himself to draw near his end, he left his Bishoprick, and retir'd to the Monastery of St. Aubin at Angers, where he assum'd the Habit of St. Benedict, and died in the beginning of the Month of September, A.D. 1123. Sigebert assures us that he wrote a Commentary on the Book of Canticles, but it is no longer extant.

Marbodus compos'd divers Poetical Works Printed at Rennes, in 1524. in which Edition are to be found certain Hymns on Mary Magdalen: Three Prayers to God: One to the Virgin Mary: Several Epigrams and Letters in Verse: Divers moral Poems: A Piece on the casting away of Jonas: Another on the Martyrdom of the Maccabees: The Passions of divers Martyrs in Verse: The Life of St. Martinus of Angers in Verse: Sixty Poetical Pieces on the precious Stones, and on other Subjects: Ten other Poetical Pieces on the following Subjects, viz. on the manner of Writing; on Time; on Eternity; against lewd Women; in commendation of virtuous Women; on Old Age; against those who imagine that the Stars have any influence over the Bodies of Men; against Voluptuousness; on true Friendship, and on the Advantages of Death and of the Resurrection.

These Poems are follow'd by six Letters, in the First of which directed to Renaud Bishop of Angers, Marbodus complains, That that Prelate after having persecuted and traduc'd him, publicly condemn'd him, for writing to the Pope, that the disturbances rais'd by the Bishop of Angers hinder'd him from going to Rome. He upbraids him with the Services he did him, in causing him to be chosen Bishop, and the assistance he gave him in expediting his Journey to Rome, to get his Election confirm'd; that in stead of a grateful acknowledgment of that Kindness, he was no sooner return'd from Rome, but he depriv'd him of those Favours and Privileges, which were granted to him by his Predecessors, without so much as allowing him six Months Respite, to make an honourable retreat; and, that after having made complaint of his being treated so unworthily, the Bishop of Angers cited him to Rome, knowing that he was not in a condition to go thither; obtain'd power to condemn him, and actually pronounc'd Sentence against him under colour, that he had receiv'd Induction into two Churches. After having thus smartly reprehended Renaud, he advises him to moderate his Anger; not to be too far transported with the heat of his Youth; to have a greater respect for his Elders; and to take care lest his irregular Conduct should verifie the report given out by some Persons, viz. that Prosperity and the high Station to which he aspir'd, had sufficiently discover'd the corruption of his Manners. Marbodus adds, that he does not give him this Admonition to the end that he might be more favourable to him, but lest he should abuse his Authority in treating others after the same manner.

The second Letter is directed to Robert d' Arbrisselles, whom he reproves, as Geoffrey of Vendome had done, for keeping too familiar a correspondence with Women, and for suffering Men and Women to cohabit together. He represents to him the danger of that intimate Conversation, and the Scandal that it might occasion. He likewise blames him for wearing a torn Garment, as not being suitable to the Profession of a Regular Canon, which he embrac'd at first, or to the Sacerdotal Dignity, to which he was afterwards advanced. He accuses him of affecting singularity in that particular, and advises him to resume the Habit of a Regular Canon, and to return to his former course of Life. But he is much more offended at him for taking upon him to reprove the Vices of absent Clergy-men in his Sermons, and for inveighing against certain Orders and Persons of great Eminency: He affirms, that that serves only to bring Superiors into contempt, to subvert the order of the Church, and even to induce many to believe, that his design in declaiming against others, was only to gain popular Applause. He declares at the same time, that altho he had a better Opinion of him, yet it cannot be deny'd that his Preaching has the same effect, and that many of his Hearers abandon their Cures and refuse to receive the Sacraments from them, or to pay them Tithes; whereas they run after him incessantly, being excited by Curiosity and an inclination to Novelty rather than a true principle of Piety; since it does not appear, that there is any manner of reformation in their Lives and Conversations: Lastly, he rebukes him, for giving the Monastick Habit, to all those who being mov'd by his Sermons, were desirous to receive it, without making any trial of their integrity and constancy, as also in regard that he took no care, that they should be thoroughly converted, provided the number of his Followers were encreas'd: That after they had once given in their Names, he took no farther cognizance of their Affairs, but left them at liberty to act as they thought fit: That some of them met together, and ran about the Towns and Countries, clothed with Habits of several Colours, wearing long Beards, and walking bare-footed: And that when they were ask'd who they were, they made Answer,

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That they belong'd to their Master. Our Author is unwilling, to impute to him the Extravagances committed by those People, but observes it to be a matter of dangerous Consequence, that they should thus make use of his Authority for a cloak to their Folly, and call themselves his Disciples.

As for the Nuns which Robert d' Arbrisselles in like manner caus'd to be shut up in Cells; without any Probation, he says, that some of them broke thro' the Pissages to make their Escape, and that others were brought to Bed in their Apartments, which would not have happen'd (continues he) if the prudence of the Governor, had made a trial of their Strength. He concludes with remonstrating to him, that he was censur'd for quitting the Canonical Life which he had embrac'd, and for leaving the Monastery, where he had made a Vow of Constancy, and where he was confuted Superior of his Colleagues, to lead an extraordinary kind of Life, and to take upon him the Government of a Nunnery. There o.e Marbodus demands of him a satisfactory Answer, as to those particular Articles, otherwise he declares that he should have very good reason to doubt of his Salvation. 'Tis probable, that Robert d' Arbrisselles clear'd himself from these Imputations that were laid upon him, even to our Author's satisfaction; but there is no likelihood, that his Letter was Forged, as Father Mabilion has asserted. In a certain Manuscript of the Abbey of St. Victor, it is attributed to Hilbert Arch-bishop of Tours, nevertheless the Style comes nearer to Marbodus's manner of Expression than to that of the former.

In the third Letter, he reproves a certain Hermit nam'd Ingilquier, and those of his Congregation for their indiscreet Zeal against unworthy Priests, which they were transported too far; inasmuch that they not only refus'd to assist at their Oblations, but also forbid the Laicks to receive the Sacraments from their Hands. He shews by many Passages of St. Augustin, that the Sacraments may be duly administer'd by unworthy Priests, and that they ought not to be depriv'd by reason of the unworthiness of those who admit niter them. The Hermit having return'd for Answer, that he did by no means recede from the Doctrine of the Church relating to the validity of the Sacraments administer'd by unworthy Priests, but that he was perswaded that Hereticks ought to be shun'd, and that Priests guilty of Fornication ought to be depriv'd; Marbodus replies in his fourth Letter, that he is of his Opinion, but that he conceives that it does not belong to every one to try or Condemn them, and that it ought only to be done according to the Rules of the Church. Therefore he advises those Hermits, to reprehend such Offenders with gentleness; to pray for them; and to accuse them (if they shall think fit) before competent Judges who have a right to bring them to their Trial; to the end that they may be depriv'd if they be convicted, or confess their Crime.

The Fifth is a request that he make to Vitalis, the Founder of a Nunnery to receive a certain poor Orphan who altho she was well instructed in matters of Religion, yet could have no hopes of being admitt'd into the old Monasteries, where, by an ill Custom, that was then too common, Money was prefer'd before Learning and Piety.

The last Letter is directed to a Nun nam'd Agenerida, to whom he gives a great deal of wholesome Advice, for her instruction in the Christian course of Life and religious Exercises.

These are all the Works that are contain'd in the old Edition of Marbodus, which is become very scarce. His Copies of Verses are not very elegant, nor of a very Poetical train, but comprise many judicious and solid Notions. His Letters are accurately written, and full of good Maxims and Passages of the Holy Scripture and the Fathers, admirably well apply'd. The Monks of St. Aubin at Angers, wrote a Circular Letter, to give notice of his Death, according to the Custom of the Order of St. Benedict, in which they celebrate his Praise, and Oulger Bishop of Angers likewise wrote a Copy of Verses in his Commendation: These two Monuments are prefix'd to Marbodus's Works.

ARNULPHUS Bishop of Lisieux.

Arnulphus
Bishop of
Lisieux.

ARNOUL or ARNULPHUS, Bishop of Lisieux, Arch-deacon of Sees, was install'd in the Bishoprick of Lisieux, A.D. 1141. and in 1147. accompany'd Lewis first nam'd the Young King of France in his Expedition to the Holy Land. In 1160. he was sent into England by Pope Alexander III. in quality of his Legate, and afterwards employ'd in the Negotiations between King Henry II. and Thomas Becket Arch-bishop of Canterbury; but having too obtrusively taken part with the latter, he incur'd the King's displeasure, and was oblig'd to retire in 1180. to the Monastery of St. Victor near Paris, where he died August 11. A.D. 1182.

This Arnulphus made a Collection of his own Letters at the request of Giller Arch-bishop of Rean, to whom he Dedicates them by his first Letter. These are written in a fine Style, being full of ingenious Notions and moral Sentences, which render them both useful and delightful. There are many that contain only Compliments, or relate to certain private Concerns; but there are others about Ecclesiastical Affairs, comprehending divers Points of Discipline, particularly, those directed to Pope Adrian IV. in the First of which, this Bishop recommends to him the doing Justice to a certain Person, who had recourse to the See of Rome, to get satisfaction for the ill treatment he had receiv'd in his own Country, where he could not obtain any relief of his Diocesan. Arnulphus observes in that Letter, that People began

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not to have the same Respect for the Holy See as formerly, and that those who appeal'd to it, were so far from getting their Grievances redress'd, that they were more injuriously treated than before, which beset him in whole favour he wrote, who had no sooner enter'd an Appeal, but he was put in Prison; neither could he procure his liberty, but by paying a Sum of Money to his Persecutor, and by submitting to the Bishop's Sentence. Therefore he exhorts the Pope to revenge the Indignity, by reason that if they were suffer'd thus to elude the Decisions of the Holy See, its Protection would become altogether unprofitable.

In another Letter directed to the same Pope, he entreats him to send back the Bishop of *Baieux*, whose presence was much wanted in his Diocese, where he had done a great deal of good.

He wrote again to that Pope, about the Contest that arose between the Abbot and the Monks of *Gumieres*. Those Monks had accus'd their Abbot of many Crimes, and more especially of Incontinency, and divers Witnesses had made Depositions against him, but they gave their Testimony about different matters of Fact, so that there was not any compleat positive Proof against him, because every Fact was prov'd only by one single Witness. Whereupon *Arnulphus* admitted him to clear himself by his own Oath, and by that of three Abbots and three Monks of known Probity. The Monks call'd from his Court to the See of *Rome*, and demanded Letters of Reference, which he calls *Apostolos* (this is the first time I met with this Term in that Signification). He acquaints Pope *Adrian*, that he had granted their Request, and that in the mean while, he order'd both Parties to do nothing, that might tend to the pre-judice of the Appeal.

He likewise wrote to the Abbot of *St. Evrou*, that he was oblig'd to discharge the Debts that were actually contracted by his Predecessors, and threatens to suspend him, unless he gives satisfaction to his Creditors before *Whitsontide*. He enjoins that Abbot by another Letter, under pain of Suspension, to re-admit a certain Monk, whom he had turn'd out of his Monastery, without hearing what he alledg'd in his own Defence.

In another Letter to *William* Bishop of *Mont*, he desires him to appoint another Place in stead of *Poitiers*, for the Trial of the Treasurer of *Rouen*; because he would be oblig'd to take a much longer Journey thither, than his Adversary, who was nearer that City.

Arnulphus being at variance with a certain Lord, who refus'd to acknowledge his Jurisdiction, it was order'd by the Legates of the See of *Rome*, That the said Lord should restore what he had taken from him; that he should cause satisfaction to be made by those of his Vassals, who were excommunicated; that he should make a due presentation of a Priest to govern that Church and People, under his Authority, as belonging to his Diocese. The Nobleman offer'd *Arnulphus* to present a Priest to him by the Hands of *Hugh* Arch-bishop of *Rouen*; but *Arnulphus* reply'd to that Arch-bishop, who made him the Proposal, That if matters were so order'd, it might be taken for granted, that the possession of that Place was not adjudg'd to him, but it might be taken for sequestration, which would be prejudicial to his Right, when the Claim should come to be debated: Besides that 'twas not sufficient to present a Priest to him, but that 'twas requisite that every thing which was ordain'd, should be effectually put in Execution: Lastly, as for the rest, that if they were willing to come to such an Agreement, as would entirely put an end to the Difference, he would readily take such Measures, as should be judg'd most expedient; but that 'twas not reasonable, for him to supply his Adversary with Arms, who was preparing with all his might for the Encounter.

The Schism that happen'd in the Church of *Rome* after the Death of Pope *Adrian* IV. between *Alexander* III. and *Ottavian*, gave occasion to write many Letters; the first of which is directed to *Alexander* III. to congratulate his Election. He assures him in that Letter, That God, who never abandons his Church, altho' he suffers it to be sometimes Persecuted; would give him the Victory over his Enemies, and put him in the peaceable possession of the Holy See, as he had done Pope *Innocent*, altho' he had a more formidable and a more potent Antagonist than *Ottavian*: He expresses the great Joy he had at his Promotion, and gives him to understand, that he had taken care to prepossess the King his Master (meaning *Henry* II. King of *England*) with respect to that Affair, and to make him sensible of the validity of his Election, and of the Deficiency of that of his Adversary: That upon his Testimony that Prince had declar'd for him, and had promis'd with a great deal of satisfaction, that he would not acknowledge any other Pope; That having afterwards receiv'd a Letter from the Emperor, who entreated him to defer the declaring in his favour, he had superseded the publishing of his Declaration; but that he still persist'd in his former Resolution, and that whatever course the Emperor might take, he would not follow him, if he did not find it expedient.

Pope *Alexander* reply'd to *Arnulphus*, That he was very sensible of the Affection that he express'd towards him in his Letter; that he had caus'd it to be read publicly as a proof of the sincerity of his Intentions and of his Eloquence; that he was not ignorant by what means an end was put to the Schism which arose in the time of Pope *Innocent*; that he hop'd that thro' the divine Assistance, the Storm which at present disturb'd the tranquillity of the Church of *Rome*, would ere long be dispers'd; that he gave Thanks to God, that King *Henry* continu'd strenuously to maintain the Unity of the Church; that he entreated him to use his best Interests with his Majesty to hinder the frequent solicitations of the Emperor from obliging him to alter his Mind; and that to that purpose he thought fit to nominate him his Nuncio in the

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Court of that Prince, with Authority over the Bishops of his Dominions. He acquaints him, That the Emperor *Frederic* never ceas'd, since his accession to the Imperial Crown, to persecute and oppress the Church of *Rome*; that in *Adrian's* Life-time he caus'd the Prelates, who were returning from *Rome*, to be taken Prisoners; that he misus'd the Legates of the Holy See; that he seiz'd on the Revenues belonging to the Church of *Rome*; and that he us'd his utmost efforts to expel *Adrian*, and to cause *Ottavian* to be made Pope in his stead: That what he was not able to put in execution, whilst that Pope was yet living, he endeavour'd to compass, after his death, by favouring the intrusion of that Man, who attempt'd to get possession of the Holy See, and whose usurpation was abetted only by three Prelates, to the prejudice of the Canonical Election of himself, which was carry'd on by the others in due Form: That to maintain it, he call'd an Assembly of the Prelates at *Pavia*, and that *Ottavian* refigur'd the Marks of the Papal Dignity in his Presence: That the Emperor afterwards retir'd on him, invested him with the Pontifical Habits and Ornaments, particularly with the Ring and Crozier-staff, and by force constrain'd the Bishops of that Council to own him as Pope: Lastly, he further informs *Arnulphus*, that he had actually excommunicated *Frederic* and his Adherents.

Arnulphus having receiv'd this Letter, wrote one to the Arch-bishops and Bishops of *England*, to make 'em sensible of the Justice of *Alexander's* Cause. He says, That if the Persons of the two Competitors be compar'd, it will appear, that *Alexander* is endow'd with all the accomplishments of Learning and Vertue, that can be wish'd for in a Prelate; whereas his Adversary has no other personal Merits to recommend him but his Quality; and if the two Elections be duly examin'd, one may be soon convinc'd, that that of *Alexander*, is regular, solemn and reasonable, and that that of the other, on the contrary, is rash and altogether unreasonable. "For can it be imagin'd (says he) that an Election manag'd by a single Bishop and two Cardinals, ought to be set up in opposition to the Authority of the whole Church? Or that a precarious Consecration made by a few private Persons, ought to be preferr'd to that which was perform'd with the requisite Solemnities, and with the general approbation of all the People? Can *Ottavian's* Proceedings be justify'd, who assum'd the Pontifical Habits, who by an unheard of rashness plac'd himself in *St. Peter's* Chair, and seiz'd on the Palace, whilst *Alexander* chosen with an unanimous Consent refus'd, thro' Humility and Modesty, to accept of that Dignity? Or can the violence that *Ottavian* afterwards offer'd, in disfiguring *Alexander* and his Electors with armed Men give him any manner of Right or Title? Or could he under that pretence avers, that he was in possession of the Holy See nine Days before *Alexander*? Indeed the latter was chosen by the Senate, and conducted to the Wardrobe, where the Pontifical Habits were kept: He was also ordain'd by the Bishop of *Osita*, to whom the Right of consecrating the Popes legally belongs; he was acknowledged by the Legates, who resided in different Countries; and the whole Church would have continu'd in Peace; if his Adversary had not fled for refuge to the Emperor, whom he knew to be ready to afford him his Assistance. He adds, That that Prince was glad to meet with so fair an opportunity, which he sought for after the example of his Predecessors, who had long ago form'd a Design to bring the Church of *Rome* under subjection to their Dominion, and upon that account favour'd the Schismatics, and excited Divisions in that City: That *Ottavian* had absolutely made him the Master of his Fortune; that he laid the Marks of the Pontifical Dignity at his Feet; and that he afterwards receiv'd from him the Investiture of the Church of *Rome*, by the King and Staff, causing the Imperial secular Power to triumph over the Priesthood: That the Emperor call'd a Council to confirm that Choice, and compell'd the Bishops by force to sign a Writing, by which they own'd *Ottavian* as lawful Pope: That that Writing was full of manifest Untruths, and that the Bishops could not by their definitive Sentence render an Election valid, that was null in its Original. Besides that the *Gallican* Church which always had the good fortune to maintain Justice and Truth, and to afford a Sanctuary to the Popes when persecuted by the *German* Princes, after having examin'd the Elections of *Alexander* and *Ottavian* in a Council call'd by the King's Order, for that purpose, had determin'd in favour of the former; but that the King had prudently defer'd the Publication of that Resolution, by reason of the union between him and the King of *England*, to the end that they might act jointly together: That the latter had in like manner sufficiently declar'd on *Alexander's* behalf, in regard that he receiv'd his Letters, and more especially protest'd, that he would not own any other Pope, having also reject'd those of *Ottavian*. In the mean while, he admonish'd them to take care that Injustice might not prevail over the Truth, through the sinister practices of some *English* Noble-men, who gave it out, that they were related to *Ottavian*, and exhorted them, when ever they met together, strenuously to maintain the Truth without fear of offending those Opponents.

In another Letter written to the Cardinals, he gives a particular account of divers remarkable Circumstances of the Elections of *Alexander* and *Ottavian*, viz. That the Bishop of *Faenza*, who was the first of the three Electors of the latter, being a voluptuous Man, took great delight in Feasting, and soon retir'd from the Conclave because Dinner-time drew near: That one of the two others took ill, that he was deny'd the Office of Chancellor, and that the third was *Ottavian's* Kinsman: That as soon as those three had given their Votes

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for him, he himself took the Cope, and threw it over his Shoulders with so great Precipitation, that that part which ought to lie on the Neck, fell to the Ground; that he got upon the Papal Throne in that Equipage; and that having caus'd the Doors of the Church to be set open, it was immediately fill'd with his Guards, who conducted him to the Palace: That the King of France call'd an Assembly of the Estates of the Realm, as well of the Clergy as of the Nobility, to determine which of the two Elections ought to be ratify'd: That some were of Opinion, that nothing should be done in a hurry about an Affair of that importance, and that it ought to be deferr'd for some time longer, because it was dangerous to excite a mis-understanding between the King and the Emperor upon that account: That they also add'd, that the Church of Rome was always burdensome to Princes; that 'twas requisite to shake off the Yoke, since for fair an Occasion offer'd it self to that purpose; that the Death of the two Competitors would put an end to the Contelt; and that the Government of the Bishops might be sufficient, till God should more clearly make known his Will: Lastly, that the Respect due to the Emperor's Ambassadors, who were present, and to the King of England, whose Sentiments the King of France declar'd himself ready to follow, caus'd those Measures to be taken in the Assembly. *Arnulpus*, in the end of this Letter, advices the Cardinals not to exasperate the King of England by their Threats, but to pacify him, since the Obedience of the Kingdoms of England, France, Spain, Ireland and Norway depended on his Declaration.

Although *Arnulpus* had done such notable Services to *Alexander III.* nevertheless that Pope, upon the Accusations brought against him by *Sylvester*, Treasurer of his Church, and by *John*, Nephew to the Bishop of *Seez*, did not forbear to nominate the Bishops of *Mans* and *Auranches* Commissioners, to take cognizance of that Cause. *Arnulpus* appear'd before them, and *William* Bishop of *Paris* and Cardinal, was present at the Tryal. The Treasurer own'd before the Judges, the Falseness of the Complaints that he had made against his Diocesan, and promis'd that he would not renew them for the future. *John* still maintain'd what he had averr'd, but the Sentence not being favourable to him, he appeal'd from that Court to the See of Rome, although the Pope gave Commission to the two Bishops to pass Judgment without any Appeal. However *Arnulpus*, who upon that account might have exempted himself from going to Rome, and might have refus'd to suffer his Cause to be tried again there; after having inform'd the Pope of the manner of the Proceedings, assur'd his Holiness, that he would repair to Rome, as soon as it was possible, and entreated him to detain *John* till he arriv'd, to know how that Person and the Bishop of *Seez* his Uncle, have committed a Trespass against the Church and the Holy See.

He explains this in the following Letter directed to *Alexander*. One of his Relations was sometime Bishop of *Seez*, who substituted Regular Canons in their Church in the room of Secular. This Reformation was approv'd by the Popes *Honorius II.* *Eugenius III.* and *Adrian III.* and by *Henry II.* King of England, who made them a Donation. These Canons were to have all their Goods in Common, according to their Original Institution, and the Bishops his Successors were likewise oblig'd, before they were install'd, to maintain that Settlement. The Bishop then incumbent, design'd to ruin it, or at least to obtain a License of the Pope, to confer the Arch-deaconries on Lay-men, that he might have wherewithal to bestow on his Nephews and Relations. *Arnulpus* sent word to the Pope, That that Bishop palliated his Carnal Affections with the pretence of Piety; giving it out, That there was not any Person in that Diocess, capable of performing those Functions; as if the Simplicity of the Canons were not to be preferr'd to the worldly Wisdom of others; or in case there were none to be found at *Seez*, worthy of possessing those Benefices, some might not be taken out of the Church of *St. Victor* and *St. Rufus*. He adds, that having been Arch-deacon of *Seez*, and educated in that Church, he thought himself oblig'd to maintain its Rights and Privileges, and that for that reason, he judg'd it expedient to certify his Holiness thereof by a Letter.

Notwithstanding this Information, the Pope granted to the Bishop of *Seez* a License to Secularize his Arch-deaconry; but *Arnulpus* wrote a very smart Letter to him on that Subject, in which he remonstrates, That he had no Authority thus to abolish an Institution made by his Predecessors, under colour that they could not impose Laws on their Successors: He maintains, That that Maxim is false, and that it tends to the ruin of all the Establishments of the Saints: That the Privileges of the Popes of Rome, are as it were Testaments, which are not made void, but rather confirm'd by the death of the Testators: That 'tis true indeed, that the Errors of Predecessors may be corrected by their Successors, and that the latter may make some alteration for the better in the Sanctions of the others, when 'tis requisite for the publick Advantage, and when it may be done without any detriment to Religion: That for that very reason, Secular Canons may be chang'd into Regular, because the Order of the latter is more perfect; but a more strict Institution cannot be chang'd into one less perfect; by which means Remissions in Discipline would be authoriz'd: And lastly, that there are some Persons so prodigal of Dispensations, that they retain nothing as an unalterable Law, and Sacrifice every thing to the Interests and inordinate Passions of private Men. He reproves the Pope for not shewing sufficient Constancy in maintaining the Rights of the Church; and gives him to understand, that he had scandaliz'd it by revoking

revoking the Sentence of Excommunication, denounc'd by his Predecessors against Laicks who shall attempt to get themselves admitted into the Chapter of *Seez*; by adjudging to a Lay-man all the Revenues of the Arch-deaconry that the Regular Canons enjoy'd in Common, and part of which they distribut'd to the Poor; and by permitting a Man, adorn'd with gorgeous Apparel to take place amongst the Canons cloath'd in Sack-cloth. He adds, That 'tis further to be fear'd, lest the Arch-deaconry should be left vacant, by reason that it is already appointed for another young Nephew, when he shall be of Age: That in the mean while, the Bishop has turn'd out the Prior of the Canons, and substituted a Person of no Repute in his Place, to the end that he might make himself Master of the Church-Revenues. Therefore he exhorts the Pope to revoke what was extorted from him by surprize, in order to re-establish the Rule in that Chapter, and to put an end to the Complaints and Murmurs occasion'd by that Innovation.

The four following Letters are directed to the same Pope, and contain an account of particular Affairs. In the last he acquaints him, That the King of England was dissatisfied with his Holiness, because he deny'd him those Favours he su'd for at Rome.

He congratulates in another, *Gilbert* Bishop of *London*, in regard that the Pope had ordain'd, that his Cause should be decided without an Appeal, and observes that Appeals to Rome often put false Accusers in a Capacity to oppress innocent Persons, and give them an opportunity to avoid the Punishment due to their Crimes.

In another Letter, he reproves a certain Abbot for leaving his Monastery to solicit Law-suits at Court, and enjoys him to return thither.

In a Letter that he wrote to *Henry* Cardinal Bishop of *Pisa*, sending him the Works of *Emulius*; he passes a very disadvantageous Judgment on that Author.

In his Letter to the Bishop of *Augustus*, he determines that the Engagements that a certain Child was under, whom his Uncle had bound to a Clerk, upon Payment of a Sum of Money, ought not to be ratify'd, and that that Bishop cannot suffer the said Child to be detain'd by him.

In a Letter written to *Arnold* Abbot of *Banuelac*, he treats of the Usefulness of the Sacrifice of the Mass. "Nothing (says he) can be offer'd up more precious than JESUS CHRIST; nothing more efficacious than this Sacrifice; nothing more advantageous "both to him who offers it, and to him for whom 'tis offer'd, if the unworthiness of the Persons does not render it unprofitable: 'Tis requisite that he who offers it have pure Hands, and that he, for whom it is offer'd, should know the Value of it by Faith; that he should earnestly desire it; and that he should embrace it with a perfect Charity. Oh, how great "is this Benefit, which is sufficient for the Person who receives it, and for him that administers it! For how extensive sower the Priest's Charity may be towards certain Persons, "this Sacrifice remains altogether entire for every one in particular. It is communicated "to many, so as its Efficacy is not diminish'd, with respect to every Individual; and altho' "different Persons partake of it, yet it does not suffer any Division. *Quisquisque enim Sacerdos effusa charitatis latitudine completatur, totum simul omnium, totum unusquisque est sigillatim, nec integritatem dividit communicatio plurium, nec soliditatem minuit participatio diversorum.*

He has also insert'd amongst his Letters, a Discourse that he made in the Council of *Tours*, A. D. 1163. in the presence, and by the Order of Pope *Alexander III.* In the beginning of it he says, that there are three Qualities requisite in a Preacher, viz. Sanctity of Life, to procure respect for what he delivers; a perfect Knowledge, to be capable of reaching the necessary Truths; and Eloquence to cause them to be approv'd, to the end that his Sermons may be Holy, Learned and Sublime. In the Body of this Sermon, he treats of the Unity and Liberty of the Church, shewing that those two Qualities are necessary therein, and that the Ministers ought to use their utmost endeavours to maintain them, more especially at a time when both are attack'd; that is to say, the former by the Ambition of Schismatics, and the other by the Oppression of Tyrants: That nevertheless, 'tis impossible that either should compass their Design: For although the former separate themselves from the Communion of the Church, yet it is not divided by that means, but the Chaff is only separated from the Wheat; and although the latter seizes on the Temporal Revenues of the Church, nevertheless it does not cease to be free, and to exercise its Power with Spiritual Authority. However, that the Bishops ought to make use of all possible means to re-unite the former to the Communion of the Church, and to oblige the others to quit their unjust Claim to the Ecclesiastical Revenues. This is the Subject of a long and very pathetic Exhortation made by him to the Bishops of the Council; and in the sequel of the same Discourse, he wishes that the Emperor would humble himself under the Almighty Hand of God; that he would acknowledge that entire Dominion of the Church is above his, and that he would submit to the See of Rome, which conferr'd the Empire on his Predecessors. He observes that Bishops may possess large Revenues, provided they do not take themselves to be the Proprietors, but only the Dispensers of them, and are persuaded that the Patrimony of JESUS CHRIST is the Inheritance of the Poor, which ought to be distributed to them, and that they who put it to another use are to be look'd upon as Robbers.

This Discourse is follow'd by another, pronounc'd in a Synod held for the Ordination of a Bishop. He begins with the Commendation of the Church, and afterwards rejects the Person of *Girard*, who was propos'd, alleging, That although there was a form of Election in his favour, nevertheless he ought not to be ordain'd, by reason that it is not to be endur'd that the Liberty of Elections, which was introduc'd for the Benefit of the Churches, should be made prejudicial to them, and therefore that the Election of *Girard* was null as having been carry'd on only by some few Persons devoted to his Interest.

He acquaints that Pope in another Letter, That he had pass'd Sentence in favour of *Hugh* Abbot of *Smilis*, in a Cause that was depending between that Abbot and *Garnier* a Priest, concerning the Church of *Marine*, for the Tryal of which he was nominated a Commissioner with *Henry* Bishop of *Senlis*. He likewise gave him notice in the following Letter, that the King of England had favourably receiv'd his Letters and Nuncio's, and that he had re-instituted the Arch-bishop of *Canterbury*; but he complains that the Nuncio's did not promote the making of Peace, and entreats the Pope to do it.

In another Letter, he informs the same Pope, That he had put an end to the Contest between the Abbot of *La Couture* and *Hermier* the Priest, about the Church of *Breule*.

In one of the Letters directed to the Pope's Legates, *Albert* and *Theodin*, he determines, That it is not expedient to bestow Altars, that is to say, Benefices on the Sons of Priests, lest it should occasion disorders.

Afterwards he writes to Pope *Alexander* against those Monks, who refuse to obey their Bishop, and claim a right to retain Cures and Tithes.

He complains in particular of the Abbot of *St. Evrou*, who presum'd to celebrate Divine Service; notwithstanding the Sentence of Suspension he had pronounc'd against him.

The Poems of this Author are not very considerable as to the Subjects, but they are exact in reference to the Rules of Poetry, and the Verses are very fine. The first is on the Nativity of Jesus Christ, the second is an *Encomium* of the Bishop of *Windsor*; and the rest on the alteration of the Seasons, and on some other profane Subjects. There are also two Epitaphs of Queen *Matilda*, one of *Algarus* Bishop of *Canterbury*, and another of *Hugh* Arch-bishop of *Rean*.

Father *Dachery* has publish'd in the second Tome of his *Spicilegium*, an excellent Discourse dedicated to *Geffrey* Bishop of *Chartres*, and compos'd by *Arnulphus*, when as yet Arch-deacon of *Seex*, against *Peter de Leon* the Antipope, and *Gerard* Bishop of *Angoulême* his Legat. It is written with a great deal of earnestness and energy, so that the Author gives us a very lively description of the Irregularities and Vices of that Antipope and of his Legate; maintains the Election and Proceedings of *Innocent II.* and makes it appear that the latter is the true Pope.

Father *Dachery* has likewise set forth in the end of the Thirteenth Tome of the *Spicilegium*, a Sermon upon the Annunciation of the Virgin *Mary*, and five Letters by the same Author.

The other Works of *Arnulphus*, Bishop of *Lisieux*, were printed at *Paris*, from a Manuscript of *Adrian Turnebus*'s Library, A. D. 1583; and afterwards in the *Bibliotheca Patrum*.

PETER de CELLES Bishop of Chartres.

PETER, surnam'd *de Celles*, from the Name of his first Abbey, commonly call'd *Monsieur-la-Celle*, in the Suburbs of the City of *Troyes*, was descended of an honourable Family of *Champagne*. He apply'd himself to Study at *Paris*, and was apparently a Novice in the Monastery of *St. Martin des Champs*. He was chosen Abbot of *Celles*, A. D. 1150. translated from thence to the Abbey of *St. Remy at Rheims* in 1162. and at last made Bishop of *Chartres* in 1182. in the place of *John of Salisbury*. After having govern'd that Church during five Years, he died Feb. 17. 1189.

The following Works of this Author, were collected and publish'd by Father *Ambrosius Januarius*, of the Congregation of *St. Maur*, and printed by *Lewis Billaine* in 1671. But the first of his Works is a Course of Sermons on all the Festivals of the Year, which were never as yet printed. However, notwithstanding the Reputation they might have in his time, Father *Januarius* observes, that they are weak, and that *Peter de Celles* is not very solicitous to prove a Truth thoroughly, but passes lightly over from one Subject to another; although his Writings are full of pious Conceptions, Flowers of Scripture and very useful Instructions. He might also take notice, that they are full of Puns, affected Antitheses, sorry Allusions, mean Descriptions and Notions, which have not all the Gravity that is requisite in Discourses of that Nature. In his Eighth Sermon on the Lord's Supper, we find the Term of *Transubstantiation*, which is also in *Stephen* Bishop of *Aulun*, who liv'd in the same Century: And indeed, those two Authors are the first that made use of it. The three Books of Bread, dedicated to *John of Salisbury*, contain a great number of mystical Reflec-

tions on all the sorts of Bread mention'd in the Holy Scripture. The Mystical and Moral Exposition of the Tabernacle is a Work almost of the same Nature. The Treatise of Conscience, dedicated to *Allier* the Monk, relates altogether to Piety, and that of the Discipline of the Cloister, comprehends many Moral Instructions in the Exercises of the Monastick Life, which he follow'd above Thirty Years. This Piece was set forth by Father *Dachery*, in the third Tome of his *Spicilegium*.

The last Work in this Edition, is a Collection of the Letters of *Peter de Celles*, which were already publish'd with Notes by Father *Sirmondus*, A. D. 1613. They are divided into nine Books, and relate either to pious Subjects or to certain particular Affairs, or are merely Complimental. Indeed, they are written with great Accuracy than his other Works, being of a more natural and less affected Style; nevertheless they are full of verbal Quibbles and Puns. In this Collection are three Letters on the Festival of the Conception of the Virgin *Mary*, in which *Peter de Celles* strenuously maintains *St. Bernard's* Sentiments on that Subject. *NICOLAS*, a Monk of *St. Alban*, was of a contrary Opinion, and averr'd, That *Nicolas* the blessed Virgin was never obnoxious to Sin. This is the Subject of the Twenty third Letter of the Sixth Book; but the Monk vindicates his Opinion in the Ninth Letter of the *St. Alban*. In the last Book, and confutes that of *St. Bernard*, yet not without expressing a great deal of Respect for the Person of that Saint. However, he does not treat *Peter de Celles* with the same Moderation, who being nettled, returns him a somewhat sharp Answer in the Tenth Letter of the same Book. *Peter* was then Bishop of *Chartres*.

JOHN of SALISBURY Bishop of Chartres.

JOHN of *Salisbury* the intimate Friend of *Thomas Becket* Arch-bishop of *Canterbury*, and his John of three Years after. He was one of the most ingenious, most polite and most learned Men of that Age, as is evident from his Book call'd *Policraticus*; or, *A Discoversy of the Pepperies of Chartres*. *Justus Lipsius* assures us, that many considerable pieces of Purple and Fragments of a better Age, are to be found in that Work: *Peter de Blais* in like manner declares that he was even charm'd with it, having discover'd therein a well regulated sort of Learning and abundance of Things, the Variety of which renders them extremely delightful. And indeed, 'tis an excellent Work, treating of the Employments, Occupations, Functions, Vertues and Vices of the Men of the World, but more especially of Princes, Potentates and great Lords; in which is contain'd a vast Treasure of Moral Notions, Sentences, fine Passages of Authors, Examples, Apologues, Extracts of History, common Places, &c. 'Tis divided into Eight Books, and compos'd in a plain and concise Style.

But this Style is more proper for the numerous Letters which the same Author wrote to the Popes *Adrian* and *Alexander*; to the Kings of *England* and divers other Princes; to *Thomas Becket* Arch-bishop of *Canterbury*; to several English Bishops; and to many other Persons; either about general Occurrences and Transactions, as the Schism of *Osavian* the Antipope, and the Election of *Alexander III.* the contest between the Pope and the Emperor *Frederick*; and that between the King of *England* and the Arch-bishop of *Canterbury*; or relating to particular Affairs of the Churches of *England*; or to certain Points of Doctrine and Discipline: As the 122d Letter concerning the Number of Writers of the Canonical Books of the Old and New Testament; the 67th about the nullity of a second Marriage which a certain Woman had contracted after she was divorc'd from her former Husband who was a Priest; the 68th about the cohabitation of Women with Clerks; and the 69th about the Sums of Money that were exacted of the Vicars of Churches. In these Letters he appears to be much addicted to the Interest of *Thomas of Canterbury*, whose conduct nevertheless he sometimes censures, and seems likewise to be much devoted to the Pope's Service, although he does not always approve every thing that is done at *Rome*, and condemns the Vices of the Cardinals on certain Occasions. He openly approves the deposing of the Emperor *Frederick*, and the Proceedings of Pope *Alexander* against him. His Letters are full of Allusions to the Sacred History, and of Examples taken out of Holy Scripture; in which he also intermixes many Passages of Profane Authors. The number of these Letters amounts to 301. and they were printed at *Paris*, A. D. 1611. with the Life of *Thomas Becket* Arch-bishop of *Canterbury*, by the same Author; to whom are likewise attributed certain Commentaries on the Epistles of *St. Paul*, printed at *Amsterdam* in 1646.

PETER

PETER of BLOIS Arch-Deacon of Bath.

PETER, born'd of Blois, from the Place of his Nativity, deriving his extraction from *Britagne*, study'd the Liberal Sciences at *Paris*; the Civil and Canon Law at *Bononia*, and after having attain'd to a profound skill in all sorts of Humane Learning, apply'd himself entirely to the Study of Divinity, under the Tuition of *John of Salisbury* Bishop of *Chartres*. It is also probable that *Peter of Blois* was Canon of that City; however, having pass'd into *Sicily*, A. D. 1167. with *Stephen* the Son of the Count of *Perche*, and the Cousin of the Queen of *Sicily*, he was chosen Tutor and afterwards Secretary to *William II.* King of *Sicily*, but he was soon oblig'd to leave that Country, when *Stephen* Count of *Perche*, who was made Chancellor of the Kingdom and Arch-bishop of *Palermo*, was banish'd from thence. Upon his return to *France*, he was invited over into *England* by King *Henry II.* and after having spent some time at Court, he retir'd to the Palace of *Richard* Arch-bishop of *Canterbury*, and became his Chancellor. He was sent by that Arch-bishop to King *Henry II.* and to the Popes *Alexander III.* and *Urban III.* to negotiate Affairs relating to the Church of *Canterbury*, and after the Death of King *Henry*, he continued for some time in the Court of Queen *Elonora*. In the end of his Life, he was depriv'd of the Arch-Deaconry of *Bath*, which was conferr'd on him at his arrival in *England*, but some time after, he obtain'd that of *London*; in the discharging of which Duty, he took a great deal of pains, and enjoy'd only a small Revenue. He died in *England* A. D. 1200.

Peter de Blois himself made a Collection of his Letters, by the Order of *Henry II.* King of *England*, as he intimates in his first Letter directed to that Prince, in which he observes, That they are not all alike; that sometimes the great number of urgent Affairs oblig'd him to write with less accuracy; that sometimes the Subject did not allow him to enlarge; and that sometimes the meanness of the Capacity of those Persons to whom he wrote, constrain'd him to make use of a more plain Style. He excuses himself for citing profane Authors, as also, for speaking freely, and even for presuming to reprove his Prince. He protests, that to the best of his remembrance, he never wrote any thing with a Design to flatter, but that Integrity and an unfeigned Zeal for maintaining the Truth, always excited him to set Pen to Paper.

The Second is a Letter of Consolation directed to the same King on the Death of his Son *Henry III.* in which he induces him to hope for the Salvation of that young Prince, who died in a course of Repentance.

In the Third, he severely reprehends a certain great Lord, who had reproach'd his Chaplain with the meanness of his Birth, and gives him to understand, that none ought to be puff'd up, either upon account of Nobility or Riches.

In the Fourth, he congratulates the Prior of *Cisterneux* upon the Tranquillity he enjoy'd in his Solitude, protesting that he even envy'd his Condition, and entreats the same Prior to remember him in his Prayers and Oblations.

In the Fifth, he reproveth *Richard* the Successor of *Thomas Becket* in the Arch-bishoprick of *Canterbury*, for applying himself with greater earnestness to the maintenance of the Temporal Interests of his Church, than to the Spiritual Government of his Diocess; remonstrating, that his Diocessans and Prince are very much scandaliz'd at those Proceedings.

In the Sixth, to wipe off the reproaches that a certain School-Master who undertook to teach the Liberal Sciences, had put upon the Clerks, who live in the Palaces of Bishops; he asserts, That his Profession was more contrary to the Ecclesiastical Function, than the conduct of those Clergy-men.

In the Seventh, he rebukes a Professor, who was addicted to Drunkenness.

In the Eighth, he vindicates the comparison he made of the different States of the Church, to the various Phases or Apparitions of the Moon, and maintains, that Terms and Maxims of Philosophy and of the Civil Law may be us'd in treating of matters of Religion, when it can be done conveniently.

In the Ninth, he reproveth one of his Pupils, who after having completed his Philosophical Studies, determin'd to rest for two Years, before he apply'd himself to that of Divinity; and shews, that that negligence would be extremely prejudicial to him.

In the Tenth, written to one of the Chaplains of the King of *Sicily*, against the Design which that Prince had, to cause to be install'd in the Bishoprick of *Agripente*, a certain young Lord, who was by no means capable of performing the Functions of the Episcopal Dignity, he admonishes the said Chaplain, that his Office obliges him to continue to make Remonstrances to the King, to hinder him from disposing of the Bishoprick after such a manner.

In the Eleventh, he exhorts a Clergy-man, who had solemnly engag'd to embrace the Monastick Life, to perform his Vow.

The

The Twelfth is a consolatory Letter directed to one of his Nephews, afflicted with the Death of his Uncle, the burning of his House, and a Wound he receiv'd in his Foot.

In the Thirteenth, he reprehends a Young Monk, who endeavour'd to get a Priory, under pretence, that he should thereby have an opportunity of converting more Souls, and makes it appear, That a Monk ought not to covet Secular Employments, nor to aspire to Dignities, nor to affect to instruct others.

In the Fourteenth, directed to the Chaplains of the King of *England*, he communicates to them certain Reflections that a Fit of Sickness caus'd him to make on the miserable condition of those Clergy-men, who are oblig'd to reside in the Courts of Princes; of which he gives a very lively Description, and exhorts them to follow his Example in quitting that course of Life.

The Fifteenth is an Instruction to *Raimond* newly chosen Bishop of *Chartres*, concerning the Episcopal Qualities and Functions. He says, The first thing that is sometimes done, is to make enquiry into the Revenues belonging to the Bishoprick, and not into the present condition of it: He censures the Luxury and Magnificence of some Bishops of his time, the pains that they took to heap up Riches and to gratifie Princes, and the Secular Course of Life that they lead.

In the Sixteenth, he exhorts a certain Bishop immers'd in the management of many Affairs to make choice of a more quiet manner of Living, in order to promote his own Salvation.

In the Seventeenth, he shews, That a Clerk who drives a Trade, is no less culpable than one that follows Usury, and that all manner of inordinate endeavours to get and heap up Riches are unworthy of a Clergy-man.

In the Eighteenth, he gives us a lively description of the Irregularities of a certain Bishop, who was addicted to that Vice.

In the Nineteenth, he resolves two Questions, which were propos'd to him by one of his Friends who studied the Law at *Paris*, viz. 1. Whether a Woman, who turn'd Nun, upon a supposition that her Husband was dead, be oblig'd to leave the Convent, if he return? And 2. In case he be oblig'd to follow her Husband, whether she ought to assume the Veil again after his Death? He answers, That the Vow of Chastity made by her, being in the Husband's Power, is not obligatory; and that she ought to return with her Husband, and marry again after his Decease. In that Letter, there is a remark very advantageous to the Schools of *Paris*, of which he saies, that as there was formerly a Proverbial saying, that those who had any Question to propose ought to repair to *Avila*; so in like manner at present it pass'd into a Proverb, that those who were desirous to have any Question decided need only go to *Paris*, where the greatest Difficulties are fairly resolv'd.

In the Twentieth he complains, That the Domestick Servants of *Raimond* Bishop of *Chartres* remov'd him from the Palace of that Prelate, whom he blames for his too great Liberality.

In the Twenty first, he reprehends the haughtiness and arrogance of a Canon, who was formerly one of his particular Friends.

In the Twenty second, directed to *John of Salisbury*, he commends his Contancy, and that of *Thomas* Arch-bishop of *Canterbury*, and advises them to persevere, and not to suffer themselves to be mov'd by any manner of Adversity or Persecutions.

In the Twenty third, written to *Oravian* the Pope's Legate, he declaims against the Abuse that was then predominant, to fill up the vacant Bishopricks with unworthy and incapable Persons, who obtain'd them by the means of sinner practices or purchas'd them with Money.

In the Twenty fourth, he entreats the Friends of *Thomas* Arch-bishop of *Canterbury* to prevail upon that Prelate, to forgive the Arch-Deacon of *Salisbury*, who was desirous to be reconcil'd with him.

In the Twenty fifth, he exhorts an Official to quit that Employment, which he looks upon as very dangerous. "I am apt to believe (says he) that the Officials were so call'd, 'not from the name of their Office, but from the Verb *Officio*, which signifies to be hurried, or to do mischief: For the whole Function of an Official is to shear and flea at the pleasure of the Bishop the poor Sheep that are under his Jurisdiction: They are the Bishop's Horse-leeches, that cast up the Blood they have suck'd out, and which as it were so many Sponges, that being squeez'd restore the Water wherein they were soak'd, pour into their Masters Bosom the Treasure that they have extorted; insomuch that of all those execrable Purchases they have only left the stain of Sin: For that which is thus hoarded up by oppressing the Poor, serves to gratify the unruly Appetite of the Bishops, and draws Punishments on the Officials; who may be well compar'd to those private Doors, thro' which the Priests of *Bel* were wont secretly to convey the Sacrifices that were laid on the Altar of that False God; since the Bishops make use of their Hands to pillage the Estates of other Men, calling upon them all the marks of Infamy and the whole guilt of those Crimes, of which they make the sole advantage.-----The Office of the Officials at present, is to confound Right, to create Law-suits, to dissuall Agreements, to prolong Trials, to suppress the Truth, to maintain Falshood, to seek for nothing but filthy Lucre, to sell Justice,

"Justice, to commit all manner of unjust Actions, and to devise Cheats and Artifices to deceive the People. These are the Men, who over-load their Landlords with a numerous Retinue of Attendants and costly Equipages; who hunt after dainty Dishes; being very prodigal of the Estates of other Persons, and as covetous of their own: They are very critical in searching out the etymology and signification of Words, and make Glosses upon all manner of Syllables, on purpose to lay Snare for others, in order to drain their Purse: They take upon them to interpret the Laws according to their own capricious Humour, admitting some, and rejecting others at their Pleasure; they corrupt that which is found, over-rule just Allegations, foment Divisions, conceal Crimes, make void lawful Marriages, penetrate into the Secrets of Families, defame innocent Persons, absolve the Guilty, and in a Word, leave no Stone unturn'd to get Money. This is the Character that *Peter of Blois* gives us of the Officials of his time, very different (as 'tis to be hop'd) from that of those Gentlemen, who now discharge those Functions in our Churches.

In the Twenty sixth, he advises a Friend of his to enter upon a Course of Divinity at *Paris*, after having left the study of the Civil-Law, to which he apply'd himself at *Bononia*; because a Clergy-man ought not to be entirely immers'd therein. He censures, by the way, the sinister Practices of the Advocates of his Time, who made it their whole business to get Money, and to enrich themselves.

In the Twenty seventh, he acquaints the Canons of *Beauvoir* with the Death of *Thomas Becket* Arch-bishop of *Canterbury*, and tells them that there was reason to be so far from bewailing his Death, that they ought to rejoice at his Happinefs. He likewise makes mention of the Diffensions that happen'd in his Church, about the Election of a Successor.

The Twenty eighth, is written in the Name of *Rotrou* Arch-bishop of *Reims*, to *William* Arch-bishop of *Sens* and the Pope's Legate, whom he exhorts to use his utmost endeavours to divert those Calamities, which were ready to break forth in the Territories belonging to the Church of *Roan* by reason of the War that was carry'd on by the two Kings.

In the Twenty ninth directed to the Abbot and Monks of *St. Alban*, he complains that one of their Priors had refus'd to entertain him at his Table, and shews how much Hospitality is recommendable, more especially in Monks.

In the Thirtieth, he communicates to his friend *Rainaud* chosen Bishop of *Bath*, the Dream that he had upon his promotion to the Episcopal Dignity.

The Thirty first is written to the Abbot of *Fontaines*, concerning a Distemper with which *Peter of Blois* was afflicted.

The Thirty second is a recommendatory Letter directed to the Prior of *Canterbury*.

The Thirty third is written in the Name of *Rotrou* Arch-bishop of *Roan* to *Henry III.* the Son of *Henry II.* King of *England*, who was preparing to make War with his Father, to entreat him to take into his Protection, *Andely* and the other Territories of the Church of *Roan*.

In the Thirty fourth, he excuses himself to the Bishop of *Perigueux*, who had offer'd him his House; for not accepting of his Proposal, because he was detain'd by the Promises of his old Patron.

The Thirty fifth and Thirty sixth, are Exhortations to a certain Nun.

The Thirty seventh, is a Letter of Excuse to the Prior of *Fumieges* for neglecting to send back a Book that he had borrow'd of him.

The Thirty eighth, is an Apology directed to *Albert* Cardinal of the Church of *Rome*, for the Conduct of the Arch-bishop of *Canterbury*, who was accused of being ignorant of the Laws, covetous and too much inclin'd to raise his Family.

The Thirty ninth, is a Letter written by way of a secret Trust to one of his Friends, in which he sends him word, That the Court of *Rome*, according to the usual Custom had charged him with many Debts, and that if he could once find means to discharge them, he would take care not to fall into that Abyss for the future.

In the Fortieth, he condemns the Deportment of a certain Bishop who spoke ill of his Prince.

In the Forty first, he entreats *Henry II.* King of *England* to give him notice of the Place where he was, to the end that he might wait on him, and acquaints him that his Majesties Envoys are return'd from *Rome*, clear'd of their Silver and loaded with Lead, without being honour'd with any considerable Presents, and that the Ambassadors of the King of *Spain* were come to meet him to constitute him Mediator of the Peace between them.

The Forty second, is written to *Robert* Provost of *Aire* in *Flanders* elected Bishop of *Cambray*, to whom he gives a smart Reprimand for contenting himself to enjoy the Revenues of his Bishoprick, without taking care to perform the Episcopal Functions, and for leading a Secular and Scandalous course of Life.

The Forty third, is a very apposite Consolation compos'd by him upon occasion of the Sickness of a certain Person, in which he sufficiently makes it appear that he had study'd the Art of Physick.

In

In the Forty fourth, he advises *Arnulfus* Bishop of *Lisieux* not to leave his Bishoprick, by reason of any opposition that might be made by his Prince, his Chapter or the People of his Diocels; but he would persuade him to resign it, in case he aspir'd to that Dignity by under-hand dealings.

In the Forty fifth, he vindicates *Rainaud* Bishop of *Bath*, from the imputation of having persecuted or occasion'd the Death of *St. Thomas* of *Canterbury*, and observes; that if he made somewhat too severe a Reflection upon him, at the time when that Arch-bishop excommunicated the Bishop of *Salisbury*, it ought to be forgiven him, as well as what he might have done against him thro' Ignorance, and so much the rather, in regard that he had expiated that Fault by a very rigorous Penance.

In the Forty sixth, directed to *Richard* Bishop of *Syracuse*, after having excus'd himself for returning to *Sicily*, he enlarges on the Commendation of *Thomas Becket* Arch-bishop of *Canterbury*.

The Forty seventh is written in the Name of *Richard* Arch-bishop of *Canterbury*, who exhorts *Henry* the Son of *Henry II.* King of *England* to desist from making War with his Father, and threatens to excommunicate him, unless he submit to his Remonstrances.

In the Forty eighth, he congratulates *William* Cardinal Bishop of *Pavia*, upon account that at last an end was put to the Quarrel between Pope *Alexander* and the Emperor *Frederick*, by his mediation, and declares against *Ottavian* and his Electors.

In the Forty ninth, he complains, That some of the Canons of *Chartres*, whom he took for his Friends, had brought an Information against him in a Trial depending between him and *Robert* of *Salisbury*, for a Prebend of *Chartres*, and that not being able to fully his Reputation, they had slanderously traduc'd the Memory of his Father.

In the Fiftieth, he entreats the Bishop of *Bayeux* to absolve a certain Person, who had committed Man-slaughter in his own defence, and who being afflicted with a very sensible Grief for that unfortunate Accident, had done Penance in due Form.

In the Fifty first, he admonishes *Jocelin* Bishop of *Salisbury* to pay his Debts, and not to bestow too great Favours upon his Nephews.

In the Fifty second, he acquaints the Arch-bishop of *Canterbury*, who had sent him to the King of *England*, That he met with a furious Storm, during his passage into *Normandy*, and assures him, that he was ready to undertake every thing, and to endure all manner of hardship in his Service.

The Fifty third, is a Circular Letter to all the Bishops of *England*, written in the Name of *Richard* Arch-bishop of *Canterbury* and Primate of the Kingdom, in which he enjoins them, not to suffer Persons, whose Ordination is not valid, to exercise the Episcopal Functions in their Dioceses, and to denounce a Sentence of Excommunication against those who forge the Pope's Bulls or counterfeit the Seals of the Bishops.

In the Fifty fourth, he advises the Arch-deacon of *Poitiers*, not to compel *Adelicia* his Niece, to become a Nun; because the Monastick State, ought not to be embrac'd with less freedom than that of Marriage.

In the Fifty fifth, he congratulates *Adelicia*, upon the desire she express'd to take the Veil, and in regard that she had actually made a Vow to that purpose, and exhorts her to put so laudable a Design in execution with all convenient speed.

In the Fifty sixth, he endeavours to divert *Walter* Bishop of *Rocheſter* from the strong Inclination he had to Hunting.

In the Fifty seventh Letter, directed to one of his Friends a Monk of the Abbey of *Aulney* in *Normandy*, who expected to be deliver'd from Temptations immediately after his admittance into a Religious Order, he treats of the continual Conflict between the Flesh and the Spirit, and sends him a *Prose* or Sermon on that Subject.

In the Fifty eighth, he complains to *Renaud* Bishop of *Bath*, by reason that the latter had suspended his Vice-Arch-deacon, without dispatching any Canonical Monitions before-hand, and to the prejudice of a Privilege that was granted him in the Council of *Lateran*, that he should not be excommunicated nor any Person that belong'd to him by any Bishop, and declares that he had so much the greater reason to take it ill, in regard that that which gave occasion to those rigorous Proceedings, was only a small sum of Money that was due to the Bishop, and that he had already given Orders for the payment of it.

In the Fifty ninth, he exhorts that Bishop to be reconciled with a certain Person nam'd *Howy*, and to turn one *Simon* out of his Company, who was a dangerous Flatterer and a Sympht.

In the Sixtieth, he approves the Complaints made by one of his Friends, who was much offended that the Bishops should enrich their Nephews with the Church-Revenues, instead of maintaining the Poor. He observes that that was no new Disorder, and that Poverty ought to be prefer'd before Riches.

In the Sixty first, he dissuades an Arch-Deacon from the exercise of Hunting.

In the Sixty second, he writes in the Name of *Geffrey* Bishop of *Lincoln* to one *Le Blond*, whom he reproves for his Disobedience in leaving that Bishop to follow divers Employments, and forbids him to oppose the Interest of the Arch-bishop of *Canterbury*.

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The Sixty third, is a Letter of Thanks to *Peter* Bishop of *Ayas*.
The Sixty fourth, is written in the Name of *Gautier* Arch-bishop of *Rouen* and of the Bishops of *Normandy*, to Pope *Celsin* III. to entreat his Holiness to use his utmost endeavours to procure the deliverance of *Richard King of England*, who was taken Prisoner at his return from the Holy Land by the Duke of *Austria*.

The Sixty fifth, is written against the Superstitions of those, who pretend to fore-tell future Events by Dreams, or by other means of the like nature.

In the Sixty sixth, he congratulates *Gautier* Arch-bishop of *Palermo* upon his promotion to that Dignity: He gives that Prelat a Character of *Henry II. King of England*, and clears him from the Murder of *Thomas Becket* Arch-bishop of *Canterbury*.

In the Sixty seventh, he proves by many Reasons to King *Henry II.* that he ought to cause his Son to apply himself to Study.

The Sixty eighth, is written in the Name of *Richard* Arch-bishop of *Canterbury* to Pope *Alexander* III. against the Abbot of *Malmesbury*, who endeavour'd to withdraw himself from the Jurisdiction of his Bishop. He declares in that Letter, against the Privileges that are granted at *Rome* to the Abbots for Money, which gives them occasion to insult over their Primates and Diocesans, to lose the Respect they ought to have for them, and by degrees to shake off the Yoke of Obedience, which was formerly the only means to reclaim them, and to restrain their Ambition. "The Abbots (says he) cannot endure to have a Superior set over them, to reform the Abuses committed by them; They would willingly have an absolute power to do every thing with impunity, and neglect the Monastical Discipline to gratify their untuly Passions. Upon which account it is, that almost all the Revenues of the Monasteries are left at Rack and Manger, and are liable to be pill'd by every Invader: For on the one side, the Abbots mind nothing else but following their Pleasures, and are intent only on making good Cheer; and on the other side, the Monks being as it were destitute of a Head, spend their Life in Idleness and continual Quarrels. The mischief (adds he) requires a speedy remedy; for if it be not timely apply'd, 'tis to be fear'd lest as the Abbots shake off the Yoke of the Bishops, so the latter should throw off that of the Arch-bishops, and the Deans and Arch-Deacons should likewise find means to exempt themselves from the Jurisdiction of their Diocesans. Alas! what form of Justice is this! or rather, what manner of deformity of the Law! to hinder Pupils from hearkening to their Tutors; Children from obeying their Parents; Soldiers from serving their Prince; and Servants from submitting to their Masters: What is it to free Abbots from the Jurisdiction of their Bishop, unless it be to authorize Disobedience and Rebellion, and to arm Children against their Father? 'Tis their Office, who sit as supreme Judges, to determine this Cause, and to take care lest unjust Actions should take their rise from the Courts of Judicature, where application is made for the redressing of Grievances.

In the Sixty ninth Letter, directed to *Radulphus* Bishop of *Angers*, he laments the Failings of the Inhabitants of that City, who had abandon'd King *Henry II.* in the War that he maintain'd against his Son.

In the Seventieth, he advises *John* Bishop of *Chartres*, rather to bestow Benefices on his Nephews, who were upright and poor Men, than on Foreigners, who are not so worthy of them.

The Two following Letters contain nothing remarkable.

The Seventy third, written in the Name of *Richard* Arch-bishop of *Canterbury* to all the Bishops of *England*, is against a Custom that prevail'd in that Kingdom, only to punish with Excommunication, those who assassinated Bishops and other Clergy-men, whereas capital Punishments were inflicted on other Murderers.

The following Letters to the Eighty second comprehend nothing very remarkable relating to Church-Discipline.

In the Eighty second, directed under the Name of *Richard* Arch-bishop of *Canterbury* to the *Cistercian* Monks, after having commended that Order, he takes notice of one Fault committed by them, which is their refusing to pay Tithes to Clerks and Monks: He gives them to understand, that it is an Act of Injustice; that altho' they might enjoy that Immunity, whilst they were Poor, yet they had no right to it at present, since they were become Rich; and that what Privileges soever they might obtain from *Rome*, they could not in Conscience make use of them to usurp the Estates of others: Lastly, he threatens to excommunicate them if they continue to retain those Tithes.

In the Eighty third, written in the Name of *Walter* Arch-Deacon of *Oxford* to *Bartholomew* Bishop of *Exeter*, he advises him to declare the Marriage null, that was contracted between *Robert* and *Ismenia* his Kinswoman; according to the express Order he had receiv'd from the Pope.

The Eighty fourth is directed to Pope *Alexander* III. under the Name of *Richard* Arch-bishop of *Canterbury* to vindicate the Conduct of the Bishops, who reside in the King's Court, in order to maintain the Interest and Rights of the Church. "For (says he) if there were no Bishops in the Council, nor in favour with the Prince; the Wicked would soon find means to harass the Church, and the Presumption of Laicks would oppress the Clergy

"after an intolerable manner: But at present, if any thing be attempted to the prejudice of the Church, the Bishops are ready to oppose it; and if the King should be exasperated against innocent Persons, his Anger is appeas'd by their Entreaties. By this means, the rigour of Justice is moderated; the Cries of the Poor reach the Prince's Ear; the Dignity of the Church is maintain'd; the Indigence of distressed People is reliev'd; the Devotion of Lay-men is increas'd; Religion is protect'd; the Sentences in Courts of Judicature are directed; the Laws are submitted to; the Decrees of *Rome* are receiv'd; and the Revenues of the Churches are augmented: He adds, That the Arch-bishops and Bishops of *Sicily* were wont in like manner to reside in the Court of their Prince, and that there was a Design on foot in *England* to abrogate that Custom, but that divers prudent and judicious Persons had determin'd that it was absolutely necessary for them to continue there, and that if they were hinder'd from having access to the Prince; at the same time the Monasteries would be depriv'd of their Tranquility, the Afflicted of Consolation, and the Church of its Liberty. Therefore our Authority concludes, That although the Bishops were very desirous to leave the Court, by reason of the Inconveniences they suffer in that Station, nevertheless they are detain'd, as it were by force, upon account of the Publick Advantage.

The Eighty fifth Letter, contains a sharp Reprimand made to *Robert* Bishop of *Salisbury*, for taking too great delight in Feasting, and for laying out so vast Expences in furnishing his Table, that he let the Buildings of his Church fall to ruin.

In the Eighty sixth, he diverts a *Carthusian* Monk nam'd *Alexander*, from the Design he had to quit his Order, under pretence that Mals was not paid every day in the Monastery; and shews, That St. *Benedict* never was a Priest, and that he spent a great deal of time without hearing Mals, even not knowing one *Easter*-day, that it was that great Festival: That St. *Paul* and St. *Anthony*, the first Hermits, paid many days without hearing Mals, and that we do not read that some great Saints offer'd up the Holy Sacrifice daily: That such a frequent Administration of the Sacraments might render them contemptible, and that the sedateness of it, encreases the Respect due to them: That indeed we sin incessantly, and that a continual Remedy is requisite for the expiation of our Guilt; but that nevertheless this Host, of an infinite Value, ought not to be offer'd up, but with a Spirit of Humility and a contrite Heart. To that purpose, he quotes many Passages of the Fathers, and at last affirms, That the secret Motive which induc'd that Monk to think of quitting his Order, was to lead a less austere, and a more free Course of Life.

In the Eighty seventh Letter, he comforts *William* Bishop of *Ely*, who was discharg'd from the management of the Affairs of State in *England*, by the treachery of certain Noblemen, who had mis-represented him to King *Richard*; which gave an occasion to *Peter of Blois* to declaim against those Counsellors who give bad Advice to Princes. The Eighty ninth is written on the same Subject to a Bishop, who had contributed to the said *William's* disgrace at Court.

In the Eighty eighth, he entreats an Abbot to receive a certain Monk, who was desirous to return to his Monastery.

In the Ninetieth, he gives an account to his Brother *William* Abbot of *Mani*, of the reasons of his departure from *Sicily*, and takes notice at the same time of the News that was spread abroad, That that Abbot had obtain'd a Licence of the Pope, to wear the Mitre, Ring and Sandals. He maintains, That the use of those Ornaments in any other Person but a Bishop, is an arrogant Vanity, and a presumptuous Ostentation; That they ought only to be us'd on some extraordinary Occasions; such as the Dedication of Churches, the Consecration of Virgins, and the Ordination of Clerks, and that therefore they can be of no use to an Abbot, who has no right to perform those Functions; That they are actually more chargeable to him than profitable, and that they do him a greater dishonour than credit; That that Abuse has no Grounds neither in the Gospel, nor in St. *Benedict's* Rule; That it foments the Refractoriness of the Abbots and the Convents they have with the Bishops, and that no Man ought to flatter himself, that the Privilege of *Rome* can be a sufficient excuse for such Acts of Disobedience before God. Therefore he conjures him by the Salvation of their common Father, and by the Breasts of their Mother, to lay aside those Pontifical Ornaments, or if it cannot be done without Scandal, to choose rather to quit his Dignity. *William* being mov'd with this Remonstrance, resign'd his Abbey into the Pope's Hands, as it appears by the 93d Letter, in which *Peter of Blois* congratulates him; That he prefer'd the Humility of a simple Monk to the Dignity of an Abbot, and a place of abode in *France* to one in *Sicily*.

In the Ninety first, he taxes *Radulphus* Bishop of *Lisieux* with Covetousness, and the practice of Usury, more especially in regard that he did not open his Granaries in a time of scarcity and dearth of Provisions.

The following Letters contain nothing very remarkable.

In the Ninety seventh, directed to the Abbot of *Evesham*, he shews that the diversity of Monastick Orders is advantageous to the Church, but that none ought to pass lightly from one Order to another. He observes in the end, that singing of Psalms for a considerable time,

is very useful, if it could be continu'd with Devotion, and that although it be accompany'd with wearisomness, yet it does not cease to be a good Employment. As for Handy-work, he neither blames, nor commends it in a Monk, *Labores autem manuales in Monacho nec arguere, nec laudare presumo.*

The Ninety eighth and the Ninety ninth, are written in the Name of *Richard* Arch-bishop of *Canterbury*; viz. the former to his Suffragans about the necessity of relieving the Holy Land, and the second to Pope *Urban III.* to congratulate his promotion to the Pontifical Dignity, and to thank his Holiness for the Pall, which he had sent to him.

In the Hundredth Letter, he vindicates an Arch-bishop who was accus'd of being too meek and moderate.

The Hundred and first, directed to *Robert* Arch-deacon of *Nantes*, is a Judgment that he passes on the Disposition of two of his Nephews, whom he had put under his Tuition.

The Hundred and second, contains a long Complaint made by the Abbot of *Redding* who was desirous to renounce his Dignity, with *Peter* of *Blais*'s Answer, in which he advises him not to do it.

The following Letters contain nothing of any great moment as to Ecclesiastical Discipline.

In the Hundred and twelfth, sent to the Bishop of *Orleans*, he maintains the Immunities of the Church, and asserts that the King of *France* ought to exact no other Supplies of the Clergy, than their Prayers to carry on the War, that he was preparing to manage against the *Saracens* in the Holy Land.

In the Hundred and thirteenth, he exhorts *Geffrey* Arch-bishop of *Tork*, to oppose the new Heretics who appear'd in his Diocess, and to publish so strict an Ordinance against them, that the others might be terrify'd with the Severity of their Punishment.

In the Hundred and fourteenth, he congratulates *John* of *Salisbury* upon his Instalment in the Bishoprick of *Chartres*, and commends the Relation that he wrote of the Life of *Thomas Becket* Arch-bishop of *Canterbury*.

In the Hundred and fifteenth, after having shewn in what degrees of Consanguinity *Robert* and *Adolecia* were related one to another, he produces the several Impediments of their Marriage, and comprehends them in six Verses.

The Hundred and sixteenth, is written to *Hugh* Abbot of *St. Denis*, to whom he sends one of his Books to be examin'd, and comforts him for the Indignity that was put upon him by the King of *France*.

In the Hundred and seventeenth, he reprehends *Geffrey* Abbot of *Marmoutier*, by reason that he had caus'd an Action to be commenc'd against the Prior of *St. Come*, for certain Lands which he claim'd, as belonging to his Jurisdiction.

There is nothing remarkable in the following Letters to the 123d, in which he refuses to accept of the Sacerdotal Dignity, not through contempt, but an extraordinary respect for that Function.

In the Hundred twenty fourth, he comforts *Gautier* Arch-bishop of *Roan*, banish'd from his Church, and justifies his retreat.

In the Hundred twenty fifth, he admonishes the same Prelate, to avoid slothfulness during his Exile, and to apply himself to the reading of the Holy Scriptures.

In the Hundred twenty sixth, directed to the Abbot of *Glocester*, he gives an *Encomium* of *Odo* Chanter of *Bourges* chosen Bishop of *Paris*; to whom he writes the Hundred twenty seventh, to renew their old Friendship and the Correspondence that formerly pass'd between them.

In the Hundred twenty eighth, *Peter* of *Blais* complains to *William* Arch-bishop of *Sens*, that he had not as yet perform'd the Promise that he made to entertain him in his House, and to conferr a Benefice upon him.

In the Hundred twenty ninth, he writes against the Arch-deacon of *Orleans*, who had introduced Simoniack Practices into his Church.

In the Hundred and thirtieth, directed to *John* Bishop of *Chartres*, he clears himself from the Charge brought against him, that he made use of the Recommendation of the King of *England*, of divers Lords, and of the Pope, to procure a Prebend in the Church of *Chartres*.

In the Hundred thirty first, he reproves one of his Nephews, the Prior of a Monastery, by reason that neglecting the study of the Liberal Sciences and abandoning his Solitude, he frequented publick Places, and endeavour'd to curry favour with Noble-men.

The Hundred thirty second and the Hundred thirty fourth, directed to Persons newly made Abbots, contain very useful Instructions for the conduct of Superiours.

In the Hundred thirty third, written to the Dean and Chapter of *Salisbury*, he maintains that he is not oblig'd to reside in his Prebend in that City, in regard of the smallness of the Revenue, which was not sufficient for defraying the Charge of a Journey thither.

The Hundred thirty fifth, is a Dispensation for Non-residence granted by the Arch-bishop of *Canterbury* to a Canon of *Salisbury*.

The Hundred thirty sixth, is a Letter from *Henry II.* King of *England* to *Alexander III.* in which he complains of the Rebellion of his Children, and implores the assistance of that Pope.

In the Hundred thirty seventh, he congratulates a Novice Monk, and gives him wholesome Advice.

In the Hundred thirty eighth, he expresses to *Gautier* Arch-bishop of *Roan*, the Joy that he had upon his return from his Exile.

In the Hundred thirty ninth, he entreats the Abbot and Monks of *Cîteaux* to put up their Prayers to God, that he would vouchsafe to grant him his Grace, to enable him worthily to perform the Functions of the Priesthood, to which Dignity he was lately rais'd; and explains the reasons why he deserr'd the receiving of that Order till that time.

In the Hundred and fortieth, he exhorts *Petrus Diaconus* to quit the study of the Law, and to apply himself altogether to that of the Holy Scriptures and of Divinity. In this Letter, he makes use of the Term of *Transubstantiation* in treating of the Eucharist. "Thus you" *see* (says he) in one single Sacrament: a deep Abyss impenetrable to Humane Reason; I mean, in the Bread and Wine transubstantiated by Vertue of the Heavenly Words, into the Body and Blood of JESUS CHRIST, the Accidents that were therein, remaining without a Subject; and although the Body of JESUS CHRIST be Flesh and not Spirit, nevertheless it nourishes the Soul rather than the Body. The same Body is to be found in several Places and on divers Altars, against the nature of Bodies, without ceasing to be in Heaven: For although by its Nature it can only be in one Place after a circumscriptible Manner, yet it is in many Places by its omnipotent Vertue and Energy, and after a spiritual Manner.

In the Hundred forty first, he complains to *Gautier* Arch-bishop of *Roan*, that a certain private Person had detain'd the Revenues of a Prebend that belong'd to him, and entreats that Prelate to cause Restitution to be made.

In the Hundred forty second, he comforts the Prior and Monks of *Evesham*, who were in great Trouble, and exhorts them to bear it with Patience.

The four following Letters relate to the Confinement of *Richard I.* King of *England*, and were written to procure his Liberty.

In the Hundred forty seventh, he reproves *Robert* Bishop of *Bangor*, who determin'd to retain a certain Benefice, which he had conferr'd on another Clerk.

In the Hundred forty eighth, he exhorts *Savario* Bishop of *Bath* to return to his Diocess, and not to leave his Church with a design to travel.

In the Hundred forty ninth, he complains, that they were about to deprive him of his Arch-deaconry in the end of his Life.

In the Hundred and fiftieth, he mollifies what he had said in the fourteenth Letter, against those Clergy-men, who reside in the Courts of Princes.

In the Hundred fifty first, he entreats Pope *Innocent III.* to augment the Revenues of the Arch-deaconry of *London*, which was lately conferr'd upon him. He gives his Holiness to understand, that there were about Forty thousand Men within the Jurisdiction of his Arch-deaconry, and above One hundred and twenty Churches; nevertheless that he was not able to collect any of the Duties that are customably paid to the Arch-deacons.

In the Hundred fifty second, he entreats that Pope, to change a Chapter of which he was Dean, into a Monastery of the *Cistercian* Order.

The Hundred fifty third, is written in the Name of *Retrou* Arch-bishop of *Roan*, and of *Arnulphus* Bishop of *Lisieux*, to *Henry II.* King of *England*; in which they give him an account of the Negotiations in the Court of the King of *France*, where they were sent by that Prince.

The Hundred fifty fourth, is likewise written in the Name of the same Arch-bishop, who entreats *Eleonora*, Queen of *England*, and her Sons, to be reconcil'd with King *Henry II.*

In the Hundred fifty fifth Letter, that Arch-bishop excuses himself to the Prior and Monks of *La Charite*, for not retiring to their Convent, by reason that he could not leave his Flock during the War.

The following Letters to the Hundred eighty third and last, contain nothing very remarkable as to Ecclesiastical Affairs, and many of them are Consolatory.

There is no Author, who has fill'd his Letters with a greater number of Quotations, out of the Holy Scriptures and Ecclesiastical and Profane Writings, than *Peter* of *Blais*; inasmuch, that they are scarce any thing else but a Contexture of such Passages. That which is properly his own Matter, is full of *Antitheses* and Puns: However, he discourses with much freedom, sharply reproves Vices, and maintains Church Discipline and the Ecclesiastical Constitutions.

His Sermons are written almost after the same manner as his Letters, in a concise and sententious Style, to the number of Sixty five; neither does he explain therein the Points of Morality in their utmost extent, but he fills them with divers Maxims and Notions, which are accompany'd with no other Ornaments, but *Antitheses* and nice Comparisons of Words:

But

But he handles Matters more at large in his Tracts, which are Seventeen in Number.

The First is a Moral Discourse on the Transfiguration of JESUS CHRIST.

The Second, is another Discourse of the same Nature on St. Paul's Conversion.

The Third, is a compendious Chronicle on the beginning and the end of the Book of Job.

The Fourth, is a very pathetic Exhortation to induce the Christian Princes to send succours to the Holy Land.

The Fifth, is an Instruction written in the Name of Pope Alexander III. to the Sultan of Iconium.

The Sixth, is a Treatise of Sacramental Confession and Penance.

The Seventh, is a Tract concerning the Functions and Qualities of a Confessor, and the manner how he ought to demean himself in the Administration of the Sacrament of Penance.

The Eighth piece, call'd the Episcopal Canon, contains Instructions for Bishops.

The Ninth, is an Invective against one who pass'd a Censure on his Works, and charg'd him with being a Flatterer of Princes, and a false Accuser of Clergy-men and Monks: He clears himself from both Imputations, by producing a Catalogue of his Writings; in which he asserts, there is nothing to be found that can convict him of what was laid to his charge, and several particulars to the contrary. He enlarges in Commendation of the Monastick Life, and explains some Passages of his Works, that were objected against him; and amongst others, what he had laid down concerning Free Will, which he was accus'd of having confounded with Grace: He maintains, That the former is supported by, and depends on the latter, after such a manner, that the Mercy of God is not prejudicial to Merit, nor Grace to Free Will.

The Tenth, is a Treatise against the Jews, in which he has accurately collected all the Prophecies that relate to JESUS CHRIST.

The Eleventh, is a large Treatise of Christian Friendship, of the Love of God, and Charity to our Neighbour; in which he insists on the Causes, Duties, Parts and Effects of those Virtues.

The Twelfth, is of the Usefulness of Afflictions, of which he shews the several Advantages.

The Thirteenth, call'd, *What are they, quales sunt?* is a Satyr against unworthy Pastors. He justifies at first, what he is about to write against them, and declares that 'tis not his design to attack the Worthy Pastors, but only the Unworthy, who have no Faith; who have not enter'd the Sheep-fold through the Gate; who do not deserve the Names of Pastor, Pope, Bishop or Prelate; because they have not any of the Qualities signified by those Terms; who enrich their Relations with the Church-Revenues; who confer Canonries and other Spiritual Livings upon them; or who being of mean Extraction, and of an unknown Family, are endu'd with no generous Principles, but with a great deal of sordid Baseness without Humility, whose Dignity soon corrupts their Manners. He shews, that these sorts of Bishops ought not to be flatter'd, but that their Faults ought to be expos'd, to the end that those Persons who present themselves to be admitted into Holy Orders, may be duly examin'd, and that a considerable time may be taken, to be well assur'd of their demeanour, and of their Course of Life.

The Fourteenth, is a Fragment of a Letter, that he wrote about Silence.

The Fifteenth, is a Fragment of his Book of the Changes of Fortune.

The Sixteenth, is a Tract concerning the Sacred Books and Writers of the Old and New Testament.

The Seventeenth, is a Poetical Piece on the Eucharist.

The first Edition of *Peter of Blois's* Works, was printed at Mentz; the second at Paris, A. D. 1519; the third at Mentz in 1600. by *Buissus*, who annex'd an Addition of some Tracts in 1605. This Edition was copied out in the *Bibliotheca Patrum*, printed at Colen; but in all these Editions, the Sermons of *Peter Comestor*, were inserted instead of those of *Peter of Blois*: At last *M. de Gouffainville*, publish'd a new Edition of all *Peter of Blois's* Works, in which are to be found the Genuine Sermons of that Author, printed at Paris in 1667. This was follow'd in the last *Bibliotheca Patrum*, set forth at Lyons.

STEPHEN Bishop of Tournay.

STEPHEN, Abbot of St. Genevieve, and afterwards Bishop of Tournay, was born at Orleans, A. D. 1135. and completed his Studies in the Schools of the Cathedral Churches of that City and of Chartres: He apply'd himself more especially to that of the Canon-Law, and became a Regular Canon in 1165. in the Monastery of St. Evreux, where St. Victor's Rule was establish'd in 1158. by Roger, who was the first Abbot since the Reformation.

Stephen

Stephen succeeded him in that Office, but the Abbey of Genevieve being vacant in 1177. by the Death of the Abbot Albert, he was chosen in his Place. He was promoted to the Bishoprick of Tournay in 1192. and govern'd it to the Year, 1203. which was that of his Death.

This Author wrote a Commentary on *Gratian's* Decretal, with divers Sermons and Letters. All his Works are extant in Manuscript; but *Father du Roule* did not judge, that the Commentary on the Decretal, and the Sermons were worth to be brought to light, and therefore he only publish'd the Preface to that Commentary. The first Sermon and the Texts of Scripture, on which the Thirty others were compos'd, with his Letters, which he divided into three Parts; the First of which contain the Letters which he wrote being as yet Abbot of St. Evreux, from A. D. 1163. to 1177.

The First, is a very pathetic Complaint, which he recited in the Synod of the Bishops of the Province held at Sens, concerning the Murder committed on the Person of *John Dean of Orleans*, by a certain Lord, out of whose Hands, he endeavour'd to wreat some Revenues belonging to the Chapter of Orleans, which he had usurp'd.

He was enjoy'd by the same Assembly, to write to the King, to demand Justice for that execrable Fact. He did it after such a manner, as was capable of exciting him to take vengeance for so heinous a Crime. However, the King did not approve that Letter, and conceiv'd much Displeasure against Stephen upon that account; which gave occasion to his Enemies to persecute him, and to threaten to pilage his Estate, and to cause him to be put to Death, unless he desisted from the prosecution of that Suit. Whereupon he had recourse to *William Bishop of Chartres*, the Son of *Thibaud* or *Theobald Count of Champagne*, who appear'd to the King's Anger, and restor'd Stephen to his Favour, as the latter had entreated him to do in his second Letter.

The Third is a Letter written by *Ponce Bishop of Clermont*, in which he desires *Maurice Bishop of Paris*, and *Stephen Abbot of St. Evreux* to give a resolution of a Case of Conscience touching the validity of the Baptism of Infants that are dip'd in the Water, these Words being recited, viz. *In the Name of the Father, of the Son, and of the Holy Ghost*, without expressing the Action by these Terms, *I baptize thee*. A certain Father had Baptiz'd his Child after that Manner, and it was customary to do so, in case of Necessity.

Maurice returns an Answer in the fourth Letter that that Baptism is null, and determines the matter with a great deal of assurance, in a few Words. *Stephen* replies on the contrary, in the fifth Letter, that that Baptism is valid, provided the three Persons of the Trinity be invoc'd, and that 'tis not absolutely necessary to add these Words, *I baptize thee*; because it is not laid in the Gospel, *Go and Baptize the Nations saying, I baptize you in the Name of the Father, &c.* but only, *Baptize them in the Name of the Father, &c.* He confirms his Opinion by divers Passages of the Fathers, which only require the Invocation of the Holy Trinity, for the validity of Baptism. He affirms, that these Terms *I baptize thee*, are added by the Church, that they only have regard to the solemnity of the Action, and do not belong to the substance of the Sacrament: *de solemnitate Ministerii, non de substantia Sacramenti*. He adds, that if a different Opinion were admitted, an infinite number of Children must unavoidably be Damned, who were Baptiz'd by Laicks in case of Necessity; by reason that the greatest part of those ignorant People, were wont to Baptize only saying, *En nome Patres & Fils, & Esprits Saints*. However he declares, that those Priests ought to be censur'd and put to Penance, who thro' negligence or ignorance omit any thing that relates to the solemnity of the administration of Baptism. But he maintains, that a Child which was once Baptiz'd in the Name of the Trinity, ought not to be Baptiz'd again, altho' the Father did not express the Action by these Words, *I baptize thee*. Lastly, he says that he who Baptizes a Child, contracts a spiritual Affinity with the Mother, which renders him incapable of Marrying her; or of co-habiting with her as his Wife, if they were Marry'd before.

The other Letters contain'd in this first Part, are either recommendatory in favour of divers Persons, or relate to particular Affairs; as the rebuilding of the Church of St. Evreux which was burnt by the Normans, to which purpose, he desires supplies of the Chapter of St. Martin at Tours, and of his Friends: The restoration of a Prior who had waisted the Revenues of his Monastery: The Contest between the Church of St. Samson, and the Chapter of St. Croix, &c.

In the second Part, are comprehended the Letters written by *Stephen of Tournay* whilst he govern'd the Abbey of St. Genevieve, from A. D. 1177. to 1192. The greatest part of these Letters are complimentary or recommendatory, and contain nothing very remarkable. There are several written in favour of the Arch-bishop of Tours, about the Contest that he had with the Bishop of Dol, as the Fortieth, the Hundred and seventh, the Hundred and eighth, the Hundred and tenth and the Hundred and fortieth: Others against the Regular Canons of St. John des Vignes, who were desirous to enjoy their private Estates, and who being provided of good Livings, endeavour'd to withdraw themselves from their Obedience to the Abbot, to depend only on the Jurisdiction of the Bishop. He maintains, That they ought always to be subject to the Abbot, and to submit to his Will, according to the Custom, which

which (a, he says) was always put in practice; otherwise all manner of Regular Discipline would be entirely abolish'd, and there would be as many Abbots as Curates: See the Sixty fifth, the Ninety fifth and the Hundred fifty second Letters.

In the Seventy fifth, he proves, That those who have made a Vow to pass from the Order of *Grandmont* to that of *Cîteaux*, ought to perform that Vow, and in general, that Translations from a remiss Order to a more austere are lawful and expedient. In the Hundred forty third, he relates a Sentence pass'd by the King, in favour of certain Clerks of the Order of *Grandmont* against the Prior and some Lay-brothers of the same Order, and writes to the Pope in his own Name, in that of the Abbots of *St. Germain des Prez* and of *St. Vitor*; and even in that of his Clergy; to confirm that Sentence. In the Hundred forty fifth, he addresses the Dean of the Church of *Rheims* to hinder the Canons of that Cathedral from abrogating what was left of their ancient Rule, viz. to eat always in common in the same Refectory, and to live together in the same Cloister.

The Hundred forty sixth, the Hundred forty seventh, the Hundred forty eighth, the Hundred forty ninth and the Hundred fifty third are written to the King of *Denmark*, and to some Bishops of that Kingdom and of *Sweden* to induce them to procure Lead in *England* to cover the Church of *St. Genevieve*, which was burnt and pillaged by the *Normans*. He makes by the way, a very ingenious *Antithesis*, between the Lead that is purchased at *Rome* for Bulls, and that which is bought in *England*; saying, *That one serves to impoverish the Churches, and the other to cover them: Anglico Plumbo teguntur Ecclesie, nudantur Romano*. He entreats the Pope to grant two Dispensations, viz. one in the eighty second Letter for the Chancellor of *France*, who was denied admittance into Holy Orders, because he was not born in lawful Wedlock, and the other in the Hundred and thirteenth upon the same occasion, in favour of a certain Person who had exercis'd the Office of an *Attorney General*: He observes in the former that the Canon of not admitting base born Persons among the Clergy, was not generally receiv'd in all the Churches. He likewise makes a request to the Pope, to confirm the rally receiv'd in the Abbey of *St. Evreux* at *Orleans* in the Fifty eighth and Fifty ninth Letters, Immunity of the Hundred fifty fifth, to maintain the Revenues belonging to the Prebends of the Cathedral of *Paris*, appropriated to the Church of *St. Vitor*.

The Hundred fifty ninth, is concerning the difficulty of leading a solitary course of Life, and of the means of attaining to it. *Ebrard of Auxines* Bishop of *Tournay* dying, A. D. 1191, and the Clergy at first chose Peter Chanter of the Church of *Paris*, to supply his Place, and Stephen wrote the Hundred seventy fifth and last Letter of the second Part, in his behalf, but that Election being adjudg'd to be null, he himself was install'd in the Bishoprick of *Tournay*, and caus'd his Nephew to be chosen Abbot of *St. Genevieve* in his stead.

The first Letters of the third Part, relate to his promotion to that Dignity. In the Two hundred and second, he determines, That the Marriage of a Novice who has left his Consent for that purpose is valid. In the Two hundred and eighth, he gives a particular account of his Life and Conversation, to justify himself against *Bertier* Arch-Deacon of *Canby*, who accus'd him of not leading a Life conformable to that of a Bishop. "I very seldom go (says he) out of the City: I assist as often as is possible, at the celebration of all the Divine Offices; I Preach the Word of God to my Diocefans, after the best manner that I can; I declaim against the modern Heresies: I freely administer the Sacraments, which I have freely receiv'd. I detest Simonical Practices: I do not receive Bribes or unlawful Presents: I give whollom Advice to all those, who make Confession to me; and impose on them profitable Penances: I comfort the Afflicted as far as it lies in my Power: I spend my spare Hours in reading and meditating on the Holy Scripture: I exercise Hospitality in entertaining my Guests cheerfully, and keeping a good Table, never eating my Bread alone; yet I do not riotously waste the Patrimony of JESUS CHRIST in maintaining Stage-players and Farce-actors. Such is my outward demeanour, and as for the inward disposition of my Mind, it is known to none but God.

The Two hundred twenty fourth, Two hundred twenty fifth and the Two hundred twenty sixth Letters have reference to the Abbot of *St. Martin* at *Tournay*, whom he suspended for leading a disorderly Life, and re-establish'd him at the request of the Bishop of *Arras*, on condition that he should observe the Rules, that were prescribed to him, and which are specify'd in the Two hundred twenty fourth Letter. The Two hundred thirty first and the following are written against the Sentence of Suspension, which *Mellor* the Pope's Legate was about to denounce against the Country of *Flanders*: In the Two hundred forty third, and the next, he puts up Complaints against the Inhabitants of *Tournay*, who refus'd to submit to his Authority. In the Two hundred forty eighth and Two Hundred forty ninth, he complains, that the Arch-bishop of *Arras* conferr'd Orders on the Monks of *St. Amand* without his leave. The Two hundred fifty first is a Declaration directed to the Pope, on this Subject, viz. That the Study of the Fathers was then generally neglected to follow that of Scholastick Divinity, and of the Decretals. "The Students (says he) having a relish for nothing but Novelties, and the Tutors endeavouring to enhance their own Reputation, rather than to promote the Instruction of others, compile every Day new *Sums* or *Systems* of Divinity, and new Theological Works, on purpose to amuse and deceive their Auditors;

"tors; as if the Writings of the Fathers were not sufficient, who have explain'd the Holy Scriptures, by the same Spirit with which the Prophets and Apostles were inspir'd when they wrote them. But these modern Doctors bring in new, unknown and strange fables of *Messes*, when the King's Wedding Feasts are quite made ready, when the Oven and Fowl are kill'd, and when it only remains that the Guests should sit down at Table to eat: Prollick Disputations are set on foot against the Decisions of the Church, touching the incorporensible Godhead: Flesh and Blood take upon them inreverently to dispute about the Incarnation of the Word: The Holy Indivisible Trinity, is as it were divided and torn in pieces (with reverence be it spoken) in the Publick Places; insomuch, that there are almost as many Errors as Doctors, as many Scandals as Auditories, and as many Blasphemies as Places. If there be occasion to pass from Theological Disputes to the Trial of Causes that are usually decided by the Canon Law, as soon as the Judges delegate are appointed, or when the Ordinaries have taken cognizance of the Matter; a prodigious Labyrinth of Decretal Letters is immediately produc'd, under the Name of *Alexander* of happy Memory, from whence 'tis impossible for any Man to extricate himself; neither is any regard had to the ancient Canons, but on the contrary, they are rejected and contemned. During which confusion, it so falls out, that the whollom Ordinances of the ancient Councils are not follow'd in the Modern, and matters are not debated according to their natural Order, with respect to the true merit of the Cause, by reason that the Decretal Letters have the Pre-eminence, which perhaps are forged under the Name of divers Popes of *Rome* by Modern Canonists. These are collected into an entire Volume, which is read in the Schools, and publicly sold to the great profit of the Writers, who by that means take less pains, and get more Money, by copying out those suspected Works. The third Objection that may be made against the present manner of Studying, is, that the Liberal Arts and Sciences have lost their ancient Liberty, and are brought under too great Subjection, that the Professors Chairs are fill'd with young Persons and the quality of Tutors is attributed to such as do not deserve to be look'd upon as Papists, who without adhering to the Rules of Art, employ themselves in serving Words in order and devising Sophisms, with which they surprize ignorant and unthinking People; after the same manner as silly Flies are soon catch'd in a Cobweb. Philosophy may well cry out, that her Garments are snatch'd away, and that her Body is torn in Pieces; so that there is no Elder left to comfort her; neither is she any longer capable of administering comfort to any Elder. These Abuses most Holy Father, require your powerful Hand to reform them, and that you should establish by your sovereign Authority an Uniformity of Teaching, Learning and Disputing, lest the most noble Science of Divinity should become contemptible; lest it should be said that JESUS CHRIST is here, or there; or lest Holy Things should be thrown to Dogs, and Pearls cast before Swine.

In the Two hundred fifty fifth Letter, he inveighs against another Abuse, that is to say, Appeals made to the Holy See by Inferiors to avoid the correction of their Superiors, and requires that Prelates and Abbots should be invest'd with an absolute Power to correct their Inferiors, and to change the Officers that depend on their Jurisdiction, without any manner of obstruction made by the means of Appeals to the Court of *Rome*. In the Two hundred sixty second Letter, he enlarges on the Commendation of Queen *Isabelburga*, the Wife of *Philip* King of *France*, and advises her in the following, not to suffer her Marriage to be dissolv'd. The other Letters do not contain any thing very remarkable. The whole number of them amounts to Two hundred eighty and seven in the last Edition set forth by Father *du Moulinet*, and Printed at *Paris*, A. D. 1629, altho' there were only Two hundred and forty in that of *Maffion* in 1611. The Style of these Letters is concise and close, but the Terms are not always pure, nor well Chosen; nevertheless they afford much satisfaction to the Reader, by reason that the Conceptions are regular and natural.

The Authors who wrote against the Albigenis and Vaudois.

GRETSER brought to light, A. D. 1614, three Authors who wrote against the *Albigenis* and *Vaudois* in the end of the Twelfth Century: These three Writers are *Ebrard of Bethune* in the Province of *Artois*, *Bernard* Abbot of *Fontenai* and *Ermenegand* or *Ermenegand*. Ebrard of

EBRARD OF BETHUNE, continues in his Work, 1. The Error of the *Manichees*, concerning the Law of *Moses*, and the Prophets; by shewing, That the Law ought not to be rejected; that the Patriarchs and the Prophets were Saved; and that it is the true God, who gave the Law, and created the World. Afterwards he passes to other Errors common to all the Heretics of that time, about the Sacraments, and the Customs of the Church; and establishes against them the following Doctrines, viz. That Children ought to be baptiz'd; that it is lawful to marry; that the Sacrifice of the Eucharist, contains the Body of JESUS CHRIST; that none but Priests have the Power or Right of ordaining, and that they ought to do it in the Churches: That the Unction of the Sick is profitable; that Pilgrimages

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Of the Ecclesiastical Authors of less note, who flourish'd in the Western Countries in the Twelfth Century.

AFTER having treated in the preceding Chapter of the most noted Ecclesiastical Writers, whose Works are more numerous, or more considerable, we shall now give some account in this, of a great number of others less known, who have compos'd divers small Tracts, reserving the particular enumeration of the Historians and Greek Authors, for the following Chapters.

ANSELM, Dean of the Church of *Laon*, flourish'd in the beginning of the Century, and Anselm made publick Divinity-Lectures at *Chelons*, in which he gave Explications of the Holy *Dean* of Scripture. He is also supposed to be in part the Author of the Ordinary Gloss. Some at *Laon* tribute to him the Commentaries on the Book of Canticles, on St. Matthew's Gospel, on St. Paul's Epistles, and on the Revelation of St. John, which were printed under the Name of St. Anselm Arch-bishop of *Canterbury*, but they really belong to *Hervaeus* a Monk of *Bourg* near *Dol*, whose Name they bear in the Manuscripts.

GISEBERT or GILBERT, surnam'd CRISPIN, St. Anselm's Pupil, after having follow'd his Study in the Abbey of *Bee*, took a Journey to *Rome*; and upon his return, had a Conference with a certain Jew of *Meurg*. Afterwards he was made Abbot of *Westminster*, Crispin, A. D. 1106. He wrote a Relation of that Conference, and dedicated it to St. Anselm, Abbot of amongst whose Works it is insert'd in the last Edition by Father Gerberon. Dr. Cave assures us, That there are still extant in the Libraries of *England*, divers Manuscript Homilies written by Gilbert Crispin on the Book of Canticles, and several Discourses on St. Jerome's Prefaces to the Bible, with a particular Treatise against the Sins of Thought, Word and Deed. The Relation of the Conference made by this Author, is different from that which is annexed to St. Anselm's Works, under the Title of, *The Contest between the Synagogue and the Church*, and is much more accurate. He died A. D. 1114. as some Writers aver, or according to others in 1115.

PETRUS ALPHONSUS, a Spanish Jew, who formerly bore the name of *Moses*, was Petrus converted A. D. 1106, was baptiz'd at *Huesca*, and had Alphonsus King of *Portugal* for his God-father. He compos'd a Treatise by way of Dialogue between a Jew and a Christian, concerning the Truth of the Christian Religion, divided into Twelve Chapters; in the first of which he shews, That the Jews explain the Writings of the Prophets too carnally, and that they mistake their meaning: In the second, he makes it appear, that the Cause of the Captivity of the Jews, is the putting of the Messiah to death; that it was foretold by the Prophets, and that it will not cease till the end of the World. In the third, he confutes the Opinion of the Jews, who believe, that their dead shall be rais'd again one day to dwell on the Earth, and that they shall multiply therein. In the fourth, he proves that the Jews do no longer observe the principal Articles of the Law of *Moses*, and that what they do observe, is not acceptable to God. In the fifth Chapter, which is written against the *Mahometan* Superstitions; he shews, that *Mahomet* was a false Prophet, who wrought no Miracles, and was destitute of Learning, Religion and Probity. In the sixth, he proves the Doctrine of the Trinity, by Passages of the old Testament. In the seventh, he demonstrates by the Writings of the Prophets, That the Messiah was to be born of a Virgin, and conceiv'd by the Operation of the Holy Ghost. In the eighth, That the Word of God was made Man, and that CHRIST is God and Man. In the ninth, That JESUS CHRIST came at the time foretold by the Prophets, and that the Prophecies concerning the Messiah are accomplish'd in him. In the Tenth, That he died voluntarily to redeem Mankind, according to the prediction of the Prophets. In the eleventh, That the Law of the Christians is not contrary to that of the Jews. This Treatise is one of the best that we have of that kind, and the Author handles these Matters very methodically, with a great deal of clearness and solidity of Argument.

THIBAUD or THEOBALD, Clerk of the Church of *Emmapes*, and afterwards Professor Theobald of Divinity in the Schools of *Caen* and *Oxford*, flourish'd in the beginning of the Century, Clerk of the and wrote several Letters, which were publish'd by Father *Dachery* in the Third Tome of *Clu-ch of Emmapes*, his *Spicilegium*.

The Merit is written to the Bishop of *Lincoln*, about certain Persons who were doubtful of the Mercy of God: He shews, That a Sinner may have recourse to Repentance at all times; That he may obtain the Remission of his Sins, and that a good Disposition is sufficient for an entire Conversion.

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grimages upon account of Devotion, are commendable; that it is lawful to take a true Oath; that Malefactors may be punished and even put to Death; that we shall rise again in the future State with the same Body that we now have; that Faith ought to be prefer'd to good Works; that Crosses ought to be honour'd; that Women shall be Saved, and rise again with the distinction of their Sex; that Salvation may be obtain'd by different means, and in different States; and that it is lawful to eat Flesh: Lastly, he shews that those Hereticks are culpable, in regard that they conceal themselves, and that altho' they boast of renouncing the Possessions of this World, yet they endeavour to enrich themselves by other means; that they mistake the meaning of Holy Scripture; and that all the Characters of Hereticks agree with them. He adds, That some of them call themselves *Valois*, and others *Xabastates*; that they are wont to rear off their Shoes, and that they continually expose themselves during the whole Day to the heat of the Sun, till Supper-time, when they appear in the publick Places. He concludes this Treatise with a Catalogue of all the Hereticks taken out of *Idem*, and with the Resolution of divers Questions propos'd by him.

Bernard
Abbot of
Fontcaud.

The second Author, who is BERNARD Abbot of *Fontcaud*, dedicated his Book to Pope *Lucius III.* and confutes the *Vaudois*, whom Bernard Arch-bishop of *Narbome* had twice condemn'd after having heard their several Pleas. He makes particular mention of the Obedience due to Popes and Prelates; He declaims against the permission that those People allow Lay-men and even Women to Preach; against their Assertion that the Alms, Fastings, Sacrifices and Prayers of the Living do not avail any thing with respect to the Dead; against those who deny Purgatory; and maintain that Humane Souls are neither in Heaven nor Hell till the Day of Judgment; and against their Affections, that the People ought not to meet in the Churches to pray. Thus this Author positively oppos'd none but the *Vaudois*.

Ermen-
gard.

The Third nam'd ERMENGARD, at first impugns the Errors of the *Manichees* about the old Law, Marriage, the Incarnation, Passion, Death and Resurrection of JESUS CHRIST, and afterwards passes to other Errors concerning the Sacraments and Church-Discipline. He proves, that it is requisite to have Churches and Altars; That the singing of the praises of God is useful and reasonable: That the Sacrament of the Body and Blood of JESUS CHRIST ought to be celebrated in the Church, and that the Words of his Institution, ought to be understood in a proper and not in a figurative Sense: That Baptism is necessary for Salvation, and that it ought even to be administer'd to young Children: That Repentance is likewise necessary for those who have fallen into Sin, and that it is compos'd of three Parts, viz. Contrition, Confession and Satisfaction, and that it is requisite to make Confession to a Priest. He refutes in particular the Custom that was in use among those Hereticks in the imposition of Hands, which they call Consolation, and which they administer'd in the following manner:

The Superior amongst those People, after having wash'd his Hands, took the Book of the Gospels, and exhorted those, who came to receive the Consolation, to put their whole trust and hope of their Salvation therein, and afterwards laying the Book of the Gospels on their Head, repeated Seven times, the Lord's Prayer and the beginning of St. John's Gospel from *In principio* to these Words, *Gratia & Veritas per Jesum Christum facta est* i. e. *Grace and Truth came by Jesus Christ*. Thus ended the Ceremony of their Consolation; but if it should happen that no Superior is present, then one of the Comforted performs the same Ceremony, and even Women do it to sick Persons in the absence of Men: They believe that this Consolation remits Sins, even mortal ones, and that without it 'tis impossible to be Saved: Lastly, they maintain, that those who have actually committed a mortal Sin, are incapable of administering it effectually. Afterwards Ermen-gard proves against them, that 'tis lawful to eat Flesh, and to take an Oath, and establishes the Doctrines of the Resurrection of the Dead, the Invocation of Saints, and Prayers for deceased Persons.

These three Authors scarce make use of any other Proofs but Passages of the Holy Scripture to confute the Errors they oppose, and to establish the Truths they maintain; nay they produce a great number of them, amongst which there are some which do not clearly prove, what they assert.

In the Second, directed to *Favicius* Abbot of *Abington*; he proves, That Children who die without receiving Baptism are damned.

The Third, is a Complimental Letter to *Margaret* Queen of *England*.

The Fourth, is a Consolatory Letter to one of his Friends, who was unjustly slandered.

The Last Letter is written against *Roscelin*; in which he shews, That the Sons of Priests are uncapable of being admitted into Holy Orders.

RADULPHUS surnam'd **ARDENS**, a Native of *Poitiers* and Chaplain to *William III.* Duke of *Aquitaine*, flourish'd in the beginning of this Century. He compos'd a great number of Sermons on the Sundays and Festivals of the Year, printed at *Paris*, A. D. 1568. & 1580. at *Antwerp* in 1576. and at *Colen* in 1604.

ODO, Abbot of *St. Martin* at *Tournay*, was ordain'd Bishop of *Cambray*, A. D. 1105. and expell'd for refusing to receive the Investiture from the Emperor *Henry IV.* He retir'd to *Doway* and died there in 1113. He wrote a Commentary upon the Canon of the Mass, in which he explains the Text literally, with a kind of Paraphrase: Three very Scholastick Books concerning Original Sin: A Treatise in form of a Dialogue against a Jew, touching the necessity of the Incarnation of the Son of God, and of the Grace of **JESUS CHRIST**: Another of the Sin against the Holy Ghost: A Tract to explain the Harmony of the Evangelists, and a Sermon on the Parable of the unjust Steward. There is a great deal of Philosophy in these Treatises.

GILBERT, Bishop of *Limerick* in *Ireland*, and the Pope's Legate in that Country, held a Council there A. D. 1110. to regulate the Limits of the Bishopricks of that Kingdom, and assist'd in 1115. at the Ordination of *Bernard* Bishop of *St. David's*, which was perform'd at *Wexminster*. But being no longer able to discharge the Functions of his Legateship, he resign'd it to the Pope in 1139. and died a little while after. He wrote a small Tract about the State of the Church, and two Letters, viz. one to the Bishops and Priests of *Ireland*, and the other to *St. Anselm* Arch-bishop of *Canterbury*, which are insert'd in the Collection of the Letters of *Ireland*, publish'd by Arch-bishop *Usher*.

FRANCO, the second Abbot of the Monastery of *Afflighem* near *Brussels*, compos'd in the beginning of the Century, Twelve Books concerning the Grace and Mercy of God, which contain an History of the principal Benefices that God has bestow'd on Men from the Creation of the World, to the day of everlasting Happiness: A Letter in which he shews, That a Monk, who has quitted his Habit and Profession cannot be saved: Another Letter directed to certain Nuns, to serve them instead of a Consolation and Exhortation. The Poetical Piece about the Glory of the future State, apparently is not different from certain Copies of Verses on that Subject, which are to be found at the end of his Twelfth Book of the Grace of God; but his Sermons on the Virgin *Mary*, mention'd by *Trithemius*, are no longer extant. This Author was made Abbot, A. D. 1111. and died under Pope *Innocent II.* He began these Works being as yet a simple Monk and completed them, when advanc'd to the Dignity of an Abbot.

WILLIAM de **CHAMPEAUX**, so call'd from the Name of the Village of *Champeaux* near *Melan* in the Province of *Brie*, after having apply'd himself to study at *Laon* under *Anselm* Dean of the Cathedral Church of that City, was ordain'd Arch-deacon of *Paris*, and appointed to read Lectures of Logic in the Schools of that Church. Some time after, he retir'd with some of his Pupils to a Monastery, in which was *St. Victor's* Chapel near *Paris*, and there founded the Abbey of Regular Canons. He continu'd to teach in that Convent, and (as it is generally believ'd) was the first publick Professor of Scholastick Divinity. He was made Bishop of *Chalons*, A. D. 1113. and died in the end of the Month of *January*, 1121. 'Tis very probable, that being a Person of so great Learning, he wrote some Works, yet we have none of them in our History: For the Dialogue between a Christian and a Jew, which was publish'd under his Name in the *Bibliotheca Patrum* of the last Edition at *Lyons*, belongs to *Gilbert* of *Wexminster*. However, 'tis reported that he wrote a Book of Sentences before *Peter Lombard*, of which a Manuscript Copy is still kept in the Library of *Notre Dame* at *Paris*.

STEPHEN, ordain'd Bishop of *Aulun* in the Year 1113. left that Bishoprick in 1129. to turn Monk in the Abbey of *Cluny*, and spent the rest of his Life there. He is the Author of a Treatise concerning the Prayers and Ceremonies of the Mass, and about the Functions of the Ministers of the Altar, set forth by *John de Monralon*, Canon and Chanter of *Aulun*, and insert'd in the *Bibliotheca Patrum*.

GAUTIER or **GAUTERUS**, Bishop of *Maguelone* in *Languedoc* and the Pope's Legate, govern'd that Bishoprick from A. D. 1103. to 1129. He publish'd in the beginning of the Century a Treatise call'd *Flowers on the Psalms*, compos'd by *Liebert* or *Liebert* Abbot of *St. Rufus*, and dedicated it to *Robert Provost* of *Lisle*, his Kinsman, and to the Chapter of that Church, by an Epistle which Father *Mabillon* has set forth in the first Tome of his *Analecta*.

DROGO or **DREUX**, Prior of *St. Nicausus* at *Rheims*, was constituted the first Abbot Drogo of *St. John* at *Laon*, by *Bartholomew* Bishop of that City, A. D. 1128. and afterwards invic'd Cardinal to *Rome* in 1136. by Pope *Innocent II.* who made him a Cardinal and Bishop of *Offia*. He Bishop of wrote the following Tracts, viz. a Sermon on the Passion of **JESUS CHRIST**: A Oria. Treatise of the Creation and Redemption of the first Man: Another of the seven Gifts of the Holy Ghost, and a third on the Divine Offices. This Author died in 1138.

PETER the Library keeper of Mount *Cassin*, was put into that Monastery, A. D. 1115. Peter Li-being then aged only eleven Years, by his Father nam'd *Giles*, who was defend'd of a brary-ter noble Family at *Rome*. After having completed his Studies under the Abbot *Girard*, of Mount from whom he receiv'd the Monastick Habit, he was made Deacon of the Church of *Offia*, *Cassin*, and Library keeper of Mount *Cassin*. He was turn'd out of that Monastery in 1128. through the envy of his Collegues; and afterwards employ'd in several Negotiations by the Emperor *Lotharius*, who gave him good Entertainment in his Court, and constituted him his Chaplain and Secretary of State: He compos'd a Treatise of the Illustrious Personages of Mount *Cassin*, printed at *Rome* in 1655. and insert'd in the last *Bibliotheca Patrum*. He is likewise the Author of the Fourth Book of the Chronicle of Mount *Cassin*, and of another Tract about the *Roman* Letters, dedicated to the Emperor *Conrad*, which was printed at *Venice* in 1525. In the last Chapter of his Treatise of Illustrious Personages, he gives us a Catalogue of his Works; in which are reckon'd up, the Lives of divers Saints; several Sermons; the History of the famous Men of Mount *Cassin*; an Exposition of *St. Benedict's* Rule; certain *Scholia* or Notes on the Old Testament; and Hymns; divers Books relating to History or Humane Learning, and some Letters.

His Book of the Illustrious Personages of Mount *Cassin*, was continu'd by **RICHARD** Richard Abbot of that Monastery, who died in the following Century. These two Writers (after St. *Jerom's* Example) usually produce a Catalogue of the Works of those Authors who are mention'd by them.

ANSELM, Bishop of *Havelberg*, in the Marquise of *Brandenburg*, flourish'd under the Emperor *Lotharius II.* who sent him in quality of his Ambassador to the Court of the Greek Emperor at *Constantinople*. He had divers Conferences there, about Matters of Religion, which were afterwards collected by him, and committed to writing in three Books, dedicated to Pope *Eugenius III.* This Work was publish'd by Father *Luke Dachery* in the Thirtieth Tome of his *Spicilegium*. In the first Book, he shews, That Faith was always the same, even from the Creation of the World, although Customs and the particular manner of Living were different. He applies to the seven States of the Church, what is express'd in the Apocalypse, concerning the opening of the seven Seals, and the Horles that went out as they were open'd. The first is that of the Primitive Church, famous for its Miracles, and the purity of the Faith and Manners of the Believers: The second is that of the Church, persecuted by the Jews and Gentiles: The third is that of the Church, infested by Heresies: The fourth is that of the Church, full of false Brethren and Hypocrites; to whom he opposes the Orders of Monks and Regular Canons: The fifth is the State of the Souls of the Righteous, who are at rest, waiting for the Resurrection: The sixth is the Persecution raised by Antichrist; and the last is the State of everlasting Happiness. In the second Book, compos'd by way of Dialogue, between himself and an Arch-bishop of *Nicomedia*; he confutes the Opinion of the *Greeks*, touching the Procession of the Holy Ghost, and discusses divers Questions relating to the Mystery of the Trinity. The third is likewise written in form of a Conference with the same Arch-bishop, about the other Controversies that were on foot, between the *Greeks* and the *Latins*; more especially as to what concerns the use of Unleaven'd Bread, in the sacred Mysteries, Primacy, and the Authority of the Church of *Rome*, which he vigorously maintains. In like manner, he inveighs against the Custom of the *Greeks*, who were wont to put no Water in the Chalice, till after the Consecration, and censures another Custom that prevail'd among them, viz. to make use of Unction, upon the reception of those *Latins*, who were admitted into their Communion. Lastly, a General Council is propos'd on both sides to procure the Re-union of the two Churches. This Treatise is learned and very accurately written.

HERVEUS, a *Benedictin* Monk of *Dol*, flourish'd in the Year of our Lord 1130. He Hervus wrote a Commentary on *St. Paul's* Epistles, which is annex'd to *St. Anselm's* Works of the *Bene-Colen* Edition. Father *Labbe* assures us, that there is also extant a large Manuscript Commentary on the Prophecy of *Isaiah* by this Author, in the Library of the College of *Clermont*. An account of his Life is continu'd in a Circulatory Letter written by the Monks of that Monastery after his death. They also produce a Catalogue of his Works; which are, an Exposition of the Book call'd, *The Hierarchy of the Angels*, attributed to *St. Dionysius the Areopagite*: Certain Commentaries on the Book of *Isaiah*, on the Lamentations of *Jeremiah*, on the end of the Prophecy of *Ezekiel*, on the Books of *Deuteronomy*, *Ecclesiastes*, *Judges*, *Ruth* and *Tobit*; in which he applies himself to illustrate the literal Sense, for the benefit of Persons of a mean Capacity: A large Commentary on *St. Paul's* Epistles: Another on the Twelve lesser Prophets, and on the Book of *Genesis*: Divers Sermons on the Gospels, and on some of the Canticles: A Treatise of the Lessons that are read in the Churches, in which he shews the different readings of those Lessons from the Sacred Text: A Book of the Miracles

Rodul-
phus *Abl*
of St.
Trudo.

dus Bishop of *Rennes*, which is prebnd to the works of that Abbot.
 RODULPHUS, a Native of *Munster*, after having follow'd his Studies for some time at
Leoben *Lige*, travell'd into *Germany*, during which Journey, he took a Resolution to embrace the
 Monastic Life, and entered deters Monasterie. But finding none that were well regulated,
 he retir'd at last to that of *S. Trudo* or *S. Tron* in the Diocess of *Lige*, which was less irregu-
 lar than the others, and the Instruction of the young Monks was committed to his Care.
Thierry, who was then Abbot, chose him for Prior; and they both us'd their utmost endea-
 vours, jointly to bring about an entire Reformation of that Monastery. Upon the death of
Thierry, *Rodolphus* was elected Abbot in his place, *A.D.* 1108. but his Monastery was pillag'd
 and burnt a little while after. However, he restor'd it to its former State, yet was expell'd
 from thence, and took two Journeys to *Rome*. He in like manner reform'd the Monastery of
Sr. Pantoleon at *Colem*, made *Sibert* one of the Monks of his Abbey, Prior of it, and died after
 the Year 1136.

AMEDEUS, Abbot of *Haute-Combe*, a Monastery of the *Cistercian* Order, and sometime *Amedeus*, Bishop of *Lausanne*, viz. from A. D. 1114. to 1149. is reputed to be the Author of Eight *Bishop* of *Sermons*, in Commendation of the *Virgin Mary*, which were Printed at first at *Basl*, *Lausanne* in 1537. afterwards Publish'd by *Richard Giffon*, Jesuit, Printed at *Antwerp*, in 1600. and inserted in the Collection of *Sermons* written by *St. Leo*, and other Fathers, as also in the *Bibliotheca Patrum*.

POTHO, a Monk of *Prum*, flourish'd under the Emperor *Conrad*, and wrote Five very Mythical Books, on the State of the House of God, that is to say, of the Church-Militant and Triumphant, in which he produces a great number of very absurd Notions, as well as in another Treatise call'd, *The Palace of Wisdom*.

PHILIP, Bishop of *Taranto*, the Favourite of *Leo* the Antipope, was depos'd upon that account in the Council of *Lateran*, held *A. D.* 1139, and retir'd to the Monastery of *Chiroux*, where he receiv'd the Habit of a Monk from *St. Bernard*. He was made Prior of that Convent in 1150, and Six Years after, Abbot of the Alms-Monastery of the *Cistercian* Order, in the Diocels of *Chartres*. Some time before the end of his Life, he return'd to *Chartres*, and died there. *Charles de Wylsh*, has annexed at the end of his Collection of the Authors of the *Cistercian* Order, Twenty five Letters, which (as he says) belong to this Philip.

SERIO, a Monk of *Cerisy*, chosen Abbot of *Savigny*, *A. D.* 1146. Compos'd divers Sermons which were Published by Father *Tisser*, in the Sixth Tome of the *Bibliotheca Cisterciensis*. He retir'd to *Cîteaux*, not long before his Death, which happen'd in 1158. There is also to be seen in *M. Colbert's* Library, a certain Manuscript, which contains a Treatise by *Serio*, on the Lord's Prayer.

GAUTIER, or **GAUTERIUS**, of **MAURITANIA**, Bishop of *Laon*, flourish'd in the Twelfth Year 1150, and wrote several Letters published by Father *Dachery*, in the Second Tome of his *Spicilegium*.

The First is directed to a certain Monk nam'd *William*, who doubted whether Children Baptiz'd by Hereticks, receiv'd the Spiritual Grace appropriated to that Sacrament: He proves the Affirmative, because it is **JESUS CHRIST**, who effectually Administers Baptism.

In the Second, he explains the Mystery of the Incarnation.

In the Third, he confutes the Opinion of a certain Doctor nam'd *Thierry*, who maintain'd, That God was Omnipresent by his Power, but not by his Essence.

In the Fourth, he opposes the Opinion of another Doctor call'd *Albericus*, who asserted, That **JESUS CHRIST** was not afraid to Die, and was not sensible of any Grief or Trouble before his Passion. *Gautier* explains, in what Sense Death might be formidable to our Saviour, and of what sort of Fear and Sorrow he was capable.

In the Fifth, he reproves *Peter Abelard*, for going about to give a Definitive Explanation of the Mystery of the Trinity, and to Demonstrate it by Reason, and opposes in particular, some of the Propositions that he asserted, or which were maintain'd by his Followers.

The Last is a Letter directed to *Hugh* of *St. Vitor*, and published by Father *Matten*, in his Notes on *Robert Pullus*.

WOLBERO, Abbot of *St. Pantaleon* at *Cölen*, Compos'd in the Year 1150, a Commentary on the Book of Canticles, divided into Four Books, and Printed at *Cölen* in 1650. This Abbot died in 1167.

LUKE, Abbot of *St. Cornelius*, of the Order of *Premontre* near *Liege*, in like manner wrote a Commentary on the Song of *Solomon*, which was Extracted out of that of *Apinus*, brother of *St.* and Dedicated to *Milo*, Bishop of *Torouane*. This Abbot died in 1157, and his Book was Publish'd at *Friburg* in 1538, as also in the *Bibliotheca Patrum*.

BARTHOLOMEW DE FOIGNY, Bishop of *Laon*, was suspended, *A. D.* 1142, by *Ives*, Cardinal and Pope *Innocent II's* Legate, for Authorizing the unlawful Divorce of *Radulphus*, Count of *Vermandois* from his Wife. Afterwards he made an entire Renunciation of his Bishoprick, and enter'd into a Monastery of the *Cistercian* Order. He wrote a Letter to *Samfon*, Arch-bishop of *Rheims*, to clear himself from an Accusation that was brought against him, for waiting the Revenues of the Bishoprick of *Laon*; by shewing, that what he had bestow'd on the Cathedral and on the other Churches of his Diocels, that stood in need of some Supplies, was but a very small Matter, and that his Successor, would be to blame if he depriv'd them of it. This Letter is to be found in the last Collection of the Councils, Tom. 10. p. 1184.

RADULPHUS NIGER, a Monk of *St. Germer*, in the Diocels of *Beauvais*, flourish'd *A. D.* 1157, and Compos'd Twenty Books of Commentaries on that of *Leviticus*, Printed in the Seventeenth Tome of the last *Bibliotheca Patrum*. Another Commentary on the Book of Canticles is likewise attributed to him, which was insert'd among *St. Gregory's* Works; and 'tis also reported, that he wrote a Commentary on *St. Paul's* Epistles, an History of *France*, and a Chronicle: but we have no knowledge of these Works.

S. ÆLRED, or **S. ETHELRED**, of the *Cistercian* Order, Abbot of *Reverby*, in the Province of *York* in *England*, flourish'd in the middle of the Twelfth Century, and died *A. D.* 1166. He addic'ted himself to a Spiritual Life, and affect'd to imitate *St. Bernard* in his manner of writing. The following Works written by him are still Extant, viz. Thirty Sermons on the Thirteenth Chapter of *Isaiah*, concerning the Calamities of *Babylon*, and of the *Philistines*, and *Mosabites*: A Treatise call'd, *The Mirror of Charity*, divided into Three Books, with the Abridgment of that Treatise: Three Books of the Spiritual Friendship, and

and a Discourse on these Words of *St. Luke*, **JESUS CHRIST** being aged Twelve Years: A Fragment of his History of *England*, and Twenty five Sermons Printed in the *Bibliotheca Cisterciensis*. His Mirror of Charity is a very fine Piece, full of solid Maxims on the Love of God, and on other Christian Virtues. In the Treatise of Friendship, which is Compos'd in form of a Dialogue, he shews, That there can be no true Amity, but amongst Christian and Virtuous Persons. *Serius* has publish'd divers Lives of English Saints under the name of this Author, but he wrote them himself in his Style. We have also among the Historians of *England* the Life of *St. Edward*, written by *St. Ælred*, and some other Historical Tracts relating to the Affairs of that Kingdom. His other Works were set forth by *Gilbo* the Jesuit, and printed at *Down*, *A. D.* 1631, as also in the *Bibliotheca Cisterciensis*, and in the last *Bibliotheca Patrum*. The Rule for Nuns fallily attributed to *St. Augustin*, is infer'd under the Name of *St. Ælred*, in the Collection of Rules published by *Hollstenius*; and *Gilbert of Holland*, has made an *Encomium* on the same Saint, in the Continuation of *St. Augustin's* Commentary on the Book of Psalms.

S. HILDEGARDA, born at *Spanheim* in *Germany*, *A. D.* 1098, was the Daughter of *St. Hildebert* and *Mathilda*; she received the Veil at the Age of Eight Years, and in process of time was chosen Abbess of *St. Rupert's* Mount near *Bingen* on the *Rhine*. The Fame of her Revelations and Miracles, procur'd her so great Reputation, that when *Pope Eugenius III.* came to *Trier* in 1148, *Henry* Arch-bishop of *Metz*, and *St. Bernard* took an opportunity to acquaint him with the wonderful Operations that God perform'd by his Servant *Hildegarda*; inasmuch that the Pope being much surpris'd at the Relation, sent *Albert* Bishop of *Verdun* with some other Persons worthy of Credit, privately to make an Enquiry into the Truth of what was reported concerning that Nun. These Persons having interrogated her, gave them a plain Account of her Condition, and deliver'd to them several Books, which she avouch'd to have written by Divine Inspiration. The Pope caus'd them to be read publicly in the presence of all the Prelates, and perus'd a considerable part of them himself: Whereupon all the Assitants were surpris'd, and utter'd his Holiness not to suffer so great a Light to be extinguish'd. Then the Pope wrote a Letter to *Hildegarda*, to Congratulate her upon account of those transcendent Graces which God had bestow'd on her, and to exhort her to preserve them; granting her at the same time a permission to reside in the Place that she had chosen, to lead a Regular course of Life with the other Nuns, according to *St. Benedict's* Rule. The Popes who succeed'd *Eugenius*, viz. *Andreas IV.* *Adrian IV.* and *Alexander III.* honour'd her in like manner with their Letters and Admonitions, as well as the Arch-bishops of *Metz*, *Cölen*, *Trier*, *Salzburg*, and many other Prelates of *Germany*, not to mention the Emperors *Conrad* and *Frederick*: She return'd an Answer to their Letters, without deviating from her Character, that is to say, in a Mythical and Prophetic Style. The Collection of all these Letters is still Extant, with divers Visions directed to particular Persons; Answers to several Questions about the Holy Scriptures, and certain Explications of *St. Benedict's* Rule, and of *St. Athanasius's* Creed. These Works were printed at *Cölen*, *A. D.* 1566, and in the *Bibliotheca Patrum*. There are also Three Books of Revelations which bear the name of this Saint, printed with those of *St. Thierry*, *Brigit* at *Paris*, in 1533, and at *Cölen*, in 1628. *St. Hildegarda* died in 1180, and her Life was written in 1200, by *Thierry* or *Theodoric*, an Abbot of the same Order of *St. Benedict*.

S. ELIZABETH, Abbess of *Schönau*, in the Diocels of *Trier*, near the Monastery of *St. Florin*, which her Brother *Ecbert* govern'd in Quality of Abbot, was likewise famous for her Revelations. She flourish'd *A. D.* 1155, and died in 1165, aged 36 Years. There are Three Books of Visions or Revelations, written by this Saint, and a Volume of Letters printed at *Cölen*, in 1628. Her Brother *ECBERT* Compos'd, besides the Thirteen Discourses, *Ecbert*, against the *Cathari*, of which we have already made mention, the Life of his Sister, which *Abbas of St.* is prefix'd to her Revelations: 'Tis also reported that he was the Author of some other Florin Letters.

ODO, a Regular Canon of *St. Augustin*, wrote *A. D.* 1160, Seven Letters about the Duties and Functions of Regular Canons, which are infer'd in the Second Tome of the *Spicilegium*, by Father *Luke Dachery*.

JOHN of **CORNWALL**, had *Peter Lombard* for his Tutor, but afterwards fell at variance with him upon several occasions. He studied for a long time at *Rome*, and obtained a great share of the Favours of Pope *Alexander III.* We have not any of his Works printed, but *Dr. Cave* mentions two Manuscript Treatises of this Author, viz. one Dedicated to Pope *Alexander*, under the Title of *A Discussion of Humane Philosophy*, and of Heresies; and the other call'd *A Summary of the Manner how the Sacrament of the Altar is made by the Virtue of the Cross*, and of the Seven Canons or Orders of the Mass.

In the time of Pope *Alexander III.* **FOLMAR**, Provost of *Trieffenstein*, near *Wurtzburg* in *Franconia*, was accus'd of maintaining the Errors of *Nestorius* and *Eutipandus*, concerning the Person and Adoption of **JESUS CHRIST**, and of spreading them abroad in *Bavaria*. Two Monks of that Country, viz. **GEROCHUS**, Provost of the Abbey of *Reichsperg*,

Gerhoch, *Reichersperg*, and another who was Dean of the same Monastery, wrote against him; the former in a Treatise of Antichrist, and the other in a Book written on purpose. Their Works are still Extant in the Libraries of *Germany*, according to the report of *Stewart*, who assures us, that they are worthy to be brought to light; altho' these Authors seem to have fallen into an Error directly opposite to that of the *Eusebians*, or *Ubiquitarians*, in maintaining, That the Divine Perfections pass'd into the Humane Nature of JESUS CHRIST, and that the latter is become equal to the Godhead. *Stewart* has produc'd in his Collection the Epistle Dedicatory of the Dean of *Reichersperg's* Treatise, directed to *Henry*, Dean of the Church of *Wurzburg*, and it is also inser'd in the Twenty third Tome of the last Edition of the *Bibliotheca Patrum*.

GILBERT FOLIOT, an English Man by Nation, and Abbot of *Liechester*, was translated *A. D.* 1161. from the Bishoprick of *Hereford*, which he obtain'd in 1149. to that of *London*, and was one of the principal Adversaries of *Thomas Becket*, Arch-bishop of *Canterbury*. He wrote a Commentary on the Book of Canticles, which was publish'd by *Junius*, and printed in *Quarto at London*, in 1698. There are also Seven of his Letters in the Collection of those of *Thomas Becket*. He died in 1187.

PHILIP of HARVENGE, Abbot of *Bonne Esperance*, of the Order of *Premontre* in *Hainaut*, finam'd the Alm-giver, by reason of his extraordinary Liberality to the Poor, flourish'd *A. D.* 1150. and died in 1180. His Works were published by *Nicolas Charnat*, Abbot of *Bonne Esperance*, and printed at *Dolay*, in 1621. according to the following Catalogue, viz. Twenty one Letters: A Commentary on the Canicles: Moral Observations on the same Book. Several Discourses on King *Nebuchadnezzar's* Dream, on *Adam's* Fall, and on the Damnation of King *Salomon*: Six Treatises of the Dignity, Learning, Uprightness, Continency, Obedience, and Silence of Clergy-men. A Relation of the Lives of *St. Augustin*, Bishop of *Hippo*, and of *St. Amand*, Abbot of *Tongres*: The Passion of *St. Cyricius*, and *St. Julitta*, with that of *St. Salvius*: The Lives of *St. Faolan*, *St. Giffen*, *St. Landelin*, *St. Ida*, and *St. Valtruda*: The Passion of *St. Agnes* in Elegiac Verse, with divers other Poetical Pieces, and some Epitaphs.

ADAMUS SCOTUS, a Regular Canon of *St. Augustin*, of the Order of *Premontre*, flourish'd *A. D.* 1160. and died in 1180. He compos'd a Commentary on *St. Augustin's* Rule: A Treatise of the Triple Tabernacle of *Moses*: Another of the three kinds of Contemplation, and Forty seven Sermons. Those Works were printed at *Antwerp* in 1695. and Father *Oudin* says, That he saw Fifty three other Sermons, and a Soliloquy of the Soul, by the same Author, in the Library of the *Celsine* Fathers of *Mane*.

JOANNES BURGUNDUS, a Magistrate and Citizen of *Pisa*, was sent to *Constantinople*, to negotiate certain Affairs for that Republick at the Court of the Emperor *Manuel Comnenus*, where he met with some Copies of *St. Chrysostom's* Homilies, on *St. John* and *St. Matthew*, and translated them into *Latin*. He likewise translated *St. John Damascenus's* Treatise of the Orthodox Faith, and *Nemesius's* Eight Books of Philology. The latter of those Works was printed at *Strasbourg*, in 1512. This Author flourish'd in 1150. and died in 1184. His Translations are not very polite, but extremely faithful.

PETER of RIGA, Chanter and Canon of the Church of *Rheims*, flourish'd *A. D.* 1170. He compos'd Seven Books under the Title of *Aurora*, which contain the Two Books of Kings, and the Four Gospels in Verse, according to the Literal and Allegorical Sense. This Piece is still to be found in the Libraries; and Father *Oudin* assures us, That he had them all ready to be printed. However the Publick may well excuse him from taking that pains, without suffering much detriment; in regard that such sort of Works are of no great usefulness.

HENRY, Arch-bishop of *Rheims*, dispatch'd two Letters, *A. D.* 1170. in favour of *Dreux*, Chancellor of the Church of *Noyon*, whom Pope *Alexander III.* determin'd to condemn, viz. one to the Cardinals, and the other to the Pope himself: They are both written with a great deal of Freedom, and he complains, that notwithstanding the signal Services he had done to the Holy See, so little regard was had to Persons, for whom he had a particular Esteem. However the Pope, return'd a very Civil Answer, without granting his Request, shewing, That if he did not do what was expected, it ought not to be infer'd from thence, that he was not desirous by all means to give him Satisfaction; but that the present Conjunction of Affairs, would not admit of such a Compliance. Both the Letters written by this Arch-bishop, were publish'd by *M. Baluzius*, in the Second Tome of his Miscellaneous Works.

ROBERTUS PAULULUS, a Priest of *Amiens*, compos'd *A. D.* 1178. Three Books of the Offices of the Church, which were printed separately, and under the Name of *Hugh* of *St. Victor*, among the Works of that Author. The Treatise call'd the Canon of the Mystical Purification, which is also inser'd among the Works of *Hugh* of *St. Victor*, ought in like manner to be restor'd to the same Robert of *Amiens*.

MAURICE, finam'd DE SULLY, from a small Town of that Name, situated on the River *Loire*, (which was the place of his Nativity) was Born of mean Parentage, nevertheless upon account of his singular Merits and extraordinary Learning; he was promoted to the Bishoprick of *Paris*, *A. D.* 1164. after the Death of *Peter Lombard*. *Hic icus Gandavensis* assures

us, that he compos'd Sermons for all the *Sundays* and Festivals of the Year, and certain Instructions for the Priests of his Diocess; the Manuscript Copies of which are kept in the French King's Library, and in that of *St. Victor*. He died *A. D.* 1196. and was bury'd in the Abbey of *St. Victor*.

GERVAISE, a Priest of *Chichester*, one of the Favourers of *Thomas Becket* Arch-bishop of *Canterbury*, was in good repute for his Learning, and wrote a Commentary on the Prophet *Malachi*, which (as we are inform'd by *M. James*) was kept in the *Lemley* Library.

ODO, of the County of *Kent*, Prior of the Monastery of *Canterbury*, and afterwards Abbot of *Bel*, was likewise the Friend and Protector of *Thomas Becket*. He wrote divers Works, but we have none left, except a certain Letter directed to his Brother a Novice in the Abbey of *Igny*, in which he exhorts him speedily to assume the Monastick Habit. This Letter was publish'd by Father *Mabilion* in the first Tome of his *Analec's*.

LABORANTIUS, Cardinal with the Title of *St. Marz*, who flourish'd in the Year 1180. Laborant compos'd a Collection of Canons: A Treatise of Justice and Equity divided into four Parts, and dedicated to the Governor of *Sicily*: Another to *Hugh* Arch-bishop of *Palermo*: A Letter directed to the same *Hugh* against the *Sabellians*: And another Letter to *Vivian* Cardinal of *St. Stephen* concerning Appeals. All these Pieces are contain'd in a certain Manuscript of *St. Peter's* Church at *Rome*, cited by *Baronius* and *Posservinus*.

ALULPHUS, a Monk of *St. Martin* at *Tonny*, compil'd a Collection of Sentences and Maxims, taken out of the Works of *St. Gregory*, and call'd it *The Gregorian*. It is extant in Manuscript in several Libraries, and Father *Mabilion* has produced the Preface to it in the first Tome of his *Analec's*.

BALDWIN, a Native of *Exeter*, in the County of *Devon*; of a School-Master, became an Arch-Deacon, afterwards turn'd Monk, and was made Abbot of *Ferden*: From that Abbey he was transferr'd to the Bishoprick of *Winchester*, *A. D.* 1181. and at last advanc'd to the dignity of Arch-bishop of *Canterbury* in 1185. He accompany'd King *Richard I.* in his Expedition to the Holy Land, and died there in 1191. or 1192. 'Tis reported that Pope *Urban* sent him a Letter, the Supercription of which was to this effect: To Baldwin a most zealous Monk, a fervent Abbot, a holy-warrior Bishop, and an effeminate Arch-bishop.

The following Works written by this Prelate are contain'd in the fifth Tome of the *Bibliotheca Cisterciensis* set forth by Father *Tisser*, viz. sixteen Treatises of Piety on different Subjects, particularly on the Love of God, the twofold Resurrection, the efficacy of the Word of God, the Angelical Salutation, &c. A Treatise of the recommendation of Faith: And another of the Sacrament of the Altar dedicated to *Bartholomew* Bishop of *Exeter*.

ISAAC, Abbot of the *Cistercian* Order in the Diocess of *Poitiers*, flourish'd in the end of the Century: He compos'd divers Sermons publish'd in the sixth Tome of the *Bibliotheca Cisterciensis*, with a Treatise of the Spirit and the Soul, attributed to *St. Augustin*: He is also reputed to be the Author of a certain Letter on the Canon of the Mass, which is contain'd in the first Tome of the *Spicilegium*.

The Abbey of *Clairvaux*, has produc'd in the end of this Century three Abbots who may Henry, be reckon'd amongst the Ecclesiastical Writers, viz. HENRY the seventh Abbot, who wrote Peter and a Treatise call'd, *De peregrinante Civitate Dei*, and some Letters. PETER the eighth Abbot, Garnier who was the Author of some Letters, and GARNIER his Successor, who compos'd divers Abbots of Sermons. If any Persons are desirous to consult those Works, they may have recourse to the Clairvaux third Tome of the *Bibliotheca Cisterciensis*.

GILBERT OF SEMPRINGHAM, an English Man, and Founder of the Order of Gilbert of the Canons call'd *Gilbertines* in England, flourish'd in the end of this Century. He compos'd two Books of Constitutions for his Order, which are to be found in the *Monasticon* gham Anglicanum.

In the Library of *St. Germain des Prez* is to be seen, a Manuscript Collection of divers Sermons, which bear the Name of CHRISTIAN: Some are of Opinion, That this Author was Abbot of *St. Peter Au Val*, in the Diocess of *Chartres*: Others attribute this Piece to *Christian* Arch-bishop of *Mentz*, who died, *A. D.* 1183. and who wrote (as it is generally believ'd) an History of the Emperor *Frederick's* Expedition to the Holy Land: But others with greater probability ascribe it, to one of the two *Christians*, Monks of *Clairvaux*, and the Pupils of *St. Bernard*, who were made Abbots and Bishops in *Ireland*, and of whom mention is made in Chap. 8. of the second Book of *St. Bernard's* Life. Let the case be how it will, this Author has apparently taken many Notions out of the Works of that Saint.

GAUTIER, finam'd DE CHATILLON, a Native of *Lille* in *Flanders*, was the Author of the *Alexandreis*, or Poem, on the Actions of *Alexander*, printed at *Strasbourg*, *A. D.* de Chatil. 1531. and at *Lyon* in 1555. He also compos'd three Books in form of Dialogues against Ion, the Jews, which Father *Oudin* says he has seen in Manuscript in the Library of the Monastery of *Premontre* at *Brains*.

GARNIER, a Canon and Superior of the Abbey of *St. Victor* at *Paris*, compil'd in the Garnier of end of the Century, a Treatise call'd *The Gregorian*, containing certain Allegorical Explications of *St. Victor's* tions

tions on the Bible, taken out of the Writings of St. Gregory Pope. This Work was printed at Paris, A. D. 1608.

Thomas
Monk of
Cisteaux.

THOMAS, a Monk of *Cisteaux*, is the Author of a Commentary on the Canticles divided into twelve Books, and dedicated to *Pontius* Bishop of *Clermont*; altho' some Persons have attributed it to other Authors of the same Name, and *Paul de Reatino* a *Cordelier* took the boldness to cause it to be printed at *Rome*, A. D. 1655. under the Name of *John Duns* surnam'd *Scotus*; but he was soon oppos'd by the Solicitor General of the *Cistercian* Order, who obtain'd a Decree of the Master of the Sacred Palace, by which it was declar'd, that that Commentary was unadvisedly printed under the Name of *Scotus*, and a Prohibition was made at the same time, to sell or publish it for the future under that Name, but only under that of *Thomas of Cisteaux*. *Charles de Wisch*, who caus'd this Work to be printed in the *Bibliotheca Præmonstratensis* attributed it to divers *Thomas*'s, and afterwards *John le Page* the Collector of the Library of *Premontre*, ascrib'd it to one *Thomas* Canon of that Order in the Monastery of *Quefnoy*; but the true Author of it is *Thomas* Monk of *Cisteaux*, as it appears from the ancient Manuscripts which are extant in the Libraries of the same Order. It likewise bears his Name in the first Editions set forth by *Badius* at *Paris*, A. D. 1521. and at *Lyons* in 1571. This Author flourish'd in the end of the Century.

Petrus
Comestor
Dean of
St. Peter
at Troyes.

PETER, surnam'd COMESTOR, or the Eater, a Native of *Troyes* in *Champagne*, Priest and Dean of the Church of *St. Peter* in that City, acquir'd so great Reputation, that he was invited to *Paris*, and made Chancellor of the University. He retir'd near the end of his Life to the Monastery of *St. Victor*, and died there A. D. 1198. His principal Work, is a Scholastical History divided into sixteen Books, which comprehends an Abridgment of all manner of Sacred History, from the beginning of *Genesis* to the end of the Acts of the Apostles; but he intermixes therein divers Passages of profane History, and some fabulous Narrations. This Work was first printed at *Rutlingen*, A. D. 1473. and afterwards at *Strasburg* in 1483. as also at *Basil* in 1486. and at *Lyons* in 1543. The Sermons, which *Buscus* caus'd to be printed under the Name of *Peter of Blois*, belong to this Author, as well as some others which are extant in the Libraries.

Robert
of Flambury.

ROBERT OF FLAMBURY, a Regular Canon of *St. Augustin*, and Penitentiary in the Abbey of *St. Victor*, was in good repute for his Learning. He compos'd a large Penitential, which is kept in Manuscript in the Library of *St. Victor*, and in that of the College *Des Cholets*.

Bartholomew
Bishop of
Oxford.
Odo of
Chirton.

The English were always very accurate in their penitential Books, and two Authors were more especially famous for writing on that Subject in the end of the Twelfth Century. The first is BARTHOLOMEW Bishop of *Oxford*, a Manuscript Copy of whose Work is to be seen in the Library of *St. Victor*; and the other is ODO OF CHIRTON, whose Piece call'd *The Summary of Repentance*, is extant in divers Libraries of *England*, with several Homilies by the same Author.

Elie of
Coxie
Abbot of
Dunes.

ELIE OF COXIE, so call'd from the Name of a Village in the Territory of *Furnes* in *Flanders*, the place of his Nativity, was at first a Monk of *Cisteaux* and afterwards Abbot of *Dunes*. He has left us two large Discourses made by him in the Chapter of *Cisteaux*, which are contain'd in the *Bibliotheca Ordinis Cisterciensis*. He died A. D. 1203.

John a
Carthusian
Monk of
des Portes.

JOHN, a *Carthusian* Frier of the Monastery of *Des Portes*, flourish'd in the end of this Century, and compos'd five Letters on pious Subjects, viz. the First about shunning of the World; The Second and Third of Prayer, the Fourth of the care that ought to be taken to observe the Inclinations of the Heart; and the Fifth of Perseverance in the State that one has once embrac'd, dedicated to *Bernard* his Nephew, a *Carthusian* Monk, who was tempted to quit that Order.

Stephen
de Chaulmet
a
Carthusian
Monk.
Zachary
Bishop of
Chryso-
polis.

There is also a Letter written by another Monk of the same *Carthusian* Convent, nam'd STEPHEN DE CHAULMET, about continuing in the Order into which one has been admitted, which was dedicated to the Novices of the Monastery of *St. Sulpicius* of the *Cistercian* Order. These two Authors wrote in the end of the Century.

ZACHARY, a Regular Canon (as some say) of the Order of *Premontre* in the Monastery of *St. Martin* at *Laon*, or according to others, Bishop of *Chryso polis*, wrote a Commentary on *Ammonius's Evangelical Concord*, which was printed at *Colen*, A. D. 1535. and in the Nineteenth Tome of the *Bibliotheca Patrum*. We have no certain Account of the Life and Character of this Author, or of the time when he flourish'd.

C H A P. XIII.

Of the Writers of Ecclesiastical History of the Twelfth Century.

THE Twelfth Century has produc'd so great a Number of Historians, and Historical Works, as well Ecclesiastical as Prophane, that 'tis in a manner impossible to give a particular Account of every one of them; nevertheless we have endeavour'd to make a Catalogue of them, and at least to represent the Authors, and their Works in general: In order to do which more conveniently, and more methodically, we have distributed them under several Articles and Divisions.

The Writers of General History.

FLORENTIUS BRAVO, an English Monk of Winchester, wrote a Chronicle from the Creation of the World to the Year of our Lord 1118. taken in part from that of *Marianus Scotus*, printed at London, A. D. 1595. and at *Frankfurt* in 1601. as also a Genealogical Account of the Kings of England, which is likewise annex'd to the London Edition. He died A. D. 1119.

Florentius Bravo, Monk of Winchester.

ECKARD, Abbot of *Uransen*, in the Diocese of *Wurtzburg*, flourish'd A. D. 1130. and left a Chronicle to Posterity. *Tribemius* makes mention of a Work of this Author, call'd, *The Lantern of Monks*, there are also extant certain Letters and Sermons written by him.

Eckard, Abbot of Urangen.

HUGH, a Monk of *Fleury*, compos'd A. D. 1120. a Chronicle from the Creation of the World to the Year 840. which was printed at *Munster* in 1638. The same Author wrote two Books concerning the Royal Authority and the Sacerdotal Dignity, which were dedicated to *Henry I. King of England*, and publish'd by *M. Baluzius*, in the Fourth Tome of his Miscellaneous Works.

Hugh, Monk of Fleury.

ORDERICUS VITALIS, born in England at *Attingham* on the River *Severn*, A. D. 1075. was sent at the Age of eleven Years to *Normandy*, and plac'd in the Abby of *St. Evrou*, where he assum'd the Habit of a Monk, and compleated his Studies. He likewise enter'd into Holy Orders, and spent his whole Life in that Monastery; leaving XIII Books of Ecclesiastical History, from the Nativty of *Jesus Christ* to the Year 1142. which were publish'd by *M. du Chesne*, in the Volume of the Historiographers of *Normandy*.

Ordericus Vitalis, Monk of St. Evrou.

ANSELM, Abbot of *Gembours* in *Brabant*, continu'd *Sigebert's* Chronicle from the Year 1112. to 1137. This Continuation, with two others, the first of which is extended to the Year 1149. and the second to 1225. was set forth by *Albertus Miraeus*, and printed at *Antwerp*, A. D. 1608.

Anselm, Abbot of Gembours.

The Birth of **OTHO**, Bishop of *Frisingen*, is no less illustrious than the Reputation he acquir'd by writing his History: For he was the Son of *Leopold* Marquess of *Austria*, and of *Agnes* the Daughter of the Emperor *Henry IV.* That Princess was twice marry'd, viz. at first to *Frederick* Duke of *Suevia* or *Schwaben*, to whom she brought forth two Sons, namely, *Conrad* the Emperor, and *Frederick* Duke of *Suevia*: But by her second Marriage with *Leopold*, she had *Leopold* Duke of *Bavaria*, *Henry* Duke of *Austria*, *Gertrude* Dutcheß of *Bohemia*, *Bertha* Dutcheß of *Poland*, *Ita* Marchioness of *Montferrat*, *Otho* and *Conrad*. These two last being design'd by their Father for the Ecclesiastical Functions, *Otho* obtain'd the Government of a College, which his Father had founded at *Neuburg*, and where he order'd himself to be bury'd: But *Otho* soon resign'd his Office to *Opoldus*, and being incited with an ardent desire of becoming Master of the Liberal Sciences, went to *Paris*, where he compleated his Studies: Some Years after he turn'd *Cistercian* Monk, in the Abbey of *Morimond*, with Fifteen of his Companions. In 1138. the Emperor *Conrad*, his Brother, conferr'd on him the Bishoprick of *Frisingen* in *Bavaria*, and honour'd him with the Dignities of Chancellor and Secretary of State. He accompanied that Prince in his Expedition to the Holy Land. A. D. 1147. and at last in 1156. leaving his Bishoprick, retir'd to the Abbey of *Morimond*, where he died in the Month of September in the same Year.

Otho, Bishop of Frisingen.

This Prelate compos'd a Chronological History from the Creation of the World to his time, divided into Seven Books, and annex'd an Eighth concerning the Persecution to be rais'd by Antichrist, and the Resurrection of the Dead. He wrote a very fine Style, with respect to the Age in which he liv'd, and much more politely than the other Historians of those Times. He was well versed in Scholastical Divinity, as also in *Aristotle's* Philosophy; and was one of the first, who (as *Radwic* has observ'd) introduced that Science into Germany. Upon which Account, 'tis not to be admir'd that he has been very favourable to *Gillebert de la Porree*, in the Dissertation prefix'd before his History: It was first published by *John Cuspinian*, and printed at *Strasbourg*, A. D. 1515. afterwards at *Basil* in 1569. and among the German Historiographers at *Frankfurt* in 1585. and 1670. *Otho*, in like manner, wrote two Books containing the History of the Actions of *Frederick Barbarossa*, which are subjoyn'd at the end of his Chronicle. Moreover *Wolfgangus Laxius* says, that he

Godfrey of Viterbo.

Robert of Turigny, Abbot of Mount St. Michael.

Otho of St. Blasius, John Brompton, Abbot of Jorval.

saw an History of *Austria* composed by the same *Otho*, but there has been no talk of it since; neither has it as yet appeared any where in Print.

GODFREY OF VITERBO, so call'd from the Name of his Native Country, who was a Priest, Almoner, and Secretary of State to the Emperors *Bartholomew III. Frederick I. and Henry VI.* wrote an Universal Chronicle, dedicated to Pope *Urban III.* and call'd *Pantemon*, by reason of the great Variety of Occurrences contain'd therein: It ends at the Year 1186, and is infer'd among the Works of the German Historians collected by *Pignora*, and printed at *Frankfurt* in 1584. It is reported that this Writer spent Forty Years in travelling; that he made a prodigious Collection of all sorts of Observations during his Voyages; and that he understood the *Hebrew, Gallic, Greek, and Latin Tongues.* *Lambecius* makes mention of another Work by the same Author, which is to be seen in Manuscript in the Emperor's Library, bearing this Title, *The Mirror of Kings, or Genealogies of all the Kings and Emperors from the universal Flood to the time of Henry VI.*

ROBERT OF TORIGNY, a Monk, afterwards Prior of *Beaumont*, and at last Abbot of *St. Michael's Mount*, composed a Supplement of *Siebert's* Chronicle, and a Continuation to the Year 1184, as also a Treatise of the Monasteries and Abbies of *Normandy*, the History of that of *St. Michael's Mount*, a Commentary on *St. Paul's* Epistles taken from *St. Augustin*, and the History of the Reign of *Henry II. King of England.* Father *Luke Dachery* has caus'd to be printed at the end of *Gibbert's* Works, the Supplement and Continuation of *Siebert's* Chronicle, and the Treatise of the Abbies of *Normandy*, with a Letter written by the said *Robert*, and his Preface to the Commentary on *St. Paul's* Epistles.

OTHO OF S. BLASIIUS, continu'd the Chronicle of *Otho of Frisingen* to the Year 1190. **JOHN BROMPTON**, the English Monk of the *Cistercian* Order, and Abbot of *Jorval* in the Diocese of *York*, is the reputed Author of a certain Chronicle from the Year 588. to 1193. but the learned Mr. *Selden* assures us, that it was not written by him; that he only caus'd it to be transcrib'd, and that he did not live in this Century.

Historians of England.

THE Kingdom of *England* has brought forth so many approved Authors, who have employ'd their Pens in writing the History of their Native Country, that they well deserve to be refer'd to a particular Article.

HENRY OF HUNTINGTON, the Son of a marry'd Priest named *Nicolas*, and the Pupil of *Albinus Andegavensis* Canon of *Lincoln*, was made Canon of the same Church, and afterwards Arch-deacon of *Huntington*, by *Alexander* Bishop of *Lincoln*, whom he accompanied in his Journey to *Rome.* He wrote the History of the English Monarchy from its first Foundation till the Death of King *Stephen*, which happen'd in 1154. It is dedicated to the said Bishop *Alexander*, and divided into Eight or Ten Books, being contain'd among the Works of the English Writers in *Sir Henry Savill's* Collection, printed at *London* A. D. 1596, and at *Frankfurt* in 1601. Father *Luke Dachery* has likewise published in the Eighth Tome of his *Spicilegium* a small Tract of this Author, concerning the Contempt of the World, dedicated to *Gauwernius.* He there shews how the Things of this sublunary World ought to be contemned, relating many Examples of Misfortunes that happen'd to the Great Personages of his Age, and the miserable Death of divers profligate Wretches: He declares, in the Preface to this Tract, that he had before made a Dedication to the same Person of a Collection of Epigrams, and of a Poem about Love. There are also in the Libraries of *Oxford* and *Cambridge* several other Manuscript Works of this Author, particularly a Letter concerning the British Kings, dedicated to *Marinus*; a Treatise of the Counties of Great Britain; another of the Image of the World; and a Third of the English Saints.

WILLIAM LITTLE, known by the Name of *Gualtinus Neubrigenis*, was born at *Briddington* near *York*, A. D. 1136, and educated in the Convent of the Regular Canons of *Neubridge*, where he embrac'd the Monastic Life: He compos'd a large History of *England*, divided into Five Books, from the Year 1066. to 1197. This History is written with much Fidelity, and in a smooth and intelligible Style. It was printed at *Antwerp* A. D. 1567. at *Heidelberg* in 1587, and lastly at *Paris* with *John Picard's* Notes in 1610. It is believ'd that he died A. D. 1208.

WALTER, born in the Principality of *Wales*, Arch-deacon, and even (as some say) Bishop of *Oxford*, translated out of *English* into *Latin* the History of *England*, compos'd by *Geffrey of Monmouth*, and continu'd to his time.

JOHN PYKE, wrote an History of the English, Saxon, and Danish Kings of *England*, and flourish'd with the former Historian under King *Henry I.*

GERVASE, a Monk of *Canterbury*, compos'd several Treatises relating to the History of *England*, which are contain'd in Mr. *Selden's* Collection of the English Historiographers; particularly a Relation of the burning and repairing of the Cathedral Church of *Canterbury*; an Account of the Contentions between the Monks of *Canterbury*, and *Baldwin* their Archbishop; a Chronicle from the Year 1122. to 1199, and the Lives of the Archbishops of *Canterbury.*

GEFFREY ARTHUR, Arch-deacon of *St. Asaph*, was chosen Bishop of that Diocese A. D. 1151. He left his Bishoprick by reason of certain Commotions which happen'd in *Wales*, and retir'd to the Court of *Henry II. King of England*, who gave him the Abbey of *Abington* in Commendation. Afterwards in a Council held at *London*, A. D. 1175, the Clergy of *St. Asaph* caus'd a Proposal to be made to *Geffrey* by the Archbishop of *Canterbury*, either to return to his Bishoprick, or to admit another Bishop to be substituted in his room: He refus'd to return, designing to keep his

Abbey;

Abbey; but both the Abbey and the Bishoprick were dispos'd of, and he was left destitute of any Ecclesiastical Preferment. He wrote, or rather translated out of *English* into *Latin*, an History of Great Britain from the beginning to his time; which is full of Fables, dedicated to *Robert Duke of Gloucester*, and divided into Twelve Books. It was printed at *Paris* A. D. 1517, at *Lyon* by *Perrier* in 1587, and by *Commelin* in the same Year; it is also infer'd among the Works of the English Historians printed that Year at *Heidelberg*. It is reported that he, in like manner, translated out of *English* into *Latin*, the ancient Prophecies of *Merlin*, which were printed at *Frankfurt* with *Alanus's* Observations, A. D. 1603.

The History of the Church of *Durham* was written by several Authors, the first of whom is **TURGOT**, a Monk of that Diocese, who compos'd one from its first Foundation to the Year 1096.

SIMEON OF DURHAM, copied out *Turget's* History almost word for word, from the Year *Simeon* of 635. to 1096, and continued it to 1154. He likewise wrote an History of the Kings of *England* and *Denmark*, from the Year 731. to 1150. A Letter to *Hugh Dean of York*, about the Archbishops of that City; and a Relation of the Siege of *Durham*. These three last Pieces were published by *Father Labbé*, in the first Tome of his Library of Manuscripts. The Historians of the Church of *Durham*, by *Turget* and *Simeon*, were printed at *London*, with the Works of the other English Historiographers, A. D. 1652.

WILLIAM OF SOMERSET, a Monk of *Malmesbury*, is justly prefer'd before all the other English Historians. His History of *England*, divided into Five Books, contains the most remarkable Transactions in this Kingdom, since the arrival of the Saxons to the 28th Year of King *Henry I. Monk of Malmesbury*, that is to say, from the Year of our Lord 449. to 1127. He afterwards added Two Books, continuing the History to A. D. 1143. and annexed to the whole Work Four Books, containing the History of the Bishops of *England*, from *Augustin* the Monk, who first planted Christianity in these Parts, to his time. These Works were printed at *London*, and published by *Sir Henry Savill*, A. D. 1596, and at *Frankfurt* in 1601. Father *Mabilion* has likewise set forth, in the first Tome of his *Benedictin* Centuries, the Life of *St. Aelhm* Bishop of *Salisbury*, compos'd by this Author, who died A. D. 1143.

JOHN OF HEXAM, a Native of the County of *Northumberland*, Monk and Provost of the Monastery of *Hagulfstadt*, flourish'd about the Year 1160. He made a Continuation of *Simeon of Durham's* History of the Kings of *England* and *Denmark*, from A. D. 1130. to 1154. This Work is extant among those of the other English Historians, printed at *London* in 1652.

SYLVESTER GIRALD, born in *Wales*, flourish'd in the end of the Reign of King *Henry II.* to whom he dedicated a Natural History, a Topography of *Ireland*, and a History, in form of a Prediction, of the Conquest of *Ireland* by that Monarch, printed at *Antwerp*. These Works were published by Mr. *Canden*, and printed at *Frankfurt* in 1602. He also wrote an Itinerary of *Wales*, upon a Visitation there made by him, with *Baldwin* Archbishop of *Canterbury*, to excite the People of that Country to undertake a Voyage to the Holy Land. This last Work is extant among the others, and was likewise printed at *London* in 1585, with a Description of the same Country of *Wales*. Besides these Pieces, he wrote the Lives of several Saints, and died Bishop of *St. David's* in the beginning of the following Century. One of his Letters is contain'd in Archbishop *Usher's* Collection of the Letters of *Ireland*, and divers other Works of this Author are found among the Manuscripts of the public Libraries of *England*.

ROGER OF HOVEDEN, an Officer under King *Henry II.* and afterwards *Regius* Professor of Divinity in the University of *Oxford*, compos'd the Annals of *England* from the Year 731, where Venerable *Bede* ends to 1202. This Work is among those of the English Historians published by *Sir Henry Savill*, and printed at *London* A. D. 1595, as also at *Frankfurt* in 1601.

Historiographers of the Crusade.

THE History of the Famous Crusade, instituted under Pope *Urban II.* and the Conquests which the Western People made in the *Levant*, from the Year 1095. to 1099, have afforded Matter to many contemporary Historians, the greater part of whom were Eye-witnesses of the Transactions related by them.

The First of these Historiographers is **PETRUS THEUTBODUS**, who saw the most part of the memorable Actions which he has committed to Writing; and from whom those that wrote after him, took a considerable Part of their Relations.

The Second is a NAMELESS Italian Author, who accompanied *Boamond King of Sicily* in the Expedition to the Holy Land. His Work is known by the Title of, *The notable Exploits of the French, and other Christians* of Jerusalem, and divided into Four Books.

The Third is **ROBERT**, a Monk of *St. Remy* at *Rheims*, who assisted in the Council of *Clermont* in the Year 1095, and afterwards made a Voyage to the Holy Land. At his return, he wrote the History of the War of Jerusalem, divided into Eight or Nine very short Books: He excuses himself in the Preface, upon account of the roughness of his Style.

The Fourth is **BAUDRY**, Abbot of *Bouquigny*, who was afterwards ordain'd Bishop of *Dol*, A. D. 1114, and died January 27. 1131. His History is divided into Four Books; but he was not an Eye-witness of what he relates, although he assisted in the Council of *Clermont*: Therefore he contents himself only to follow, and to supply the defects of an ancient nameless History, which

A 2

was

Turget, Monk of Durham.

William of Somerset, Monk of Malmesbury.

John of Hexam, Provost of Hagulfstadt, Monk of St. David's.

Roger Hoveden, Regius Professor of Divinity.

Petrus Theutobodus, a Nameless Italian Author.

Robert, Monk of St. Remy at Rheims. Baudry, Bishop of Dol.

was ill written, inferring such Accounts as he had receiv'd from others. This Author likewise wrote the Life of St. Hugh Archbishop of Rouen, and a Tract concerning the Monastery of Fecamp, published in the Book called *Nugeria* Pto. To him also is attributed the Life of Robert d'Arbrisselles, which is in *Sirius*, and the History of the Translation of St. Valentin's Head, which is extant in *Bollandus's* Collection in Feb. 14. Moreover it is observ'd that he is the Author of the Life of St. Samson, and that he promises certain Notes on the Pentateuch, in the Preface to his History. Lastly, 'tis reported that there is a small Manuscript Tract of the same Bishop Baudry, concerning the Visitation of the Sick, in the Library of Vienna in Austria. He was employ'd in writing his History near the end of his Life.

Raimond
d'Agiles.

The Fifth is RAIMOND D'AGILES, Canon of Puy, and Chaplain to the Count of Thoulouze, who was an Eye-witness. He wrote this History at the Request of Peter Ponce de Baladun, a particular Friend of the said Count, who was kill'd in the Siege of Arache, and dedicated it to the Bishop of Viviers.

The Sixth is ALBERT, or ALBERIC, Canon of Aix in Provence, who compos'd his History from the Relations of others: It is extended to the Second Year of the Reign of Baldwin II. that is to say, to A. D. 1120.

The Seventh is FOUCHER, a Monk of Chartres, who accompanied Robert Duke of Normandy in the Expedition to the Holy Land A. D. 1095. His History is carried on to the Year 1124. But *Gaubert* of Nogent accuses him of having written fabulous Narrations.

GAUTIER, or GAUTERUS, who assumes the Quality of Chancellor, is the Eighth: He published an History of the Advantages obtain'd by the Western Christians at Antioch, A. D. 1115, and of the Misfortunes that befel them in 1119. He was an Eye-witness of those Occurrences, and was taken Prisoner in the War; but his History is not very accurate.

The Ninth is GUIBERT, Abbot of Nogent, an Author of great Note, whose Works deserve to be specified in a separate Article.

The Tenth is a NAMELESS Writer, who has only made an Abridgment of Foucher's History, to the Year 1106, where he ended.

The Eleventh is another Anonymous Author, who compos'd a Relation of the same Transactions, under the Title of the History of Jerusalem: It was divided into Two Parts, but the Second is only extant, which begins at the Year 1110, and ends in 1124. This Author has in like manner only follow'd Foucher.

The Twelfth, and most considerable of the Writers of this History, is WILLIAM Archbishop of Tyre, who has deduc'd it from the beginning of the Crusade to the Year 1183, in XXXII. Books. It is probable that this Author was a Native of Syria; however he pass'd very young into the Western Countries, and having completed his Studies, return'd to the Levant, where he was ordain'd Arch-deacon of the Church of Tyre, A. D. 1167. Afterwards he was employ'd in the Negotiations that were transacted between the Kings of Jerusalem, and the Greek Emperors; and at last was advanc'd to the Dignity of Archbishop of Tyre, in the Month of May 1174. In 1179, he assisted in the Council of Lateran, the Acts of which were drawn up by him: He return'd from Italy by Constantinople, and after having resided some time at the Court of the Emperor Manuel Comnenus, arriv'd at Tyre twenty Months after his departure. The Patriarchal See of Jerusalem being then vacant, William of Tyre was nominated to fill it up; but a certain Clerk of Auzon, named *Heracius*, Archbishop of Cefarea, was preferr'd before him; nevertheless William refus'd to acknowledge his Election, and cited him to Rome; where he went incompetently, and was kindly entertain'd by the Pope. In the mean while *Heracius*, before he came thither, sent a Physician, who poison'd William of Tyre: But the latter foretold before his Death, that the Christians should lose the City of Jerusalem, and the real Cross, under the Government of *Heracius*, which happen'd a little while after.

William of Tyre wrote his History by the Order of Amaury King of Jerusalem: He makes use of the Memoires of other Historians to the Reign of Baldwin III. and afterward relates such Matters as fell within the compass of his own Knowledge, but the Twenty third Book is not finished. His Style is plain and natural, shewing much Sagacity of Judgment, Modesty, and Learning, with respect to the time when he liv'd. He likewise compos'd the History of the Levantine Princes, from the Year 614, to 1184, but this Work is not as yet come to our Hands.

The Thirteenth Historiographer is JAMES DE VITRY, who did not flourish till the following Century. This Author, after having been Curate of Argenteuil, became a Regular Canon in the Monastery of Oignies, in the Diocese of Namur. He preached up the Crusade against the *Albigens*, and afterwards against the *Saracens*, and took upon him the Cross for the Holy War in Palestine. He was ordain'd Archbishop of Prolemais, and at last, by way of Recompence for the Services he had done the See of Rome, was invested thither by Pope Honorius III. and created Cardinal: He was also sent into France in Quality of Legate, to preach up a new Crusade against the *Albigens*, and at his return to Rome died there A. D. 1244. after having order'd his Body to be convey'd to Oignies. His History is divided into Three Books; in the First of which, he gives an Account of the State of the Eastern Churches; in the Second, of that of the Western; and in the last, of the Occurrences which happen'd in the Levant in his time. There is also extant a Letter by the same Author about the taking of Damietta, which follows his History; and another Letter, containing a Relation of the Transactions before Damietta, which was written in 1219, to Pope Honorius III. and published by Father *Dacley* in the Eighth Tome of his *Spicilegium*.

The Fourteenth is a NAMELESS Author, who liv'd at that time, and wrote the History of Jerusalem, from the Year 1177, to 1190.

To these Histories may be add'd divers Letters written by several Kings, Princes and Prelates, to Lewis the Young, King of France; as also a Relation of the taking of Damietta by Oliver of Colen, and some other Monuments gather'd together by *Bongasius*, in his Collection of the Historiographers of the Crusade, call'd *Gesta Dei per Francos*, printed at Hanaw A. D. 1611. in which all the Works but now recited are contain'd. Some of them were printed separately, as the History by Robert Monk of St. Remy, of which there is an old Edition without the Printer's Name, or the Date of the Year; and another at Basil in 1533. There is only one part of Foucher's History in this Collection, but M. du Chesne has published it entire among the Works of the French Historiographers. Alberic's History was printed at Hebstade in 1589, under the Title of the Chronicle of Jerusalem; that of William of Tyre was published by *Poisson*, and printed at Basil in 1546, and afterward by Henry de Pantaleon, printed at the same Place in 1560. And lastly, James de Vitry's History was printed at Doway in 1597.

Writers of Chronicles, and particular Histories.

HUGH, a Monk of Verdun, and afterwards Abbot of Flavigny in the Dutchy of Burgundy, Hugh Abbot compos'd a Chronicle of Verdun divided into Two Parts, one of which begins at the Nativity of Jesus Christ, and ends in the Year 1002, and the other continues the History to 1102. This vigny Work was published by Father Labbé, who gives a very great Character of it, in the first Tome of his new Library of Manuscripts; but the second Part is much more valuable than the first.

BAUDRY, Secretary to Gerard I. Liebert and Gerard II. Bishops of Cambray, afterward Chancellor and Canon of Tereouane, and at last Bishop of Noyon and Tereouane, wrote the History of the Churches of Cambray and Arras, under the Title of the Chronicle of Cambray, published by Col. Noyon, Geneva and printed at Doway A. D. 1615. This Author was ordain'd Bishop in the Year of our Lord 1097, and died in 1112.

LEO OF MARSII, a Monk and Library-Keeper of Mount Cassin, was made Bishop of Sessa, Leo, Cardinal Bishop of Ostia, by Pope Paschal II. A. D. 1101. He escap'd by flight from Rome, dinal, with John Bishop of Fieschi, when that Pope was apprehended by the Emperor Henry V. and run all about Italy to excite the People to take up Arms in his defence: He also sign'd a Bull of the same Pope Paschal II. in 1115, and died a little while after. He wrote a Chronicle of the Abbey of Mount Cassin divided into Three Books, which begins at the time of St. Benedic't, and ends in that of the Abbot Desiderius, who was chosen Pope under the Name of Victor III. This Chronicle was printed at Venice A. D. 1513, at Paris with that of Aimoin in 1603, at Naples in 1616, and again at Paris in 1668. It is reported that there are some other Manuscript Tracts of this Author, particularly certain Sermons, and Lives of the Saints, &c. In the Vatican Library are to be Cardinal seen several Letters of another LEO, in like manner Cardinal Deacon, who was promoted to that Leo. Dignity by Urban II. and who made a Register of the Letters written by the same Pope.

HARILDUS, a Monk of St. Riquier, compos'd a Chronicle of his Abbey, printed in the fourth Tome of Father *Dacley's* *Spicilegium*; also the Life of St. Arnoul of Soissons, published by *phus*, *Sirius*; a Treatise of the Miracles of St. Riquier; and the Life of St. Maldegillus, set forth by Monk of Father Mabillon in his *Benedictin* Centuries. This Author wrote in the beginning of the Twelfth Century.

RAINIERUS, a Monk of St. Lawrence at Liege, who flourished A. D. 1130, is the Author of a Rainierius, Treatise of the illustrious Personages of his Monastery, and of the Bishoprick of Liege, published by *Chapaveille*, in his Collection of Monuments relating to the Church of Liege.

HERMAN, a Monk of St. Vincent at Laon, and afterwards Abbot of St. Martin at Tournay, flourished in the beginning of this Century. He wrote a large Narrative of the Restauration of the Church of St. Martin at Tournay, which contains the History of that Abbey, from the Reign of Herman, Philip I. King of France, to his time; that is to say, to the Year 1150, being inserted in the Twelfth Tome of Father *Dacley's* *Spicilegium*. He likewise compil'd Three Books of the Miracles of St. Mary of Laon, printed with the Works of *Guibert* of Nogent, and another Manuscript Treatise about the Incarnation of Jesus Christ, dedicated to Stephen Archbishop of Vienna.

FALCO OF BENEVENTUM, who was created Magistrate of that City by Pope Innocent II. Falco of left a Chronicle or History from the Year 1102, to 1140, in which he gives a particular Account of Matters relating to his Native Country. This Work was published by Father *Caraccioli* of the *Theatine* Order, and printed at Naples A. D. 1626.

UDASCALCHUS, a Monk, compos'd a Relation of the Controversies between Herman Bishop of Augsburg, and Egino Abbot of St. Ulric, with a Poem concerning the Voyage and Death such, a of the said Egino, published by *Canisius* in the Second Tome of his Collection. This Author wrote Monk in the time of Pope Paschal II. and of Arnulphus Archbishop of Mainz, some of whose Letters are inserted by him in his Relation.

ALEXANDER, an Abbot in Sicily, compil'd Four Books of the Life and Reign of Roger King Alexander, of Sicily, which were printed at Saragossa, A. D. 1578, and in the Book called *Hispania illustrata*, Sicily. This Author wrote after the Death of King Roger, which happen'd in 1154.

JOHN,

John, Monk
of Mar-
moutier.
Geffrey, or
Walter de
Vineauf.

JOHN, a Monk of Marmoutier, wrote the History of the Actions of *Geffrey Plantagenet*, Count of Angers and Duke of Normandy, published by M. du Bouche, and printed at Paris A. D. 1610, as also in M. du Chefne's Collection of the Historians of Normandy.

GEFFREY, or WALTER DE VINESAUF, of Norman Extraction, but born in England, after having run through a Course of Learning in his Native Country, travell'd beyond Seas, and acquired a great deal of Reputation. He compos'd a Poem in Hexameter Verse, dedicated to Pope Innocent III, under the Title of *The new Poesy, or the Art of Speaking*; and another Treatise about the planting and improving of Trees. Both these Works are only in Manuscript; but in the second Tome of the *English Historians*, printed at Oxford in 1687, is contain'd his History, or the Itinerary of King Richard I. to the Holy Land, which was attributed to other Authors; in the same Place are also found certain Copies of Verses on King Richard.

Odo, Abbot
of St. Cor-
nelius at
Com-
piegne.

ODO OF DEUIL, Abbot of St. Cornelius at Compeigne, and afterward Successor to Suger in the Abbey of St. Denis, wrote a Relation of the Voyage of Lewis VII. King of France to the Levant, published by Father Chifflet in his Treatise of the Nobility of St. Bernard, printed at Paris A. D. 1660. This Author died in 1168.

Laurence,
a Monk of
Liege.
Suger, Ab-
bot of
St. Denis.

LAURENCE, a Monk of Liege, being sent to Verdun resided in the Monastery of St. Vito, and was employ'd in writing a Chronicle of the Bishops of that Diocese to the Year 1148. printed in the Twelfth Tome of the *Spicilegium*: It is reported that he liv'd till A. D. 1179.

SUGER, Abbot of St. Denis, famous as well for his Learning and Zeal in maintaining the Rights of the Church, as on account of the Nobleness of his Birth, and the considerable Employments he obtain'd in the State, wrote the Life of Lewis the Great King of France; divers Letters relating to the publick Affairs of the Kingdom, during his Administration of the Government; a Treatise of his Translations in the Abbey of St. Denis; a Narrative of the Consecration of that Church; with certain Constitutions, and his last Will and Testament. These Monuments are extant in the Fourth Tome of the *Historians by du Chefne*; except the Account of the Consecration of the Church, which is not there extant, and to which Father Mabillon added a Supplement, in the First Tome of his *Antiquitates*. Suger was chosen Abbot of St. Denis A. D. 1122. during his residence at Rome, and consecrated in 1123. He died in 1153.

Aldebert,
or Albert,
Abbot of
Hildes-
heim.

ALDEBERT, or ALBERT, Abbot of Hildesheim, flourished in the Year 1160. He wrote a Relation of the Restauration of his Monastery to the Benedictines under Pope Eugenius III. which was published by Grefser, and printed at Ingolstadt A. D. 1617.

TEULPHUS, a Monk of Maurigny, compos'd in the Year 1150. a Chronicle of his Monastery, from A. D. 1008. to 1147. which is to be found in the Three Tomes of the *Historians by M. du Chefne*.

Teulphus,
Monk of
Maurigny.
Hugh, of
Poitiers,
Monk of
Vezelay.
Richard,
Prior of
Hagulf-
stadt.

HUGH OF POITIERS, a Benedictine Monk, Secretary to the Abbey of Vezelay, began in the Year 1156. by Order of Ponce Abbot of Vezelay, the History of that Monastery, and completed it in 1167. under William Abbot of the same Abbey. It is divided into Four Books, and was published by Father Duchery in the Third Tome of his *Spicilegium*.

RICHARD, an English Man of the County of Northumberland, Monk and Prior of the Monastery of Hagulfstadt, flourish'd An. Dom. 1180. and died in 1190. His Works were published among those of the *English Historians*, printed at London in 1652. They are, an History of the Church and Bishops of Hagulfstadt; and that of the Actions of King Stephen; and that of the War managed by Standardius from A. D. 1135. to 1139.

Thierry, or
Theoderic,
a Monk,
A Name-
less Au-
thor.

THIERRY, or THEODERIC, a Monk, wrote about the Year 1180. a compendious History of Ecclesiastical Affairs, and of the Kings of Norway, published with another Piece of a NAMELESS Author, concerning the Expedition which the Danes undertook to the Holy Land, A. D. 1185. which was set forth by Gaspar Kirkmann, from the Memoirs of John Kirkmann of Lube his Uncle, and printed at Amsterdam in 1684.

Geffrey,
Prior of
Vigoigne.
Gonthier,
Monk of
St. Amand.

GEFFREY, a French Monk of the Monastery of St. Martial at Limoges, and afterward Prior of Vigogne in the same Diocese, who was ordain'd Priest in 1167. by Gerard Bishop of Cahors, wrote a Chronicle or History of France from the Year 996. to 1184. which was published by Father Labbe in the Second Tome of his new Library of Manuscripts.

GONTHER, or GONTHERIUS, a Monk of the Abbey of St. Amand, had the Reputation of being a good Poet, and compos'd a Poem of the Exploits of the Emperor Frederick Barberossa in Lombardy and Liguria, and that Account was called *The Liguine*, and was printed at Strassburg A. D. 1531. as also at Basil in 1569. at Frankfurt in 1584. and among the German Historians. He likewise wrote a Treatise of Prayer, Fasting and Alms-giving, printed at Basil in 1504. and 1507. The Lives of St. Cyricius, and St. Julia in Verse, are also attributed to the same Author.

Saxo
Gramma-
tica, Pro-
vost of
Roschild.

SAXO, fir-nam'd the Grammarian, by reason of the purity of his Style, was a Dane by Nation, of the Isle of Seeland. He was Provost of the Church of Roschild, and Chaplain to Absalon Archbishop of Lunden, who sent him to Paris A. D. 1177. to conduct the Monks of St. Genevieve into Denmark. He wrote the History of his native Country to the Year 1186. Erasmus extols the vivacity of his Conceptions, the nobleness of his Expressions, the fluency of his Rhetoric, and the admirable variety of his Figures, and wonders much, by what means a Dane could arrive at such a height of Eloquence in that Age. He chiefly affected to imitate *Valerius Maximus*. His History was published by Christian Perri, Canon of Lunden, and printed at Paris A. D. 1514. John Bebelius caus'd it to be printed at Basil in 1534. as also did Philip Leonicier, and John Richard at Frankfurt in 1576. Lastly, Johannes Stephanus set forth a more large and correct

correct Edition of it, with *Prolegomena* and Annotations, at Soru in 1644. This Author died in 1203.

RALPH DE DICETO, an English Man by Nation, and Dean of St. Paul's at London, a Person Ralph de well known on account of his Learning and Travels into Foreign Countries, wrote a compendious Diceto, Chronicle from the Creation of the World to the Year 1198. The first Part of it ending at the Death of Pope Gregory the Great was never published, because it only contain'd trivial Matters. The St. Paul's also compos'd certain Historical Tracts call'd *Portraits*, from A. D. 1148. to 1200. These at London. Works are among those of the *English Historians* printed at London in 1652.

Writers of Relations of the Lives and Miracles of Saints.

ANSCHERUS Abbot of St. Riquier compos'd in the Year 1110. a Relation of the Life and Miracles of St. Angilbert Abbot of the same Monastery, which was published by Father Mabillon in the first Tome of his *Benedictin* Centuries.

THEOFREDUS, Abbot of Epternach in the Duchy of Luxemburg, wrote a large Account of the Life of St. Willibrod the first Bishop of Utrecht; Four Books of Epitaphs of Saints, printed at Luxemburg A. D. 1619. and certain Sermons, which are inserted in the Book call'd *Bibliotheca* of Epternach.

RAINAUD, or RAINOLDUS OF SEMUR, the Son of Dalmace de Semur and Aremberge Rainaud of du Vergey, of an illustrious Family in Burgundy, being the Brother of Hugh Abbot of Cluny, was Semur, chosen Abbot of Vezelay, and assist'd in that Quality in the Council of Troyes, A. D. 1104. He Archbi- afterwards promoted to the Archbishoprick of Lyons, and died in 1109. in the 85th. Year of his Age, leaving a Narration of the Life of Hugh his Brother Abbot of Cluny, which is extant in Lyons. the *Bibliotheca Cluniacensis* published by M. du Chefne.

NICOLAS, a Monk of Saiffons, wrote in the Year 1120. the Life of St. Godfrey Bishop of Amiens, dedicated to Richard Bishop of Saiffons, and refer'd to by Surius in November. 8.

DOMINIS, an Italian Priest, liv'd in the end of the preceding Century, and in the beginning of the present, under the Emperors Henry IV. and Henry V. He wrote in Heroick Verse, the Life of the Princess Mathilda printed by Sebastian Tinogianus at Ingolstadt A. D. 1612. with the Letters of Gebhard of Salzburg, Sigefred of Meurz, and Stephen of Halberstadt, relating to the contest between the Emperor and Pope Gregory; as also the Treaty of Bertholdus of Constance about excommunicated Persons; the Lives of St. Altman of Passau, Thimo of Salzburg, and Anselm of Lucca, written by nameless Authors, and Hesso's Treatise concerning the Translations between the Emperor Henry V. and Pope Calixtus II. in 1119.

AELNOTH, a Monk of St. Angulfen at Canterbury, flourish'd in the beginning of this Century, and spent a considerable part of his Life in Denmark, where (as 'tis reported) he resided 24 Years. He wrote about A. D. 1120. an Historical Account of the Life and Passion of Canus King of that Country, which was published by Arnold Whitfield A. D. 1602. and afterward printed with Meunius's Notes at Hanow in 1631.

GUALBERT, a Monk of the Abbey of Marchiennes, compos'd in the Year 1125. or 1126. Two Books, concerning the Miracles wrought by St. Riquier.

PANDULPHUS OF PISA flourish'd A. D. 1130. and wrote the Life of Pope Gelasius II. who died at Cluny in 1119. It was printed at Rome in 1638.

FABRICIUS TUSCUS, Abbot of Abbingdon in England, wrote a Relation of the Life and Actions of St. Adelm an Abbot in Scotland. He flourish'd in the beginning of the present Century.

AUCTUS, a Native of FLORENCE, and Abbot of the Monastery of Valombrina, or Vall'Ombraga, in the Territories of that City, who flourish'd in the beginning of the Century, has left us the Life of St. John Gualbert, and that of Bernard Hubert Cardinal, with a Narrative of the Translation of the Head of St. James the Apostle.

ODO, Abbot of St. Remy at Rheims, sent a Letter to Count Thomas Lord of Coucy, which is still extant, and contains the Relation of a Miracle, which he heard at Rome from the Mouth of a certain Archbishop of India concerning the Body of St. Thomas the Apostle, which was interr'd in his Church. This Letter was written about A. D. 1135. for the next Year, Odo return'd from Rome to France, and gave Lands to the House of Mont-Dieu belonging to the Carthusians.

GEFFREY THE GROSS, a Monk of Tiron, wrote in the Year 1135. the Life of St. Bernard Abbot of that Monastery, refer'd to by the *Bollandists* in April 14.

ULRIC, a Monk of St. Blasius in the Black Forest, who was afterwards promoted to the Bishoprick of Constance A. D. 1120. wrote the Life of St. Gebhard Bishop of Augsburg cited by Canisius, and that of St. Conrad, Bishop of the same City, whose Canonization he had obtain'd of the Pope. In the end of his Life he left his Bishoprick, and return'd to the Monastery of St. Blasius in 1138. Tiron. where he died in 1140.

ARCHARD, a Cistercian Monk, and Tutor to the Novices in the Abbey of Clairvaux, in St. Bernard's time, compos'd a Relation of the Life of St. Gesslin a Hermit, which was published by Arnoldus Rajius, and printed at Doway A. D. 1626. It is also reported, that he made certain Sermons for the use of the Novices. He flourish'd in 1140.

SIFRED, **EBBO**, and **HERBORD**, wrote the Life of St. Othob, Thimo, who first planted Christianity in *Pomerania*, and died A. D. 1139. This Piece is inferred by *Cassian* in his *Antiquities*.

To these Writers may be added **ROBERT**, Arch-deacon of *Ostervand* in *Hainaut*, who composed a Narrative of the Life of St. *Aibert*, a Monk and Priest of the Monastery of *Crespin*, referred to by *Surius*, and a NAMELESS Author, who wrote the Life of St. *Ludger* in *Verit*.

TURSTIN, Archbishop of *York*, who near the end of his Life retir'd to a Monastery of his Diocess call'd *Rippon-Springs* of the *Cistercian* Order, wrote a small Treatise concerning the Original of that Monastery.

THIBAUD, or **THEOBALD**, a *Benedictin* Monk of *Peter* at *Beze* in *Burgundy*, compil'd in the middle of the Century four Books, concerning the Acts, Translation, and Miracles of St. *Prudentius* Martyr, published by Father *Labbe* in his new Library of Manuscripts.

HUGH, a Monk of *Cluny*, wrote in the Year 1160, a Letter giving an Account of the excellent Endowments of St. *Hugh*, sometime Abbot of the same Monastery, and afterwards of the entire Life of that Saint, which is infer'd in the *Bibliotheca Cluniacensis*, and in *Surius*.

GAUTIER, or **GAUTERIUS**, a Canon of *Teroanne*, compos'd a Narration of the Life and Martyrdom of *Charles* fit-son of the Good, Count of *Flanders*, which was set forth by Father *Sirmond*, A. D. 1615.

NICOLAS, a Canon of *Liege*, wrote the Life of St. *Lambert*, published by *Chapeauville* in his Collection of Pieces relating to the said Church of *Liege*.

ALANUS, a Native of *Life* in *Flanders*, a Monk of *Clairvaux*, and afterwards Abbot of *Larivier*, a Monastery of the Order of *Clairvaux* in the Diocess of *Trier*, was made Bishop of *Auxerre* A. D. 1153, and compos'd an Abridgment of the Life of St. *Bernard*, published by Father *Mabilion*. He left his Bishoprick to return to *Clairvaux* in 1161, and died in 1188.

SIBRAND, Abbot of *Mariengard* in *Friesland*, is the Author of an Account of the Life of St. *Frederick*, Founder of that Abbey, who died A. D. 1175. *Sibrand* wrote some time after.

BERTRAND, Abbot of *La Chaise-Dieu*, compil'd the History of the Life and Miracles of *Robert* the first Founder of that Abbey, which is divided into Three Parts, and was published by Father *Labbe* in the Second Tome of his new Library of Manuscripts.

ROUL, or **RADULPHUS**, fit-son of *TORTARIUS*, wrote a Book concerning the Miracles of St. *Benedict*, set forth by Father *Mabilion* in the Fourth *Benedictin* Century.

STEPHEN, Abbot of St. *James* at *Liege*, wrote in the beginning of the Century the Life of St. *Modaldus* Archbishop of *Trier*, divided into Three Books, and the History of the Translation of that Saint, published by *Surius* and the *Bollandists*.

HUGH, a Monk of St. *Saviour* at *Lodeve*, compos'd a Relation of the Conversion of *Ponce* de *Laraze*, Founder of that Monastery, which was set forth by *M. Baluzius* in the Third Tome of his Miscellaneous Works.

HERMAN, a Jew of *Colen*, being converted by the Sermons of *Eghert* Bishop of *Munster*, and by the Conferences he had with Abbot *Rupert*, retir'd to a Monastery of Regular Canons in his native Country. He wrote a small Treatise about his Conversion, published by *Carpegius* in the last Edition of *Reimond*, printed at *Lipfick* in 1687.

THOMAS, a Monk of *Ely* in *England*, wrote an Account of the Life and Translation of St. *Etheldrith* the first Abbess of *Ely*, who died A. C. 679. This Piece was published by Father *Mabilion* in the Second *Benedictin* Century.

CHAP. IV.

An Account of the Lives and Writings of the Ecclesiastical Authors of the Levant in the Twelfth Century.

THE Country of *Greece* has produc'd in this Century a great number of Writers of good Note, who attain'd to much skill as well in Divinity, as in the Canon and Civil Law. Of the chief of these we shall give a particular Account in this Chapter.

EUTHYMIUS ZYGABENUS, a *Greek* Monk of the Order of St. *Basil*, flourish'd in the beginning of this Century, under the Emperor *Alexis Comnenus*, by whom he was highly esteem'd. He apply'd himself very much to the reading of the Writings of the Ancient *Greek* Fathers, and compos'd the following Works. Viz.

A Collection of Passages taken out of the Fathers on divers Points of Religion against the Errors of the Heretics, which is divided into Two Parts, and call'd *Panoplia Dogmatica*, or the Defence of the Orthodox Faith against all Heresies. The *Greek* Text of this Work never as yet came to our hands, only a *Latin* Version made by *Zinus*, printed at *Lyons* A. D. 1536. at *Paris* in 1556. at *Venice* in 1577. and in the *Bibliotheca Patrum*. A large Commentary on the 150 *Psalms*, and the 10 *Canticles*, taken out of the Works of the Fathers, which was printed in *Greek* at *Verna* A. D. 1530. and in *Latin* of *Sauvius*'s Translation at *Paris* in 1543, and 1547. as also at *Venice* in 1568. *M. le Moine* has published in the First Tome of his Collection of Monuments the Preface to this Commentary, in which the Author treats of several Questions relating to the *Psalms*. A Commentary on the four Gospels, printed in *Greek* at *Verna* in 1530. and in *Latin* of *Hentenius*'s Version at *Lowain* in 1544. as also at *Paris* in 1560. *Simeur* assures us, that there is a Manuscript Copy in *Sambucus*'s Library, of a Commentary by this Author on the Catholic Epistles; and some Ecclesiastical Writers make mention of his Commentary on St. *Paul*'s Epistles. The Commentaries of *Euthymius Zygabenus* are Literal, Moral, and Allegorical; in the Literal, he makes it his Business to explain the proper signification of the Terms; his Moral Discourses are solid, and his Allegories natural, and fitly adapted to the Matter in debate.

PHILIP surnam'd **THE SOLITARY**, a *Greek* Monk, compos'd in the Year 1105, a Work call'd *Diapiron*, or *The Rule of Christian Life*, dedicated to *Callistus*, and divided into Four Books, a Version of which made by *Jacobus Pontanus* was printed at *Ingolstadt* A. D. 1604, and afterwards infer'd in the *Bibliotheca Patrum*. It is written by way of Dialogue between the Soul and the Body, the Author introducing the former as a Tutel or Guardian, and the other as the Pupil: The Soul gives many moral Instructions to the Body, who acknowledges and approves the Truths laid down, owns her natural Infirmities, and even sometimes gives advice to the Soul. The Author in this Discourse produces great Variety of fine Passages out of the *Greek* Fathers, and takes an Occasion to discuss some Doctrinal Points, amongst others the necessity of Confession is more particularly inculcated. It also proves that the Souls of the Righteous, after their Death, are translated to Heaven, and there enjoy everlasting Happiness; and explains several Questions about the Resurrection; but he chiefly treats of Points relating to Morality, and the State of Human Nature.

PETRUS CROSOLANUS, or **CHRYSOLANUS**, being translated from a certain Bishoprick to the Metropolitane See of *Milan*, in the beginning of this Century, was sent in Quality of Legate by Pope *Paschal* II. to the Court of *Alexis Comnenus* Emperor of *Constantinople*; where he disputed with much earnestness, both by word of Mouth and Writing, against the Opinion of the *Greeks*, concerning the Procession of the Holy Ghost. Upon his return, the Archbishoprick of *Milan* was contest'd with him by *Jordanes*, and he was condemn'd in a Council held at *Lateran* in 1116, to leave it, and to return to his Bishoprick. The Discourse is still extant which he made to *Alexis Comnenus* about the Procession of the Holy Ghost: It is in *Latin* in *Baronius*, under the Year 1119, and in *Greek* and *Latin* in the First Tome of *Allatius*'s Book, call'd *Græcia Orthodoxa*.

EUSTRATIUS, Archbishop of *Nice*, was one of those Persons who reply'd to *Chrysolanus*: He was a Man of profound Learning and Skill, as well in Ecclesiastical as Civil Affairs. His Treatise against *Chrysolanus* is extant in Manuscript in several Libraries, and *Leo Allatius* makes mention of Five other Treatises of this Author; but we have none printed, except certain *Greek* Commentaries on *Aristotle*'s Analytics published at *Venice* A. D. 1534, as also his Commentaries on the Ethics of the same Philosopher, printed in *Greek* at *Venice* in 1536. and in *Latin* at *Paris* in 1543.

At the same time **NICETAS SEIDUS** wrote a Treatise against the *Latins*, the Design of which was to prove, that Antiquity is not always most Venerable, and therefore that greater *Seidus*. Honour is not due upon that account to Old *Rome* than to the New. *Leo Allatius* produces a great number of Fragments taken out of this Treatise, in his Books of the Concord between the *Greek* and *Latin* Churches. L. 1. c. 14. §. 1, 2. L. 2. c. 1. §. 2. L. 3. c. 12. §. 4.

ISAAC, an *Armenian* Bishop, being separated from the Communion of his Country-men, and Isaac, an toward out of their Society, compos'd against them in the Year 1130, divers Works, in which he *Armenian* confutes their Errors. In the first and chief of these Writings, he accuses them of being addic'd to the Heresy of the *aphephastotes*, that is to say, of believing that the Body of *Jesus Christ* was not like ours, but impassible, immortal, uncreated, and naturally invisable; that by the Incarnation it was chang'd into the Divine Nature, which absorb'd it, as a drop of Honey thrown into the Sea, is so far intermix'd with the Water that it entirely disappears. He adds, that by reason of this Error, they did not attribute to the Holy Mysteries of the Eucharist the Name of the Body and Blood of *Jesus Christ*, but that of his Divinity or Godhead. *Isaac* confutes his Adversaries by several Passages of Holy Scriptures, and the Testimonies of St. *Atanasius*, and St. *Cyril* of *Alexandria*. Afterwards he reproves them upon account of divers Matters which relate only to Discipline, although he makes as many Errors of them as Heresies. Viz.

1. That they neglected to celebrate the Festival of the Annunciation in any Month of the Year, under pretence that the Virgin *Mary* did not conceive in *March*: *Isaac* maintains that she conceiv'd on the 25. day of that Month, and endeavours so prove it by the Testimonies of *Eusebius*, St. *Atanasius*, and St. *Chrysostom*; but they are taken out of supposititious Pieces.

2. That they do not celebrate the Nativity of *Jesus Christ* with due Solemnity, contenting themselves only to commemorate in a mournful manner, without any Ceremony, the Annunciation of our Saviour's Nativity and Baptism in one Day.

3. That they do not mingle Water with the Wine in the Chalice in order to the Consecration.

4. That in the Administration of the Sacrament of the Lord's Supper, they make use of unleavened Bread. *Isaac* condemns this Custom, and affirms, that *Jesus Christ* us'd leaven'd Bread in the Institution of the Eucharist; and that although it were granted, that he made use of unleaven'd, yet that would not infer a necessity of imitating him, in regard that the Church observes many Things in the Celebration of the Holy Mysteries, which are not conformable to what our Saviour did at that time. He produces several Examples in the Eighth Chapter to that purpose.

5. That they were wont to make an Oblation of Oxen, Sheep and Lambs, at the Altar.

6. That they have not a due Veneration for the Sign of the Cross.

7. That they sometimes join Three Crosses together, and impose on them the Name of the Trinity.

8. That they usually sing the *Trifagion*, with *Petrus Fullo's* Addition; that is to say, in adding to these Words, *Holy God, Almighty God, Immortal God, these, who wast crucified for us.*

9. That they do not receive Ordination from the Archbishop of *Cesarea*.

10. That they do observe a very rigorous Fast call'd *Arburius*, in the Week preceding *Tyrophagia*; that is to say, the Week before the beginning of Lent, during which the Greek abstain from eating Flesh, and live on White-meats. *Isaac* condemns this Custom as superstitious, and the original of that Fast, refusing the Reasons alleg'd in vindication of it. Afterwards he makes an Exhortation to the *Armenians* to renounce their Errors, and absurd Customs contrary to the Faith and Discipline of the Church established in the Councils, and by the Bishops at *Rome*.

Bishop Isaac's Second Treatise against the *Armenians* is not so large as the former: He there reckons up 29 Articles of Heretical or Erroneous Opinions to be imputed to them, the most part of which may be refer'd to those we have but now observ'd; adding,

* Light.

11. That they do not solemnize the Festival of * *Lamieres*, on the Sixth day of *January*, in commemoration of the Baptism of *Jesus Christ*.

12. That they usually make their Consecrated Oils of Rape-seed, and not of Olives, and that they do not administer Unction at the Sacrament of Baptism.

13. That they permit none but those Persons who Officiate to say the Lord's Prayer.

14. That they do not blow upon baptized Persons.

15. That they do not shew a due Respect to the Images.

16. That during the time of Lent they do not resort to the Church, nor adore the Crosses.

17. That they were wont to eat Cheese on Saturdays, and Sundays in Lent.

18. That they do not rightly honour the Saints.

19. That they do not observe the Week of *Tyrophagia*.

20. That they appear before the Altar with their ordinary Habits, and that they keep their Hats on during the Celebration of Divine Service.

21. That they do not administer the Communion on Holy Thursday.

22. That they imitate the Jews in eating a Paschal Lamb on Easter-day, with the Blood of which they sprinkle their Door-Posts, and keep the rest to serve for Benedictions, causing a Victim painted red to be brought to the Church-door, where they sacrifice it with a great deal of Ceremony.

About that time the *Armenians* sent Legates to *Rome* to Pope *Eugenius III.* to enter into a Union with the *Latin* Church, whose Custom they follow'd in the use of unleaven'd Bread, and in some other Matters. This Embassy is refer'd to by *Ortho* of the Fifteenth.

Michael Glycas, a Sicilian.

MICHAEL GLYCAS, a *Sicilian*, compos'd in the beginning of this Century his Annals, divided into Four Parts; which is not only an Historical Work, but also has some relation to Divinity, and natural Philosophy. In the First Part he treats of the Creation of the World: The Second contains an History from the Creation of the World to the Nativity of *Jesus Christ*: The Third continues the History from our Saviour to *Constantine the Great*: And in the Fourth it is brought down to the Death of *Alexis Comnenus*. These Annals were printed in *Latin*, of *Leuvenclavius's* Version at *Basil A. D. 1572*. But they were published in *Greek* and *Latin* by Father *Labbi*, and printed at *Paris* in 1660. *Jacobus Pontanus* likewise set forth two Discourses of the same Author, with the *Diapirum* of *Philip* the Solitary, printed at *Ingolstadt* in 1604. *Leo Allatius* produces several Fragments of divers Letters written by *Michael Glycas*, and cites a Treatise which he compos'd about the Procession of the Holy Ghost, dedicated to *Maximus Semeniata*; another Piece concerning the Question, Whether *Jesus Christ* made use of unleaven'd Bread at his last Supper? And a Tract of the State of Souls separated from the Body. Lastly, *Possidinius* observes, that there are certain Treatises of this Author on the Holy Scripture, in the Emperor's Library at *Vienna*.

Nicetas of Constanti-nople.

At the same time *NICETAS*, a Philosopher or Monk of *Constantinople*, wrote an Apologetical Treatise for the Council of *Chalcedon* against a certain Prince of *Armenia*, which was published by *Allatius* in the First Tome of his *Græcia Ori. vodoxa*.

CON-

CONSTANTIN MANASSES flourished in *Greece A. D. 1150*, and wrote an Epitome of *Constantin History*, dedicated to *Irene* the Sister of the Emperor *Manuel Comnenus*, that is to say, to the Year 1081. The *Latin* Version of this Chronicle by *Leuvenclavius* was printed at *Basil* in 1573. The *Greek* Text was published separately by *Meursius* at *Amsterdam* in 1616, but it was printed in *Greek* and *Latin* with the Notes of *Leuvenclavius*, *Maufius*, *Allatius*, and *Fabrotius* in Folio at *Paris A. D. 1655*.

CONSTANTINUS HARMENOPULUS, a Judge of *Thessalonica*, flourished *A. D. 1150*, at the Constantine time when the Heresy of the *Begoniles* began to appear: He was an able Lawyer, and compil'd nus *Har-* a Dictionary of the Civil Law, which was printed in *Greek* at *Paris* in 1540. in *Latin* at *Lyons* in menopu- 1556, and in *Greek* and *Latin*, with the Notes of *Joan. Mezerius*, and *Dionysius Gothofredus* at *Ge- lus*. 1597, as also a Collection of Canons divided into Six Titles or Articles, and published in *Greek* and *Latin* by *Leuvenclavius* in the First Tome of his *Græco-Romanum*, or Collection of *Greek* and *Roman* Laws. To these Works may be added his Treatise of the Sects of Hereticks, with a Confession of Faith, which is inserted in the first Tome of *Fronto Ducaeus's* Supplement to the *Bibliotheca Patrum*.

JOHN, a Monk of the Island of *Oxius*, and Patriarch of the *Greek* Church of *Antioch*, *A. D. 1150*. *John*, Pa- is the Author of a small Treatise against the Custom that was then introduced of conferring Mo- nasteries on Noble men or Iaicks. This Tract is mention'd by *Balsamon* and *Blasferez*, and was *Antioch*, published by *Cotelerius* in the First Tome of his Monuments of the *Greek* Church. Perhaps it may not be improper here to shew after what manner he treats of the Original and Progress of the Monastic Life.

"Our Lord *Jesus Christ* (says he) having descended from Heaven to Earth for the Salvation of Mankind, having alloctually redeemed us by his Death, and established his Religion, through- out the whole World; the Devil us'd his utmost Efforts to cause Men to return to their former exorbitant Courses: To which purpose he at first excited the Emperors and Potentates to raise cruel Persecutions against the Christians. Afterwards, when the Christian Religion was em- braced by Kings and Princes, he caus'd Heresies to succeed Superstitions; but when these means "in like manner prov'd ineffectual, he made use of another Method, which was to induce the Christians to deter the Administration of Baptism: But our Ancestors the Successors of the Apo- stles, perceiving the damage such Procrustations brought to the Catholic Church, and that "many Persons died without Baptism, ordain'd that all Infants should be Baptiz'd and Educated "in the Christian Religion by their Parents, or by their God-fathers and God-mothers. The "Devil being thus defeated, had recourse to another Artifice; which was to corrupt the Manners "of baptized Persons, well knowing that Faith without good Works is unprofitable to Salvation: "Whereupon the Church enjoy'd Penance as an Antidote against these Disorders; but the Devil "often caus'd the Penitents to fall again into the same vicious Courses, before the time of their "Penance was expir'd. This difficulty of living Virtuously and Soberly in the World, caus'd "many Persons to take a Resolution to retire to Solitary Places, there to lead an Ascetic Life; in- "fomuch that their Reputation drew many People thither, who imitated their manner of Living; "and their Number being thus encreas'd, they form'd Regular Societies, and erected Monasteries.

"This Institution began in *Egypt*, and from thence was spread abroad throughout the whole "World, as *St. Athanasius* and *Theodoret* Studia have observ'd. The Bishops, to render the Mo- nastic Life more recommendable, thought fit to confer on the Monks a kind of Consecration, or "Benediction, which is as it were a renewing of the Baptismal Vows. There were among the "Monks a great number of Saints who wrote excellent Books relating to the Monastic Discipline, "and by that means brought it to perfection. In the mean while the Devil not being able to "endure their Proceedings, at first attacked them by *Leo* the Image-breaker, who endeavour'd to "extirpate their Order; but that they were permitted to receive Confessions, to impose Penances, and "to give Absolution. How many Attempts has the Devil made to ruin an Order so well esta- "blish'd? He has caus'd Monasteries and Hospitals to be made over by Princes and Patriarchs to "Lay-men: Indeed at first they were not confin'd to such Persons, to the end that they might "make any Advantage of them, but that they might be re-established and improv'd. Afterwards "Covetousness being cloked with this specious Show, the Emperors and Patriarchs began to "grant Monasteries and Hospitals to Laicks, to gain profit by them. The Patriarch *Sisinnius* op- "pos'd this Abuse, which prevail'd from time to time, and which is at present so great, that al- "most all the Monasteries of Monks and Nuns are in the possession of Lay-men, may even of those "that are married.

The Patriarch of *Antioch* condemns the said Custom in the remaining Part of this Treatise, al- ledgeing the following Reasons: viz. 1. That the very Title of Donation imports a kind of Blasphemy, in regard that a Monastery, or Church, which bears the Name of our Saviour, of the Virgin *Mary*, or of the Saints, is given to a meer Man. 2. That the Donor has no Property in such Possessions. 3. That the Monasteries are Places of Retreat for Persons who are desirous to serve God, where his Praises are sung, and the Revenues of which are appointed for the maintenance of the Saints, and of the Poor. 4. That the Government of the Church is subverted by such irreg- ular Proceedings, when Secular Persons are substituted in the room of Monks. 5. That Mo- nasteries, which are thus made over to Lay-men, are soon ruin'd or demolished; and that under Pretence of enfranchising them under the protection of some Lord, they are made subject to the Jurisdiction of such as are ready to pilage and ruin them; treating the Priors and Monks as

B b 2

Slaves,

Slaves, and allowing them only a very small Portion of the Revenues, and that too grudgingly, and as it were out of pure Charity. Besides that these Patrons cannot be persuaded to keep their Monasteries in repair, nor to give Alms, neither do they take care that Divine Service be celebrated therein, nor that a regular Course of Discipline be duly observ'd: But, on the contrary, they apply the Revenues altogether to prophanè Uses. That without having any regard to the Monastick Rule and Constitutions, which import, that whoever presents himself in order to be admitted to the Profession, shall undergo a Probation of Three Years; they usually nominate Monks at their Pleasure, and enjoin the Priors to admit them by virtue of their *Mandatum*. Lastly, that the Monks who are placed there, after to irregular a manner, generally make no scruple to live dissolutely, eating Flesh inordinately, committing Outrages upon the Laicks, setting forth publick Shews, driving Trade, haunting Ale-houses or Taverns, and making their Monasteries common Recreacles for all sorts of Secular Persons.

6. That greater Disorders were occasion'd on that account in the Convents of Nuns; the Ladies to whom they are assign'd often usurping their Revenues: That they take up their abode, and cause Houses to be built within the Bounds of the Monasteries; and that they introduce Secular Persons, and entirely subvert the Monastick Discipline. From all these Arguments he concludes, that it is a very high Misdemeanour, and a kind of Impiety equal to Heresy, to put Monasteries into the hands of Laicks; and that 'tis a mortal Sin for such Persons to take possession of them; and that they who die in that State, without doing Penance for their Offence, (which frequently happens) incur Damnation. The Name of *Cheritochairi* was then usually impos'd among the *Greeks* on those Lay-men, who had any Abbeys conferr'd on them. *Theodorus Balsamon*, in his Remarks on the 13th. Canon of the Seventh Synod, and *Matthæus Blastares*, are of a different Opinion from this Author, and approve the Donations of Monasteries which are made by Bishops, provided they be done on good Grounds.

There are extant Two Homilies of GERMANUS Patriarch of *Constantinople*; viz. one published by *Grefser*, on the reformation of Image-worship, under the Emperors *Irene*, an annual commemoration of which was made on the First Sunday in Lent, and the other by *Father Combesi*, on the Burial of the Body of *Jesus Christ*.

Asienius, a Monk of Mount *Athos*, compos'd in the Year 1150. a compendious Collection of Canons, which is inserted in *M. Tuffet's* Library of the Ancient Canon Law.

ANDRONICUS CANATERUS, Governor of the City of *Constantinople*, and the Kinsman of the Emperor *Manuel Comnenus*, wrote at the same time a Treatise against the *Latins*, in form of a Dialogue, between the Emperor *Manuel* and certain Cardinals of *Rome*, concerning the Procession of the Holy Ghost. This Book was afterwards refuted by *Veccus*. *Andronicus* is also the Author of another Treatise, written by way of Conference between the same Emperor, and *Peter Patriarch of the Armenians*; and of a Treatise of the Two Natures in *Jesus Christ*. These Works are not as yet printed, but 'tis reported that they are in the Library of *Bavaria*.

GEORGE, Archbishop of *Corfu*, was sent into *Italy* by the Emperor *Manuel Comnenus*, to assist in a Council held at *Rome*; but he did not pass beyond *Brundisium*, where he fell sick. However being recall'd by the Emperor, he was present in a Patriarchal Council conven'd at *Constantinople*. He wrote a Treatise of Purgatory, and another against the *Latins*, in vindication of the use of heaven'd Bread in the Eucharist. *Allatius* makes mention of both these Works, which are in Manuscript in the Library of *Barberino*. *Baronius* has also published in *Latin* a *Monodia*, compos'd by this Archbishop in honour of the Abbot *Nestarius*, with several Letters in his Annals.

ANTONIUS, fir-nam'd MELISSUS, by reason of his singular Eloquence, a *Greek* Monk, apparently liv'd in this Century: He compos'd a Collection of Common Places, or Maxims, taken out of the Writings of the *Greek* Fathers, on the Vertues and Vices, which are divided into Two Books, and were printed in *Greek* and *Latin* at *Basil A. D.* 1546. as also at *Geneva* in 1609. and in *Latin* at *Paris* in 1575, and 1589. They are likewise inserted in *Latin* in the *Bibliotheca Patrum*.

BASIL OF ACRIIS, Archbishop of *Thessalonica*, being importun'd by *Arian IV.* to come to an Accommodation with the Church of *Rome*, wrote a Letter to that Pope, to shew that the *Greek* Church is not Schismatical, and that the *Roman* is not superior to it. *Baronius* published this Letter with that of *Adrian* in *Anno* 1155, of his Annals. It is also extant, but somewhat different, in *Greek* and *Latin*, in the Collection of the *Greek* and *Roman* Law, with an Answer by the same Archbishop to certain Questions about Marriage.

LUCAS, fir-nam'd CHRYSOBERGIUS, promoted to the Patriarchal See of *Constantinople* *A. D.* 1148. or 1155, held a Council in that City in 1166. and died the Year following. In the Collection of the *Greek* and *Roman* Laws are contain'd Thirteen Statutes by this Patriarch, relating to Ecclesiastical Matters; among others, one to prohibit Marriages between Relations to the Seventh Degree of Consanguinity; another against Clerks who intermeddle with Secular Affairs; and also to forbid the performing of rash Oaths, with a Discourse about the Baptism of Captive Children.

MICHAEL OF THESSALONICA, Master of the Rhetoricians, and principal Defender of the Church of *Constantinople*, being condemn'd in the Year 1160. for maintaining the Heresy of the *Bagynels*, retract'd his Errors, and made a Confession of Faith, refer'd to by *Allatius* in the Second Tome of his *Concordia Ecclesie Orientalis & Occidentalis*. L. 2. c. 12.

ALEXIS ARISTENES, *Oeconomus*, or Steward of the Church of *Constantinople*, assisted in a Council held in that City *A. D.* 1166. and there cited the 37th. Canon of the Council in *Trullo*, against *Nicephorus* Patriarch of *Jerusalem*. He wrote Annotations on a Collection of Canons printed in Dr. *Beccarius's* Paradoxa.

SIMEON LOGOTHETA, who liv'd at the same time, in like manner compos'd Notes on the same Collection of Canons, but they are lost. He is also reputed to be the Author of a Piece concerning the Creation of the World, a Manuscript Copy of which *M. du Cange* had in his possession.

IOANNES CINNAMAMUS, fir-nam'd the Grammarian, Secretary to the Emperor *Manuel Comnenus*, under whom he likewise serv'd in the Army, compos'd a History of the Reigns of the Two Emperors nam'd *Comneni*, viz. *John* and *Manuel*, from the Year 1118. to 1176. *Leo Allatius* gives us this Character of the Author: His Style is fine, (says he) although he often makes use of foreign Terms, and Figures, taken out of the Sophists's Store-house; his Periods are concise and full; but his new Method of their Composition, renders them somewhat harsh and obscure. This Author every where affects to imitate *Procopius*, and highly extols *Manuel Comnenus*: He was still living when *Andronicus Comnenus* usurp'd the Imperial Throne, by causing *Alexis* to be put to death. His History, divided into Four Books, was published in *Greek* and *Latin*, by *Cornelius Tollius*, and printed at *Utrecht A. D.* 1652. *M. du Cange*, in like manner caus'd it to be printed at the *Louvre*, divided into Six Books, and illustrated with Annotations.

THEORIANUS was sent into *Armenia* by *Manuel Comnenus*, to endeavour to procure a reunion between that and the *Greek* Church. Upon his Arrival there, May 15. 1170. he acquainted *Nestorius* their Patriarch with the Design of his Embassy, and deliver'd to him the Emperor's Letter: The Patriarch receiv'd it with due Acknowledgments of his Imperial Majesty's Favour, and agreed to enter into Conference with *Theorianus* about the Opinions and Customs in which the *Armenians* differ'd from the *Greeks*. Their First Conferences were concerning the Error of the *Armenians*, with respect to our Saviour's Incarnation. *Theorianus* endeavour'd to convince them by a great number of Testimonies of the Fathers, that there were Two Natures in *Jesus Christ*; and after having discours'd largely of that Doctrine, he discuss'd the other Questions of less Consequence, which were in debate between the *Greeks* and *Armenians*, relating to the Festival of Christmas-day, the *Trisagion*, the Consecration of consecrated Oils with Olives, and not with Rape-Seed; and the Custom of singing the Divine Office without the Church, which was disapproved by the *Greeks*. *Theorianus* vindicated the Practice of the latter in those Points, and oblig'd the *Armenian* Patriarch to acknowledge that they were not blame-worthy, and that these different Customs ought not to be insisted on, provided they were agreed as to the same matters of Faith.

In order to fix his Judgment, *Theorianus* produc'd the Decree of the Fourth General Council, and shew'd that it was conformable to St. *Cyril's* Doctrine. The *Armenian* Patriarch approv'd it, and engag'd to use his utmost endeavours to get the consent of those of his Nation, and to cause the Bishops to sign a Confession of Faith, by virtue of which they should acknowledge the Council of *Chalcedon*, and anathematize *Eutychius*, *Diofcorus*, *Severus*, *Timotheus*, *Elurus*, and other Adversaries of that Council; and lastly, for that his part, he would always adhere to the Faith of the *Greek* Church, and continue in its Communion. *Theorianus* wrote, with his own hand, a faithful Relation of these Conferences, and of every thing that was said and propos'd on both sides. He solidly confutes, and in a very methodical manner, the Error of the *Monophysites*, and discours'd with a great deal of moderation, of those Points that relate to the different Customs in use among the *Armenians* and *Greeks*. This Work was published by *Levenclavius*, and printed at *Basil A. D.* 1598. as also afterwards in the *Greek* and *Latin* Edition of the *Bibliotheca Patrum*, by *Fronto Ducaet*.

HUGO ETHERIANUS flourished at the same time, and under the same Emperor *Manuel*, *Hugo* being a Native of *Tuscany*, from whence he pass'd to *Constantinople*, and resided in the Court of that Emperor, who had a very great respect for him. However he did not forbear to write a Treatise in vindication of the *Latins* against the *Greeks*, in which he proves, that the Holy Ghost proceeds both from the Father and the Son. It is divided into Three Books, and dedicated to Pope *Alexander III.* He is also the Author of another Piece, concerning the State of the Soul separated from the Body, in which he treats of the Original and Nature of the Soul; of its Union with the Body, and Separation from it; of its Sentiments and Functions in the future State; of the Resurrection of the Body; and of the Day of Judgment. These Works were printed at *Basil A. D.* 1543. and are also contain'd in the *Bibliotheca Patrum*.

NICEPHORUS BRYENNIUS, a *Macedonian*, the Grand-son of that *Nicephorus*, whose Eyes the Emperor *Nicephorus Basilaniata* caus'd to be put out, for aspiring to the Empire, and the Son-in-Law of *Alexis Comnenus*, had the greatest share in the Administration of State-Affairs under that Emperor. He improv'd his Skill in Politics by an assiduous application to the Study of the Liberal Sciences, and his let us a *Byzantine* History from the Year 1057. to 1081. which was printed in *Greek* with *Father Poussin's* Version and Notes at *Paris A. D.* 1661. and with those of *M. du Cange* at the end of *Cinnamus*, in the Volume of the *Byzantine* History let forth in 1670.

In the same Place is likewise to be found the *Alexis* of ANNA COMNENA, the Wife of *Nicephorus*, and the Daughter of the said Emperor *Alexis Comnenus*; she relates therein the History Commena of her Father's reign, from the Year 1069. to 1118. All Learned Men generally give great Esteem to this Work, by reason of its elegance, and extol the *Genius* and Learning of that Princess.

Germanus
Patriarch
of Constantinople.

Asienius,
Andronicus
Canaterus.

George,
Archbishop
of Corfu.

Antonius
Melissus.

Basil of Acriis,
Archbishop
of Thessalonica.

Lucas
Chrysobergius,
Patriarch
of Constantinople.

Michael of
Thessalonica.

Nicephorus
Bryennius.

Joannes
Zonaras,
Secretary
of State at
Constanti-
nople.

Princes. The *Alexias* is divided into Fifteen Books; the Eight first of these were published in Greek with *Hafhelius*'s Version and Notes at *Augsburg A.D. 1610.* and the entire Work was afterwards printed with the Translation and Notes of the same Author at *Paris* in 1651. This last Edition was follow'd with that of *M. du Cange*, who likewise illustrated it with excellent Annotations.

At the same time liv'd *JOANNES ZONARAS*, Secretary of State to the Emperor *Alexis Comnenus*, who having lost his Wife and Children embraced the Monastick Life, and to mitigate his grief apply'd himself to study, and to the compiling of Books; insumch that we are indebted to his learned Lucubrations for a great number of very useful Works. *Viz.*

His Annals, or a compendious History from the Creation of the World to the Death of *Alexis Comnenus*, which happen'd *A.D. 1118.* This Work was taken out of divers Authors, by way of Extracts, and divided into Three Tomes. It was printed in Greek with *Wolffius*'s Latin Version at *Basili A.D. 1557.* and afterwards *M. du Cange* set forth a new Edition at the *Louvre* in 1686. which he divided into Eighteen Books.

Commentaries on the Canons of the Apostles, as also on those of the Councils, and of the Canonical Epistles of the Greek Fathers; which were printed in Greek and Latin at *Paris A.D. 1618.* and 1622. and in Dr. *Bevereg's* Collection at *Oxford* in 1672.

A Discourse of Impurity, inserted in the Fifth Book of the *Tri Græco-Romanum*.
A Canon of the Virgin *Mary*, or a kind of Hymn, containing certain Collects, or short Prayers, made to the blessed Virgin against all Heretics. Some Part of this Work was published in Latin in the *Bibliotheca Patrum*, and was afterwards set forth entire in Greek and Latin, in the Third Tome of *Cotelærius*'s Monuments of the Greek Church.

A Preface to *St. Gregory Nazianzen's* Poetical Pieces, printed at *Venice A.D. 1563.* and a Treatise to prove that a Widow cannot marry her Husband's Cousin German.

Fifty fix Letters, that are in the Emperor's Library at *Vienna*, and some of which were published by *Vulcanius* in his Notes on the Treatise of *St. Cyril of Alexandria*, concerning the *Antinomophites*.

Besides these Works, *Lambecius* makes mention of an Explication of the Canons relating to the Festival of Easter, some Fragments of which were published by *Gresor*. *Allatius* likewise cites his Discourse on the Adoration of the Cross; the Life of *St. Sylvester*; a Discourse about the Presentation of *Jesus Christ* in the Temple; and a Panegyric on *Sophronius* Patriarch of *Jerusalem*. *Pontanus* makes mention of some of his Poems on the Procession of the Holy Ghost; and lastly, *Henry Stephen* had a *Lexicon* suppos'd to be written by the same *Zonaras*.

JOANNES PHOCAS, a Native of *Crete*, after having serv'd in the Wars under the Emperor *Manuel Comnenus*, embraced the Monastick Life, and made a Journey to the Holy Land, *A.D. 1185.* Upon his return, he wrote a Relation of what he had seen and heard, which was published by *Allatius*, in his Collection of Miscellaneous Works, and bears the Title of, *A brief Description of the Places from Antioch to Jerusalem, and those of Syria and Phœnicia.*

NEOPHYTUS, a Greek Priest, and Recluse Monk, flourish'd *A.D. 1190.* *M. Cotelærius* set forth a Piece written by this Monk, containing a Relation of the Calamities that befel the Island of *Cyprus*, when taken by the *English*, *A.D. 1191.*

JOHN Bishop of *Lydda*, flourish'd in the Year 1194. and *M. Baluzius* has published a Letter by this Author to *Michael* chosen Patriarch of *Jerusalem*.

GEORGE XIPHYLIN, elected Patriarch of *Constantinople* in the Year 1193. besides an Ordinance about the Jurisdiction of Territories, which is extant in the Collection of the Greek and Roman Laws; Two Synodical Statutes, concerning the Right of consecrating Churches by setting up Crosses in them; of which Custom *Allatius* makes mention in the Treatise of the *George*'s and of their Writings. This Author died *A.D. 1199.*

DEMETRIUS TORNICIUS wrote in the Year 1199, under the Name of the Emperor *Isaac*, a Treatise of the Procession of the Holy Ghost, which is extant in the French King's Library. *Allatius* has likewise produc'd the beginning of it, in his Book call'd *Concordia Ecclesiæ Orientalis ac Occidentalis.*

LUPUS PROTOSPATUS, Captain of the Eastern Emperor's Life-Guards, and a Native of *Apulia*, compos'd a Chronicle of Occurrences in the Kingdom of *Naples*, from the Year 860. to 1102. This History was published by *Antonio Cascardi*, a Theatin Monk, who caus'd it to be printed at *Naples* in 1626. with a Continuation to the Year 1519.

MICHAEL ANCHALIUS, who was promoted to the Patriarchal See of *Constantinople* in the Year 1167. and honour'd by *Balsamon*, with the Title of most excellent of the Sages, compil'd certain Synodical Statutes, prohibiting Clergy-men to take upon them any secular Employments, or to ordain Clerks in another Diocese, &c. which are contain'd in the Collection of the Roman Laws, *L. 3. p. 227.* He also wrote an Account of the Conference he had with the Emperor *Manuel Comnenus*, when the Pope's Legates came to *Constantinople* to negotiate an Union between the Two Churches; some Fragments of which are produced by *Allatius*.

THEODORUS BALSAMON, Chancellor and Library-keeper of the Church of *Constantinople*, and Provoct of that of *Blachern*, was nominated Patriarch of *Antioch*; but in regard that that City was taken up by the *Latins*, he was never able to get himself actually install'd, and was also flatter'd by the means of the Emperor *Isaac Comnenus*, with the vain hopes of being advanced to the Patriarchal See of *Constantinople*. He flourish'd from the Year 1180. to 1203. and during that time compos'd divers excellent and very useful Books, relating to the Canon Law of the

Eastern

Eastern Countries: The chief of which are his Commentaries on the Apostolical Canons; the General and Particular Councils; and the Canonical Letters of the Greek Fathers. He undertook this Work by the special Order of the Emperor *Manuel Comnenus*, and of *Michael Anchalinus* Patriarch of *Constantinople*, and complear'd it under the Patriarch *George Xiphylin*, to whom he dedicated it. It was printed in Greek and Latin at *Paris A.D. 1620.* and in Dr. *Bevereg's* Pandects of Canons, printed at *Oxford* in 1672.

Balsamon in like manner wrote a Commentary on *Phorins* the Mono-canon, and a Collection of Ecclesiastical Constitutions, printed in the Second Tome of the *Bibliotheca Tri Græco-Romanica* by *Jusfelius*; as also Answers to divers Questions relating to the Canon-Law, particularly, of the Election of Bishops into Metropolitan Sees; of such Persons as are chosen Bishops of the Eastern Churches; of the Right of the Patriarch over the Monasteries; of Festivals, &c. These last Works are to be found with an Answer to certain Questions propos'd by *Mark* Patriarch of *Alexandria*, and Resolutions to several others in the Second, Fifth, and Seventh Book of *Lewenclavius*'s Collection of the Greek and Roman Laws. *M. Cotelærius* has likewise furnish'd us with Two Letters of this Author, viz. One written to the People of *Antioch*, about the Fasts they ought to observe; and the other to *Theodosius*, Superiour of *Papicinus* Monasteries, concerning the Custom of Shaving, Admitting, and Investing with the Habit, such Persons as present themselves to embrace the Monastick Life, a little while after their appearance, without obliging them to submit to a Probation of Three Years. The First of these Letters is infer'd in the end of the Second Tome of the Monuments of the Greek Church; and the Second, in the Third Tome of the same Work. *Balsamon* without doubt is the most able Canonist that appear'd among the Greeks in these latter Times.

JOANNES CAMATERUS, *Chastophylax*, and afterward Patriarch of *Constantinople*, in the Joannes end of this Century, wrote in the Year 1199. a Letter to Pope *Innocent*, in which he declares Camaterus, that he cannot but admire that the Church of *Rome* should assume the Title of the Catholick or Universal Church. There is also in the Collection call'd *Tri Græco-Romanum*, a Statute of this Patriarch about the Marriages of Cofin Germans: He died *A.D. 1206.*

CHAP. XV.

Of the Original of Scholastical Divinity, and of the first Divines of that Faculty who flourish'd in the Twelfth Century.

THE Manner of treating of the Christian Religion, and of its Mysteries, has not been always uniform in the several Ages of the Church; but has been chang'd at several times, according to the various Occasions, or the different Inclinations of Men. The Apostles contented themselves only to reach with much simplicity the Doctrine they receiv'd from *Jesus Christ*; to propose it to Believers as the Object of their Faith; and to render it credible by the Means of Authority, by the Testimony of the Prophets, by our Saviour's Resurrection, and by Miracles. They never observ'd the difficult Points that might be form'd from the sacred Mysteries; neither did they take any Pains to make a thorough search into them, nor to discover all the Consequences arising from them, much less to explain them according to the Principles of Philosophy and human Reason. Neither were the holy Fathers, nor Ecclesiastical Writers, who liv'd in the first Ages of the Church, more careful to insist on the Explication of these Mysteries; nor did they make use of Philosophy, but only to extirpate the Errors of the Pagans, relating to their Gods, Idols, and false Worship, which might be easily confuted by the Light of Reason, and the Authority of the Philosophers. As for the Jews, and Primitive Heretics, they only alledg'd to convince them, the Authority of the holy Scriptures, and of Tradition, and the general Belief of all the Churches in the World; and in the Disputes they had with them, they never undertook to give particular Reasons for the several Mysteries, but only to prove, that they ought to be believ'd. It is true indeed, that in Process of time, the Heresies gave occasion more thoroughly to examine the Doctrines, and to fix the Terms that ought to be us'd in explaining them, and to draw Consequences from the Articles of Faith which were formally reveal'd; but the Fathers enter'd upon the Discussion of those Points, being only incited by a kind of necessity: Neither were they so bold as to start a great number of new Questions relating to the Mysteries, nor to resolve them according to Philosophical Principles. Upon the whole, as they did not commit to writing any Speculations about Doctrinal Points, but only with respect to the Heretical Opinions; so neither did they compile any particular Theological Treatise concerning the Doctrines of the Christian Religion, of set purpose, but they treated of them whenever there was occasion to refute some new Heresy.

Origin

Joannes
Phocas, a
Greek
Monk.

Neophy-
tus, a Re-
cluse.

John, Bi-
shop of
Lydda.

George Xi-
phylin, Pa-
triarch of
Constanti-
nople.

Demetrius
Tornicius,

Lupus
Protospa-
tus.

Michael
Anchali-
us, Pa-
triarch of
Constanti-
nople.

Theodorus
Balsamon,
Patriarch
of Antioch.

Of the Ori-
ginal of
Scholasti-
cal Divi-
nity, and
of the first
School-
men.

Origen was the first who undertook to compile as it were a Body of Divinity, in his Work call'd *The Principles*: But this new Undertaking did not at all prove successful, inasmuch that the Author relying too much upon his own knowledge, and being desirous to accommodate the Doctrines of Christianity to the Maxims of *Plato's* Philosophy, had the misfortune to fall into many Errors, which have filled his Memory. But such Inconveniences did not happen to those Divines, who contented themselves only to teach with the simplicity of *Catechists*, the principal Mysteries of our Religion contain'd in the Apostles Creed, and to prove them by Passages taken out of the holy Scriptures. In the Ages following the great Heresies of the *Arians*, *Nestorians*, *Eutychians*, &c. the Reverend Fathers were oblig'd to treat at large of the Mysteries of the Trinity, and of the Incarnation: but the holy Scriptures, and Tradition, were the only Principles on which they grounded their Proofs, and they only made use of Arguments to discover the Sense of the Passages of Scripture, and of the Ancient Fathers. The same thing was done with respect to other Heresies; and we do not find any other Arguments alledg'd to refute them, nor any other Rules Heresies; and in the Councils to condemn them: But by little and little an over-weening Curiosity induced Men to start divers new Questions relating to Theological Matters, particularly the Mysteries and other difficult Points of the Christian Religion. Indeed at first the Authority of holy Scriptures, and of Tradition, was only brought to decide them, but afterwards Philosophy was also call'd in to their assistance, more especially the *Platonic*, that was then most in vogue, and which seem'd most conformable to the Rules of Christianity. The Author of the Works ascrib'd to *St. Dionysius the Areopagite*, who wrote in the end of the Fifth Century, follow'd this Method, and treated in his Books of the Divine Attributes, and Hierarchy, of divers Theological Questions, according to the Principles of the *Platonic* Philosophers.

Some time after, *Boethius*, a Man well vers'd in *Aristotle's* Philosophy, made use of his Maxims to explain the Mysteries of the Trinity, and of the Incarnation; which engag'd him in Debates about some very subtil and intricate Questions. But *St. Jeanne Damascenus* is the first who undertook methodically to discuss all sorts of Theological Questions, and to reduce them into an entire Body. In the Ninth Century, *Jeanne Scottus Erigena* apply'd *Aristotle's* Method and Principles to the resolution of several Questions relating to Points of Divinity; but his subtil Notions having lead him into divers Errors; his Doctrine and Method were rejected by the Divines of his Time. The study of the most necessary and most obvious Points being neglected in the Tenth Century, it is not to be admir'd, that no application was made to those abstruse and difficult Questions; so that *Aristotle's* Philosophy was not begun to be taught in the Publick Schools, according to the Method of the *Aradians*, till the beginning of the Eleventh Century; neither was there any use of it made at first, in Theological Matters: But in process of time, Men, whose Heads were fill'd with those Notions, insensibly introduced them into Divinity, and apply'd them not only to it with their Disputes, but to form a great number of new ones, which were never heard of before. *Johann the Sophister*, *Roscelinus*, and *St. Anselm*, were the first who put this Method in practice; and after them *Abelardus*, *Gilbert de la Porrée*, and many others, brought it into vogue, and made publick Lectures on that subject. *Osbo of Frisingen* introduced it into *Germany*, and within a little while after, it took place almost throughout all Christendom.

But so far as it is difficult not to go astray in following a new Track, some of the first Authors of this manner of handling Theological Points, particularly *Roscelinus*, *Abelardus*, *Gilbert de la Porrée*, as also *Amaury* or *Amalricus*, and many others, in the beginning of the twelfth Century, fell into divers Errors; or at least express'd themselves in such a manner as was condemn'd by those Persons, who adher'd to the Sentiments and Method of Discourse us'd by the Ancient Fathers. There also happen'd another Inconvenience, which was, that the different Opinions of these Authors, about the most part of those Questions, gave occasion to many Contentions and Disputes among the Divines; and in regard that the number of the Questions increas'd daily, and every one to maintain his Opinions had recourse to the most subtil Topics of the *Aristotelian* Logic and Metaphysick; the Disputes were almost innumerable, and became so full of Obscurities, Intricacies, and Evasions, that only those who were well vers'd in that Art, were able to comprehend any thing, and thus it was impossible to come to any determination. Besides the uncouth manner of handling the several Subjects, and the barbarous Terms that were us'd, render'd this kind of Study much more agreeable.

Peter
Lombard,
Bishop of
Paris.

To prevent these Inconveniences, *PETER LOMBARD*, Bishop of *Paris*, undertook to make a Collection of the Passages of the Fathers, and chiefly of *St. Hilary*, *St. Ambrose*, *St. Jerome*, and *St. Augustin*, on the principal Questions that were then in debate among the School-men; imagining by that means to put an end to their Disputes, and to form such Decisions, as the Authority of those Persons, on whose Testimonies they were grounded, might render venerable, and might even cause them to be receiv'd with common consent. This Collection was call'd, *The Book of the Sentences*, (a Title then usually impos'd on Theological Works) and being prefer'd before all others, was receiv'd with so general approbation, that in a little time, it became the only Model of Scholastical Divinity that was publicly us'd in the Schools; inasmuch that the Author of it was call'd, by way of excellency, *The Master of the Sentences*: But the Doctors of the Faculty, not contenting themselves with the simplicity of this Work, made voluminous Commentaries on the Text, in which they renew'd their Contentions; reviv'd the same Questions; and again intermix'd Theological Matters, the Principles of Philosophy, and the Maxims of *Aristotle*, which were never us'd by the Master of the Sentences: Nay, some proceeded so far, as to find fault with his Decisions, although they were express'd in the very words of the Fathers. Thus Pope *Alexan-*

der III. censur'd one of his Expressions; the Abbot *Joachim* wrote a Book against him; and the Faculty of *Paris* drew up a Catalogue of Articles, in which the Master of the Sentences was not usually follow'd. However, he may be esteem'd as the chief of all the School-Divines; for although in his Work he has made use of a Method quite different from the others, as to the manner of discussing the Theological Questions, yet his Book has always serv'd as their Model or Ground-work, and apparently they have done nothing else but commented upon it. Upon which account we are oblig'd to enlarge somewhat more on the Life, and Personal Endowments, of *Peter Lombard*, as also on the Contents of his Work.

He was born in a Village near *Novaria* in *Lombardy*, from whence his Sir-name was taken, and perform'd part of his Studies at *Brescia*, where there was at that time a famous University, more especially for the study of the Civil Law, but in regard that those of *France* were much more noted, with respect to the Faculty of Divinity, he took a Resolution to go thither, having obtain'd a Letter of recommendation from the Bishop of *Luca* to *St. Bernard*, in which he entreated him to take a particular Care of *Peter Lombard's* Education, whilst he apply'd himself to study in *France*. *St. Bernard* provided all things necessary for his Subsistence, as long as he resid'd at *Reims*; and upon his departure for *Paris*, recommended him to *Gildin* Abbot of *St. Vitor*, to the end that he might maintain him *Gratis*. *Peter*, in a little time, acquir'd a great deal of Reputation; and was nominated Professor of Divinity in the University of *Paris*, of which he is also styl'd President by the contemporary Writers. He follow'd this Employment with so good success, that the Bishoprick of *Paris* being vacant in 1150. *Philip* Arch-deacon of *Paris*, the Son of King *Lewes* the Great, who was chosen Bishop of that City by the Chapter, resign'd his Place to him, and condescended so far as to permit a Stranger of an obscure Parentage, and of as mean Fortunes, to be prefer'd before him, by reason of his extraordinary Learning; although he was the Son and Brother of a King: A singular and rare Example of Humility! However, *Peter Lombard* did not long enjoy this Dignity; for he died July 20. A. D. 1164. and was buried in *St. Marcel's* Church, where the Licentiates of the Faculty of *Paris* are oblig'd every Year to compose a Form of Divine Service in honour of his Memory.

This Author wrote, besides the Book of Sentences, certain Commentaries on the Psalms, and on *St. Paul's* Epistles, which in effect are almost nothing else but Extracts out of the Commentaries of *St. Hilary*, *St. Ambrose*, *St. Augustin*, *Cassiodorus*, and *Remegius*, or *Remy of Auxerre*. The Commentary on the Book of Psalms was printed at *Paris* A. D. 1541. and that on *St. Paul's* Epistles at the same Place in 1535.

His Collection of the Sentences is divided into Four Books, and every Book into several Sections; the Division of the whole Work being grounded on *St. Augustin's* Axiom, That Knowledge has Two Objects, viz. Things, and Signs; that Things are divisible into those that may be enjoy'd, and those which are only to be us'd; that is to say, God and the Creatures. In the First Book he treats of those Things that ought to be enjoy'd, particularly the Three Persons of the Holy Trinity, and the Divine Attributes. In the second, he specifies those Things the use of which is only allow'd, namely, the Creatures; discouraging of the Creation of the World; of the Fall of the Angels, and that of Man; of Grace and Free Will; of original and actual Sins, &c. In the Third, he gives an Account of the Mystery of the Incarnation of *Jesus Christ*, by virtue of which Mankind is deliver'd from Sin; of Faith, Charity, and the other practical Vertues; and of the Commandments of God, which must be observ'd for the attaining to Salvation. The Fourth and last Book, contains Matters relating to the Signs or Sacraments of the Church, except the Seven last Sections, in which he treats of the Resurrection; of the last Judgment; and of the future State.

In the First Section of the First Book, he examines what are the Things which ought to be enjoy'd, and what are those that are only to be us'd, as also, what it is to enjoy and use Things; who are the Persons capable of enjoying and using them, and by what means both the one and the other is done. Then he proceeds to resolve these Questions according to the Maxims of *St. Augustin*, who maintains that we ought to enjoy God alone; that is to say, we ought only to adhere to him as our ultimate End, and to love him upon his own Account; and that we ought not to set our Affections on the Creatures; that is to say, not to love them but for God's sake, and not to adhere to them any farther than it seems good to the Will of God.

He proves, in the Second section, the Mystery of the Holy Trinity, by Passages taken out of the Old and New Testament.

In the Third, he explains after what manner God may be known by the Creatures, and brings Comparisons taken from the Creatures, that may serve to give some Idea of the Mystery of the Trinity; and infmits more particularly on that of the Soul consisting of divers Faculties, which are nothing but the Soul itself. He observes, at the same time, that this Comparison, is not alike in all Points, and shews the Difference.

In the Fourth, he discusses this Question, *Whether it may be said, that God the Father is begotten himself; or whether it ought to be said, that he beget another God?* And concludes with *St. Augustin*, that it ought to be affirm'd, that God the Father beget another Person, who is God, and the same with him in Substance.

In the Fifth, he examines another Question about the Generation of the Word; viz. *Whether it may be said, that the Father beget the Divine Essence, or the Divine Essence beget the Son; or whether one Essence produced another; or whether the Essence be neither produced, nor producing?* He relates divers Passages of the Fathers concerning these Questions, and maintains, that it cannot

be said, that God the Father produced the Divine Essence; or that the Essence produced the Son; or that the Essence produced another Essence: But that it must be expressed, that the Father produced the Son and the Holy Ghost, who are two Persons of the same Substance, and of the same Essence with the Father.

In the Sixth, he enquires, *Whether the Father begets the Son, Volens aut Nolens*; (as it is usually termed,) that is to say, by Necessity, or by his own Will? He replies, with St. Augustine, that the Son of God was begotten according to Nature, and not according to Will; and that although God was willing to beget him, yet his Generation is not an Effect of that Will.

In the Seventh, he proposes another more subtil Question; viz. *Whether the Father were caus'd with a particular Will and Powers to beget his Son?* If an Answer be made Affirmatively, it then follows, that the Father has a Power and Will which the Son has not, in regard that the latter is neither able nor willing to beget. He resolves this Difficulty by saying, that Generation is not an Effect either of the Will, or of the Power, but of Nature, and that is not a Thing. Afterwards he explains in what Sense St. Augustine said, that the Son had Power to beget; that is to say, that it is not by reason of Impotency that he did not beget.

In the Eighth Section, he treats of the Nature, Immutability, and Purity of God: He affirms, that he is improperly call'd a Substance, and that there is nothing in God, that is not God himself.

In the Ninth, he discourses of the Generation of the Son from Eternity.

In the Tenth, he begins to treat of the Holy Ghost, and shews in what Sense he is call'd Charity.

In the Eleventh, he proves that he proceeds from the Father and the Son.

In the Twelfth, he explains in what Sense it may be said, that the Holy Ghost proceeds chiefly from the Father; viz. in regard that the Son, from whom he proceeds, as well as from the Father, receives his Nature from the Father. He adds, that in this Sense it is said, that the Father sends the Holy Ghost by his Son.

In the Thirteenth, he shews, that human Understanding cannot comprehend the Reason of the Difference between the Generation of the Word, and the Procession of the Holy Ghost; and declares in what Sense the Holy Ghost may be said to be *Ingenitus*.

In the Fourteenth, he treats particularly of the temporal Procession, or Communication of the Holy Ghost; and maintains, that it is really imparted to Men; and that Men, though never Holy, cannot have power to confer it, but only the Father and the Son.

He adds, in the Fifteenth Section, that the Holy Ghost likewise communicates himself; and debates on that occasion divers Questions relating to the Mission of the Son.

The same Subject is continu'd in the Sixteenth Section.

In the Seventeenth, the Author represents several Questions about the Mission of the Holy Ghost.

He explains, in the Eighteenth, in what Sense the Holy Ghost is call'd a Gift, and how he is given to us.

In the Nineteenth, he treats of the Equality of the Three Persons in the Holy Trinity, and of their Union in the same Essence.

In the Twentieth, he proves the Equality of Power among the Three Divine Persons.

In the Twenty first, he shews in what Sense it may be said, that the Father is God alone, the Son God alone, and the Holy Ghost God alone.

In the Twenty second, he distinguishes the Terms that agree with the Three Persons in common, and do not agree with any in particular, as that of the Trinity: Those that agree with every one of the Three Persons, which express the absolute Attributes, or relative to the Creatures; as the being Infinite, Almighty, Creator, &c. And lastly, those that agree with one Person, but not with another; as to be the Father, to be Begotten, to be Given, &c.

He shews, in the Twenty third, that all the Terms relating to the Substance cannot be said in the Plural Number, of the Three Persons of the Trinity, but only in the Singular. Thus it is not said, The Father, the Son, and the Holy Ghost, are Almighty; although every one of these Persons is declar'd to be Almighty. He excepts the word Person, which cannot be said of the Three Divine Persons in the Singular Number, but only in the Plural; for it cannot be said, that the Father, the Son, and the Holy Ghost, are one Person, but that they are Three Persons, according to the Greek, *Three Hypostases*.

In the Twenty fourth, and in the Twenty fifth, he examines divers Questions about the Terms of Unity, Trinity, and the Distinction in speaking of the Trinity.

In the Twenty sixth, Twenty seventh, Twenty eighth, and Twenty ninth, he discourses of the Relative Properties of the Three Divine Persons among themselves.

In the Thirtieth, he treats of the Relative Properties of God, with respect to Men; as to be a Creator, &c. and shews, that they do not imply any Change or Alteration in the Divine Nature.

In the Thirty first, he shews, that the Equality and Likeness of the Three Persons are not grounded on their Relative Properties, but on the Identity of their Nature.

In the Thirty second, he lays down Two principal Difficulties; viz. *Whether the Father and the Son mutually love one another by the Holy Ghost; or whether the Father be Wife by the Will to the Son?* He acknowledges these Questions to be difficult; yet declares, that there is in God a certain Love, and a certain Wisdom, which are common to the Three Persons, although the Son

be a Wisdom which is not the Father, nor the Holy Ghost; and the Holy Ghost a Love, which is neither the Father, nor the Son; nevertheless without imagining Two Widoms, or Two Loves, to be in the Trinity.

In the Thirty third, he proposes this Question; viz. *Whether the Properties of the Persons are to be distinguished from the Persons themselves, and from the Divine Essence?*

He maintains the Negative, and condemns the contrary Opinion as Heretical.

He opposes the same Opinion, in the Thirty fourth Section, and shews, that the Persons are not distinguished from their Nature.

In the Thirty fifth, he begins to treat of the Attributes of God, which deserve a particular Consideration; such are his Omniscience, Omnipotency, Providence, Will, Predetermination, &c. The Author shews, in this Section, that these Attributes are relative to the Creatures.

In the Thirty sixth, he makes it appear, that all Things are expos'd to God's Omniscience, as well Good as Evil; although Evil be not an Effect that proceeds from him.

In the Thirty seventh, he treats of the manner of God's being every where, by his Presence, Power, and Essence; discoursing by the way, of the manner how Spiritual Creatures are in a Place, and how they pass from one Place to another.

Afterwards, returning to the Question about the Fore-knowledge of God, he says, that it is not the Cause of Things; if it be taken for a simple Knowledge; but if his Will, Decree, and Inclination, be comprehended under that Name, in that Sense it is the Cause of all Things. That upon this account God cannot be the Author of Evil, because he does not require, nor ordain it, although he knows it. In the end of this Section, is produced the famous Distinction of the Composit, and divided Sensation, to explain how God's Fore-knowledge cannot be erroneous, although the Things might happen otherwise. It is impossible that that should not happen which God has fore-seen; that is to say, that it cannot so fall out that God should fore-see it, and yet that it should not happen; but perhaps it might not happen, and then God should not have fore-seen it.

In the Thirty ninth, he proves, that the Omniscience of God has always been the same, and that it cannot be diminished or augmented.

In the Fortieth, he begins to treat of Predetermination, and distinguishes it from Fore-knowledge, in regard that the former has respect only to the Good which God ought to do. Then he again makes use of the Distinction of Composit, and Divided Sensation; to explain in what Sense it may be said, that none of the Predetermined Persons can be damned, nor any of the Reprobate saved. He makes Predetermination to consist in an eternal Decree of God, by which he elected those whom he thought fit, and prepar'd Graces for them; and Reprobation, in the Fore-knowledge of their Sins, by virtue of which he prepar'd everlasting Punishments to be inflicted on them.

In the Forty first Section, he treats of the Causes of Predetermination, and shews that it is purely Gratuitous; and that God has not chosen the Elect, because he knew them to be Righteous, but that he call'd them to be so by his Grace.

From Predetermination he passes to Omnipotency; and explains, in the Forty second Section, in what Sense God is Almighty.

He proves, in the Forty third, that God can do an infinite number of Things, which he does not, and confutes the Arguments and Allegations brought by some Persons to evince the contrary.

In the Forty fourth, he shews, that God can absolutely make Things more perfect than he has done, if respect only be had to the Quality of the Creature; but cannot do so, if the Wisdom and Intention of the Creator be taken into consideration. He adds, that God can always do what he has done, because he always has the same Power; although it happens that he cannot do in particular what he has already done.

He treats at large, in the Forty fifth Section, of the Will of God, of its Nature and Effects, and of its different Kinds.

In the Forty sixth, he explains in what Sense the Will of God cannot be ineffectual; and in what Sense he is willing, or unwilling, that Evil be committed: He has no inclination to Evil, yet he is not absolutely willing to prevent it.

He proves, in the Two following Sections, that the Will of God is always efficacious; that whatever he thinks fit inevitably comes to pass, and nothing happens but by his Will: That although he does not approve all the Inclinations of Men, nevertheless he willingly admits the Effects of their depraved Will, but does not approve the Act of it.

In the First Section of the Second Book, the Author confutes the Error of those Hereticks, who admitted Two Principal or Sovereign Beings; shews that God created Angels and Men, and discourses in general of their Nature, and of the End for which they were created.

In the Second, he examines when, and in what Place, the Angels were created.

In the Third, he treats of the State in which they were created; and maintains, that they were created in Uprightness, and that their Fall happen'd but some Moments after their Creation.

He adds, in the following Section, that they did not enjoy perfect Blessedness, till they were confirm'd in Good.

In the Fifth, Sixth, and Seventh Sections, he debates divers Questions about the Fall of the Wicked, and the Confirmation of the Just.

In the Eighth, he follows *St. Augustin's* Opinion, who believ'd that the Angels have Aerial Bodies; and upon occasion of that Question, he enquires after what manner God was wont to appear to Men, and in what Sense it is said, that the Devils enter into human Bodies.

In the Ninth, he treats of the different Orders of the Angels.

In the Tenth, he examines whether any Angels of different Orders were sent, and gives an Account of the different Opinions of the Fathers, with respect to these Questions.

He proves, in the Eleventh, that every one of the Elect has a Guardian Angel, yet owns that the same Angel may serve as a Guardian to several Persons; and afterwards proceeds to examine in what particulars the Knowledge of the Angels may be augmented.

In the following Sections, to the Sixteenth, he explains the Work of the Creation.

In the Sixteenth and Seventeenth, he treats of the Creation of Man; and enquires in what his likeness to God consists, when his Soul was created, and in what Place he was set.

He discourses, in the Eighteenth, of the Formation of Woman; and endeavours to explain, why he was taken out of the Man's Rib.

In the Nineteenth, he treats of the State of Immortality, in which the First Man was created.

In the Twentieth, he debates concerning the Manner how Men were to be brought into the World, and how they were to be nourished, in case the State of Innocence had continu'd.

In the Twenty first, he gives an Account after what manner the Devil tempted Man.

He discourses, in the Twenty second, divers Questions relating to the Quality and Circumstances of the Sin of Adam and Eve.

In the Twenty third, he resolves this difficult Point, *Why God permitted Man to be tempted, knowing that he was to Fall?* And afterwards treats of the Knowledge with which the First Man was endued.

In the Twenty fourth, he begins to discourse concerning the Free Will, and Grace, inherent in the First Man; and treats in general, in the Two following Sections, of the Freedom of Grace, according to *St. Augustin's* Principles.

In the Twenty seventh Section, he discourses of Virtue and Merit, which are the Effects of Grace and Free Will.

In the Twenty eighth, he confutes the Errors of the Pelagians, as also those of the Manichees, and of Gouinian.

In the Twenty ninth Section, he returns to the State of the First Man; and after having shewn, that Man even in the State of Innocency stood in need of operating and co-operating Grace, for the doing of Good, he debates certain Questions about the manner how he was expell'd Paradise, and concerning the Tree of Life which preserv'd him from Death.

In the Thirtieth, Thirty first, Thirty second, and Thirty third, he treats of Original Sin, and enquires in what it consists; how it is transferr'd from Parents to their Children; after what manner it is remitted by Baptism; whether Children contract the Sins of their Parents, at Original Sin, &c.

In the Thirty fourth and Thirty fifth, he discourses of the Nature of Actual Sin.

In the Thirty sixth, he shews, that there are Sins which are both the Cause, and the Punishment of Sin.

He makes it appear, in the Thirty seventh, that God is the Author of the Actions, by which Sin is committed, and of the Punishments of Sin, although he is not the Author of Sin.

In the Thirty eighth, he demonstrates, that it is the End, and Intention of the Will which renders the Action either Good or Bad; and that in order to its being Good, it must of necessity be terminated in God.

In the Thirty ninth, he enquires into the Reason, *Why, of all the natural Faculties, the Will only is susceptible of Sin?*

In the Fortieth, he continues to shew, that an Action to be denominat'd Good, ought to have a good End and Intention.

In the Forty first, he produces divers Passages of *St. Augustin*, about the necessity of Faith, and of an upright Will, to avoid the committing of Sin; and shews, that the corrupt Will is the cause of Sin.

He enquires, in the Forty second, *Whether the Will and the Action be two different Sins?* And afterwards explains the Division of the Seven Capital Sins; shewing, that they derive their original from Pride and Concupiscence.

In the Forty third, he relates the Opinions of *St. Ambrose*, and *St. Augustin*, concerning the Sin against the Holy Ghost.

Lastly, he makes it appear, in the Forty fourth Section, that the Power of committing Sin proceeds from God; and that the Power the Devil has to tempt us to Evil, ought to be resisted.

The Third Book begins with the Questions relating to the Mystery of the Incarnation. In the First Section, the Author lays down the Reasons, *Why it was more expedient that the Son should be Incarnate, rather than the Father, or the Holy Ghost;* and discusses this Question, *Whether Two Persons were in like manner capable of being Incarnate.*

In the Second Section, he treats of the Union of the Word, with the Body and the Soul.

In the Third, he shews, that the Body taken by the Word was free from the corruption of Sin; that the Virgin Mary herself was then also free from Sin; and that in the very moment that the Humanity of *Jesus Christ* was conceiv'd, the Word was united to it.

He enquires, in the Fourth, *Why the Incarnation is attributed to the Holy Ghost, rather than to the other Persons of the Trinity; and in what Sense it is said Jesus Christ was conceiv'd and born of the Holy Ghost?*

In the Fifth Section, he treats of the Union of the Person of the Son with the Human Nature; and shews, that the Word was not united to the Person, but to the Nature.

In the Sixth, he gives an Account of these Propositions; *viz. God was made Man, God is Man;* and produces Three several Explanations of them made by the Fathers.

The same matter is farther handled in the Seventh Distinction.

In the Eighth, he resolves this Question, *Whether it may be said, that the Divine Nature was born of the Virgin Mary?* And discourses of the two-fold Nativity of *Jesus Christ*.

In the Ninth, he produces certain Passages of the Fathers, concerning the Adoration of the Body of *Jesus Christ*.

In the Tenth, he proposes this Question, *viz. Whether Jesus Christ, quatenus Man, be a Person, or a Thing?* He maintains the Negative, and afterwards proves that the Quality or Title of *Adoptive Son* cannot be appropriated to him.

In the Eleventh, he asserts, that neither ought *Jesus Christ* to be call'd a Creature, without adding *quatenus Man*.

In the Twelfth, he discusses divers Questions; *viz. Whether it may be said of Jesus Christ as Man, that he always was, or that it was possible that he might not be God?* He determines, that it cannot be said of the Person of *Jesus Christ*, but only of his Human Nature.

In the Thirteenth and Fourteenth Sections, he treats of Knowledge, Grace, and the Power of *Jesus Christ, quatenus Man*.

In the Fifteenth and Sixteenth, he proves, that *Jesus Christ* took upon him the Infirmities of Human Nature, Sin and Ignorance only excepted, and that he was capable of undergoing Sufferings.

In the Seventeenth, he explains the two-fold Will of *Jesus Christ*.

In the Eighteenth, he discourses of what *Jesus Christ* merited for himself, and of what he merited for us.

In the Nineteenth, he treats of Redemption.

In the Twentieth, he enquires, *Why Jesus Christ redeem'd us by his Passion and Death?* And whether he could not have done it by some other means?

In the Twenty first, he proposes this Question; *viz. Whether the Word remain'd united to the Body of Jesus Christ, as well as to his Soul, after his Death?* And concludes in the Affirmative.

In the Twenty second, he enquires, *Whether it may be said, that Jesus Christ was Man during the time that his Body lay in the Sepulchre?*

In the following Sections, he treats of Faith, Hope, and Charity.

In the Thirty third, he discourses of the Four Cardinal Vertues.

In the Thirty fourth, of the Seven Gifts of the Holy Ghost, and chiefly of the Fear of God.

In the Thirty fifth, he explains the difference between Wisdom and Knowledge.

In the Thirty sixth, he treats of the Connexion of all the Vertues, and of the Relation they have to Charity.

The Four last Sections of this Book, contain a compendious Explication of the Decalogue.

The Holy Sacraments are the principal Subject treated of in the last Book.

In the first Section, he gives a Definition of the Sacraments; shews the Causes of their Institution; observes the difference between those of the Old and New Law; and treats in particular of Circumcision, which he believes to have been necessary for the remission of Original Sin, that he affirms, that the Children of the Jews, who died without partaking of that Sacrament, were consign'd to Damnation.

In the Second, after having nominat'd the Seven Sacraments of the New Law, he discourses of the Baptism by *St. John* the Baptist.

In the Third, he treats of the Baptism of *Jesus Christ*, and after having confirm'd *St. Ambrose's* Opinion, that Baptism might be absolutely administer'd in the Name of *Jesus Christ*, he enquires, *When the Baptism of Jesus Christ was instituted, and under what Form the Apostles baptized Persons?* As also, *Why Water is us'd in the Administration of this Sacrament, and no other Liquor; and how many Immersions ought to be made in Baptizing?*

In the Fourth Section, he treats of the Effects of Baptism; shewing how some Persons receive the Sacrament, and the Grace of the Sacrament; and how others receive the Sacrament without the Grace, and the Grace without the Sacrament. He proves that Infants receive both; and adds, that they even receive Actual Grace, which afterwards enables them to perform good Actions.

In the Fifth, he makes it appear from *St. Augustin's* Principles, that Baptism administered by an unworthy Priest, is no less Holy than that which is perform'd by the Hands of a worthy one; because the effective Power of Baptizing is inherent in *Jesus Christ*, which he does not communicate to the Minister.

In the Sixth Section, he observes, that the Bishops, or Priests, have a Right to administer this Sacrament; although in case of necessity it may be done by Lay-men, and even by Women: And that it is valid by whomsoever it be administer'd, nay when perform'd by Hereticks, provided

it be done in the Name of the Holy Trinity. He asserts, that an Infant cannot be baptized in the Mother's Belly, and afterwards handles several other Questions relating to the Form and Ceremonies of Baptism.

In the Seventh Section, he treats of the Sacrament of Confirmation; and at first observes, that the Form of this Sacrament are the Words pronounced by the Priest, when he anoints the Forehead of the Baptized Persons with the Holy Chrism. The Author adds, that the Administration of this Sacrament was always reserv'd to the Bishops; that they alone are capable of administering it effectually in due Form; and that it cannot be reiterated.

He begins, in the Eighth Section, to discourse of the Sacrament of the Eucharist; and after having shewn some of the ancient Figures of this Sacrament, proceeds to treat of its Institution; of its Form, which he makes to consist in these Words, *This is my Body, this is my Blood*; and of the Things contain'd therein. He says, Three Things are to be distinguished in the Eucharist; *viz.* the Sacrament consisting in the visible Species of the Bread and Wine; the Sacrament and the Thing, which is the proper Body, and the proper Blood of our Lord, contain'd under the Species; and the Thing, which is not the Sacrament; that is to say, the mystical Body of *Jesus Christ*, in the inward Grace.

In the Ninth Section, he distinguishes Two Manners of receiving the Body of *Jesus Christ*, *viz.* one Sacramental, which is common to the worthy, and to the unworthy Communicants; and the other Spiritual, which is peculiar only to the former.

In the Tenth, he proves the Real Presence, and the changing of the Bread and Wine into the Body and Blood of *Jesus Christ*, and refutes the Opinion of those, who believe the Eucharist to be only a Figure.

In the Eleventh, he at first enquires of what Nature this Change is, and proves it to be substantial; inasmuch that the Body and Blood of *Jesus Christ* are under the Accidents, which before cover'd the Substance of the Bread and Wine, which is annihilated or return'd to the first Matter. He confutes those Persons who asserted, that the Substance of the Bread remain'd after the Consecration; and afterwards gives an Account, why the Body and Blood of *Jesus Christ* are administer'd to us under Two different Kinds, and why Water is intermix'd with the Wine.

In the Twelfth, he endeavours to explain divers Questions relating to the Eucharistical Species, and affirms, that the Accidents remain therein without the Subject; and that they only are broken and divid'd into many Parts. Afterwards he discourses of the Quality which is peculiar to this Sacrament, as also of its Institution and Effects.

In the Thirteenth Section, he acknowledges, that unworthy Ministers may consecrate the Elements; but denies, that it can be done by excommunicated Persons, and declared Hereticks.

In the Fourteenth, he begins to treat of Repentance; distinguishing the Virtue of Repentance from the Sacrament of Penance: He gives divers Definitions of Repentance, and shews the Necessity of it, as also that it may be often reiterated.

In the Fifteenth, he proves that one cannot be truly penitent for one Sin, without actually repenting of all.

In the Sixteenth, he distinguishes the Three Parts of Repentance; *viz.* the Compunction of the Heart, the Confession of the Mouth, and the Satisfaction of Works; and discourses in particular of the Satisfaction that ought to be made for venial Sins.

He treats of Confession, in the Seventeenth Section, and shews, that is requisite to confess one's Sins to a Priest, in order to obtain the remission of them.

In the Eighteenth, he treats of the Sacramental Power, and of the use of the Keys; and after having produced different Opinions relating to that matter, concludes, That God alone has the Power of absolutely binding and loosing the Sinner, by cleansing the Pollution of his Sin, and remitting the Penalty of Eternal Damnation: That the Priests do indeed bind and loose, by declaring that such Persons are bound or loosed by God, and by imposing Penance, or by readmitting to the Communion those whom they have excommunicated.

In the Nineteenth, he discourses of the Qualities requisite in Ministers, who are employ'd to bind and loose Sinners; nevertheless he acknowledges that unworthy Priests have the Power of the Keys as well as the worthy.

The Twentieth Section, contains the Opinions of the Fathers concerning the Repentance of dying Persons.

In the Twenty first, he discourses of the Expiation of light Sins by the Pains of Purgatory; of the general Confession of venial Sins; and of the Penalties to be inflicted on Priests, who divulge matters related to them in Confession.

In the Twenty second, he proposes this Question; *viz.* Whether Sins that have been once forgiven, return by the Communion of following Sins? And after having produced the Reasons on both sides, leaves the Question undecided.

In the Twenty third Distinction, he treats of the Sacrament of Unction, which he believes to have been instituted by the Apostles; the Effect of it being the remission of Sins, and the comfort of the Sick Person: He also proves that this Sacrament may be reiterated.

In the Twenty fourth, he treats of the Functions and Dignity of the Seven Orders, and of the different Dignities among Bishops.

In the Twenty fifth, he discourses of the validity of Ordinations made by Hereticks; and after having produced different Opinions, seems to approve that of those who affirm, that Persons who were

were ordain'd in the Church still retain the Power of ordaining, though they turn Hereticks; but deny that those whom they ordain have the same Power. Afterwards he treats of Simoniacal Ordinations, and of the Age requisite for admission into Orders.

In the Twenty sixth, he shews the Antiquity of the Sacrament of Marriage.

In the Twenty seventh, he enquires in what Marriage consists, and distinguishes a Promise of future Marriage, from Marriage contracted by the present Consent of the Parties.

In the Twenty eighth, Twenty ninth, and Thirtieth, he gives a farther Account of the Conditions that ought to be annexed to such a Consent as is necessary for the Consummation of Marriage.

In the Thirty first, he explains the Advantages of Marriage, which are Fidelity, the Lawful Procreation of Children, and the Benefit of the Sacrament, and treats of the contrary Vices.

In the Thirty second, he discourses of Matters relating to the Continency of married Persons at certain times.

In the Thirty third, he relates divers Considerations of the Fathers, with respect to the Polygamy of the Patriarchs.

In the Thirty fourth, he treats of the Impediments that render Persons incapable of contracting Marriage, and which make their Marriage void and of none Effect.

In the Thirty fifth, he shews that a Man may be divorced from his Wife upon the Account of Adultery, and that they may be afterwards reconcil'd. The Author adds, that he who has committed Adultery with a Woman may marry her, after her Husband's decease, provided he were not accessory to his Death, and did not promise his Wife to marry her in his Life-time.

In the Thirty sixth Section, he treats of the Impediment that arises from the difference of Age, and Condition between the Parties, who contract Marriage.

In the Thirty seventh, he discourses of the Injunction of Celibacy observ'd by Bishops, Priests, Deacons, and Sub-deacons, and of Pope Calixtus's Ordinance, declaring such Marriage null.

In the Thirty eighth, he treats of the Impediment of a Vow.

In the Thirty ninth, of that of difference in Religion.

In the Fortieth, Forty first, and Forty second, of the Degrees of Consanguinity and Affinity, as well Temporal as Spiritual.

The other Sections, contain divers Questions concerning the Resurrection; the State of the Elect, and of the Reprobates after their Death; Prayers for the Dead; the Invocation and Intercession of the Saints; the Circumstances of the last Judgment; the several Degrees of Beatitude and Glory; and the State and Torments of the Damned, with which ends the Fifth Section of the Fourth Book, by the Malters of the Sentences.

This Work was published by *John Alcaume*, and printed at *Paris A.D. 1565.* and at *Lyons* in 1580. It was also revis'd by *Antony de Monchy*, and reprinted in the same City in 1618. and in other places. The Author makes it his chief Business (as we have already hinted) to collect the Opinions of the Fathers concerning all the Questions discussed by him: He adds very little of his own, except sometimes in reconciling certain Passages which seem to be contradictory; and when he cannot bring them to an Agreement, he usually leaves the Question undecided. He avoids to meddle with Questions concerning which the Fathers have writ nothing, and scarce ever makes use of Philosophical Terms and Arguments, much less of *Aristotle's* Authority, who is often cited by the other School-men.

The Book of Sentences, by *ROBERT PULLUS*, is not a Collection of Passages of the Fathers, as that of *Peter Lombard*, but a Theological Work, in which he himself resolves certain Pullus's Questions which are propos'd, either by Ratiocination, or by Proofs taken out of Holy Scripture. Cardinal This Author, fir-nam'd *Pullus*, *Pullen* or *Pully*, being an English Man by Nation, pass'd over into France, and flourish'd in the Schools of *Paris*. He return'd to England about the Year 1130. and there re-established the University of *Oxford* in 1133. He was made Arch-deacon of *Rebber*, and although he enjoy'd that Benefice, yet forbore not to go back to *Paris*, where he resid'd in Quality of Professor of Divinity. However, his Metropolitan thought fit to recall him, and not being prevail'd with, even upon St. Bernard's Request that he might still remain at *Paris*, caus'd the Revenues of his Arch-deaconry to be seiz'd on, to oblige him to return to England. Whereupon *Pullus* appeal'd to the See of *Rome*, and having much Interest in that Court, was not only vindicated against the Archbishop, but also invited to *Rome* by Pope Innocent II. and created Cardinal and Chancellor of the Church of *Rome* by *Lucius II.* in 1144. This Dignity was enjoy'd by him till the Third or Fifth Year of the Pontificate of *Eugenius III.* when he died A.D. 1150.

Cardinal *Pullus's* Book of Sentences is divid'd into Eight Parts, in the First of which he treats of the Existence of God, of the Three Persons of the Holy Trinity, and of the Divine Attributes.

In the Second, of the Creation of the World, of the Angels, of the Nature of Man, of the Origine of the Soul, of *Adam's* Fall, of the Corruption of human Nature, and of Original Sin.

In the Third, of the Law, of the Circumcision, of the Law of Grace, and of the Incarnation of *Jesus Christ*.

He continues his Discourse concerning that Mystery in the Fourth Part; where he also treats of Faith, Hope, and Charity; of Purgatory; and of the State of Souls after their Separation from their Bodies.

In the Fifth, he treats of the Resurrection of *Jesus Christ*, of the Gift of Faith, of the Sacraments, of Baptism, of Confirmation, of the Remission of Sins, of Charity, and of Sin.

In the Sixth Part, he discourses of the Effects of Sin; of Concupiscence; of Ignorance, and other Punishments of Sin; of the Temptations of the Devil; of the Assistance of good Angels, and their Functions; of Repentance; and of the Priest's Power of binding and loosing, and of the Use that they ought to make of it.

The same Subject is farther handled in the Seventh Part, where he also treats of the Fruits of Repentance; of Church-Discipline; of Ecclesiastical and Civil Power; of the Distinction of Sacred Orders; of the Qualities of Ministers; and of Marriage.

In the Eighth Part, he treats of the Eucharist; of the last Judgment, and of the State of the Blessed and Damned Spirits.

This Author is somewhat obscure, but argues with a great deal of Judgment: His Style is not altogether rude, neither is it perplexed with Scholastical Terms and Distinctions: He does not start any Subtile and Metaphysical Questions, but only such as relate to Points of Doctrine, Discipline or Morality; neither does he resolve them by Principles of Logic or Philosophy, but by Passages of the holy Scripture, and according to the received Doctrine of the Church, and of the Fathers, which he makes use of as a firm Basis or Ground-work. He sometimes produces certain particular Opinions, which nevertheless are common to him with many of these Ancient School-men; and he is one of those who have maintain'd the fewest erroneous or dangerous Opinions. In the First Part he says, that the Father and the Son are Two Principles of the Holy Ghost; but this Expression may be taken in a good Sense, and he never asserted, that the Father and the Son were Two Principles or Essences of a distinct Substance; but Two Persons, who produced a Third by an Action, which, although really the same, may be virtually distinct. He shews, in discoursing of the Sacrament of Penance, that it does not take away the Guilt of Sin, but only remits the Punishment; and that the Priest's Absolution is a Declaration that the Penitent is absolv'd from the Guilt of his Sin, and that he is free'd from the Punishment due to it, by the Satisfaction made by him to God: An Opinion which the Author holds in common with many Ancient School-Divines. There are also found in his Book some other Opinions which are not approv'd; and amongst others, That the Union of the Word was not made with an animated Body, but with the Mafs of Flesh, of which the Body was first form'd, and afterwards the Soul: That the Torments of the Damned may be diminished: That the Devils are not as yet cast into everlasting Flames, and that they Sin'd even at the very instant of their Creation: That if the First Man had not committed Sin, those who are Damned would not have been brought forth into the World: That the Saints do not really descend on Earth in Apparitions: And that St. Benedi't had a clear Knowledge of God in this World, even such as the blessed Spirits have in Heaven.

This Author is one of those who have most peremptorily affirmed, That the Souls are immediately created by God at that instant when they are united to their Bodies, and that the Angels are pure Spirits. He likewise maintains, That the inward Intention of the Minister is not necessary for the Validity of the Sacrament; that without the Love of God Sin could not be forgiven; that Infants dying without Baptism are damn'd, and that for that Reason they are not bury'd in consecrated Ground. For matter of Discipline, it may be observ'd, That Confession made to Laics for Venial Sins, and even for Mortal ones, in case of necessity, when there was no Priest present, was in use at that time: That not only the Communion, but also Absolution, was also deny'd to Criminals condemn'd to Death: That Priests were wont to Discipline their Penitents: That Priests were prohibited to enter the Church till their Children were Baptiz'd: That it was permitted to receive, but not to exact Money, for the Administration of the Sacraments, and even for the Celebration of Mass: That Fast was usually broke at Noon, or at the Hour of *None, but there was no Collation: That the Custom of Fasting on Fridays was observ'd, although not reputed to be of very great Antiquity, and that Sunday-Fasts were not so regularly kept: That many Churches some repast was taken on Holy Thursday in the Evening, and that this Custom began to prevail: That Baptism, even that of Infants, was reserv'd for Solemn Days: That the Participation of the Cup in the Communion among the Laity was still in use, but seldom put in practice: And that the Belief of the corporal Assumption of the Virgin Mary was established by the Custom of the Church.

This Work, by Robert Pullus, was published by Father Mathoud of the Congregation of St. Mar, illustrated with learned and curious Notes, and printed at Paris A. D. 1655. The Ecclesiastical Writers, who cite this Author, mention some other Works compos'd by him; particularly a Commentary on the Psalms of David, another on the Revelation of St. John, a Treatise of the Contempt of the World, Four Books concerning the Sentences of the Doctors, a Volume of his Lectures, and several Sermons. We have none of these Works printed; neither is it known, whether any of them be still extant in Manuscript, except certain Sermons which were in Petavius's Library.

PETER OF POITIERS made use of a more Scholastick Method than any of the above-mention'd Authors: He succeeded them in the Divinity-Chair of the Schools at Paris, and was promoted to the Dignity of Chancellor of the Church of that City, which he enjoy'd during 38 Years. He compil'd his Collection of the Sentences in the Year 1170, dedicated it to William Archbishop of Sens, and died in 1200. In Doctrinal Points, he follows the Master of the Sentences, but uses a quite different Method, as to the manner of handling the Matters: For he explains and resolves all the Questions by the Principles of Philosophy, and treats of them as a Logician, with formal

* One of the Canonical Hours.

Peter of Poitiers, Chancellor of the Church of Paris.

Arguments after a very dry and uncouth Manner. This Work was set forth by Father Mathoud, at the end of that of Robert Pullus. Peter of Poitiers likewise wrote certain Allegorical Commentaries on the Books of Exodus, Leviticus, and Numbers; a Commentary on the Book of Psalms; and other Works; some of which are to be found in the Libraries.

ROBERT DE MELUN liv'd at the same time, and in the end of his Life was ordain'd Bishop of Hereford A. D. 1163. His System of Divinity in Manuscript is kept in the Library of St. Victor at Paris, and often cited by Father Mathoud, in his Notes on Robert Pullus. GAUTIER, or GAUTERIUS, a Regular Canon of St. Victor, in the end of this Century, took upon him to confute the new Method of these Divines, and compos'd a Work which he call'd, *A Treatise against the Four Labyrinths of France*, viz. Peter Abelard, Gilbert de la Porée, Peter Lombard, and Peter of Poitiers, whom he accuses of having asserted many Heresies and Errors, in treating of the ineffable Myteries of the Holy Trinity, and of the Incarnation, according to the uncertain Scholastick Method, and Aristotle's Principles, with which they were isocraticed. There are indeed sufficient Grounds for this Censure on Three of these Authors, but he had no reason to fall foul upon Peter Lombard, whose Work is only a Collection of Passages of the Fathers, in which Aristotle is not cited: However, it must be acknowledg'd, that the Master of the Sentences, as well as the others, started a great number of Opinions that were not approv'd by the succeeding Divines, and of which the Doctors of the Faculty at Paris made a Catalogue in the Twelfth Century, under this Title, *Articles in which the Master of the Sentences is not generally follow'd*.

Robert de Melun, Bishop of Hereford. Gautier, Regular Canon of St. Victor.

CHAP. XVI.

Of the Commentaries on the holy Scripture compos'd in the Twelfth Century, and of the Three famous Commentators, Rupert Abbot of Duyts, Hugh and Richard of St. Victor.

A New Method of commenting upon holy Scripture was likewise introduced in this Century: The Ancient Fathers, in their Commentaries on the sacred Books, were wont to shew of explain the Text either Literally or Allegorically, in reference to the Instruction of the People; and the Ecclesiastical Authors of the Eighth and Ninth Centuries, who wrote on holy the Bible, only made it their Business to compile or collect divers Commentaries of the Fathers, of Scripture, which they compos'd Catena's, or continued Collections of Commentaries. Some also then brought in the use of Glosses for the Explication of the Letter; but in the Century we now speak of, they began to explain holy Scripture, almost after the same manner, as they treated of Theological Matters; that is to say, according to the Principles of Logic, discussing divers subtil Questions concerning the Doctrinal Points, and producing a great number of Common Places.

This Method was follow'd by RUPERT, Abbot of Duyts near Colen, in his Commentaries on Rupert, the holy Scripture; where he proposes to treat of the Holy Trinity, and its Works, and divides them into Three Parts; the First of which is extended from the Creation of the World to the Fall Days of Adam; the Second, from the Fall to the Passion of *Jesus Christ*; and the Third, to the Day of the last Judgment: The First Period of Time is appropriated to the Father, the Second to the Son, and the Third to the Holy Ghost. The First Part contains Three Books of Commentaries on the Three first Chapters of Genesis: The Second comprehends Six other Books on the Remainder of Genesis; Four on Exodus; Two on Leviticus; as many on Numbers and Deuteronomy; One on Joshua; One on the Book of Judges; One on some Places of the Books of Kings and Psalms; One on Isaiah; One on Jeremiah; One on Ezekiel; Two Books on Daniel, Zachariah and Malachi; One Book on the History of the Maccabees; and another on some Places of the Four Gospels. The Third Part relating to the Works of the Holy Ghost, being divided into Nine Books, is not a continued Commentary on any particular Book, but on divers Passages of Scripture chosen by him, with respect to the Matters of which he design'd to treat.

The Commentaries of this Author on the 12 lesser Prophets, and on the Book of Canticles, are more continual, come nearer to the Form of Commentaries, and recede less from the manner of Writing in use among the Ancients; but they are extremely mystical, and full of too subtil Reflections, and of Remarks which have not all the Accuracy that might be expected.

The Thirteen Books of the Victory of the Word of God, contain a great Number of Questions and Common Places on divers Passages of Scripture.

The Commentaries of the Glory and Dignity of the Son of God on St. Matthew, and the Commentary on St. John's Gospel, and his Revelation, are very like those on the lesser Prophets.

Quality of *Standard of the People*, attributed to *Jesús Christ*: And lastly, Two Discourses; viz. One concerning the difference between *Abraham's* Sacrifice and that of *David*; and the other relating to the difference between the same Sacrifice, and that of the *Virgin Mary*.

This Author died *March 10. A. D. 1173.* and his Works were printed at *Paris* in 1518. and in 1640. as also at *Venice* in 1592. at *Colen* in 1621. and at *Rouen* in 1650. He shews a great deal of subtilty in his Theological Treatises, and argues methodically with an Exactness befitting an able Logician. His Critical Pieces are very accurate for his time, but his Style is not very lofty, and upon that Account it is, that his Treatises of Piety, though full of excellent Matter, have not all the Grandeur, nor all the Energy that might be wished for.

CHAP. XVII.

Of Gratian's Collection of Canons.

Gratian.

Although many Collections of Canons, Decretals, and Passages of the Fathers, relating to the Canon-Law, were compil'd before the Twelfth Century; yet none of them was generally follow'd, or publicly taught: They were looked upon as the Work of private Persons, and the Decisions contain'd in them had no greater Authority than the Monuments of which they were taken; whilst every one apply'd them to his particular Benefit, but none made them the subject of publick Lectures. The Collection which GRATIAN a Monk of *St. Felix* at *Bononia*, and a Native of *Chiugi* in *Toscany*, completed in the Year 1151. met with much better Success; for as soon as it appear'd, it was so favourably receiv'd, that the Canonists taught it publicly, and in a little time, a great number of Commentaries were written on that Work.

In the Ancient Manuscripts, and in the First Editions, it bears this Title, viz. *The Concord of disagreeing Canons*, and afterwards was call'd, *The Book of Decrees*, or simply, *The Decret*. It is divided into Three Parts, the First of which contains Matters relating to the Law in general, and the Ministers of the Church, under the Name of Distinctions; the Second, divers particular Cases, upon occasion of which are debated many Questions that are call'd, *The Causes*; and the Third, entituled, *Of the Consecration*, such Matters as relate to the Divine Offices, and the Sacraments.

In the First twenty Distinctions of the First Part, he treats of the Division of the Law; of the different sorts of Laws, as well Civil as Ecclesiastical; of the Authority of the Canons, of the Councils, and of the Decretals of the Popes; of the sacred Orders; of the Qualities of Persons who ought to be ordain'd; of the Form and Ceremonies of Ordination; of the Functions and Conduct of Clergy-men; of the Power of the Pope, and of the Bishops; of the use of the *Pall*, and of every Thing that relates to the Ministers of the Church. This Part is divided into 101 Distinctions.

In the Second, containing Thirty six Causes, every one of which comprehends divers Questions, every Question being likewise divided into several Chapters; the Author treats of Simony; of Appeals; of Incumbents depriv'd of their Benefices; of the Quality of Witnesses and Accusers; of Elections; of the Government of Churches; of Ecclesiastical Censures; of last Wills and Testaments; of Burials; of Usury; of what ought to be observ'd with respect to Monstrous or distracted Persons; of Sentences pass'd contrary to the due Forms of Law; of Monks and Abbots, and their Rights; of those who assault Clergy-men; of *Commendams*; of Oaths; of War; of Heresies; of Infractions of the Canons; of Sorcerers; of Marriage, and its Impediments; of the Degrees of Consanguinity; and of Rapes. In the Thirty second Cause, he has inserted a Dissertation concerning Repentance, in Seven Sections; in which he follows the Error of some Writers of Penitentials, who do not believe Confession to be of Divine Right, or absolutely necessary for the remission of Sins.

The Third Part contains Five Distinctions, or Sections; viz. the First, concerning the Consecration of Churches, the Celebration of Mass, and the Divine Service; the Second, concerning the Eucharist; the Third, about the solemn Festivals of the Year, and the use of Images; the Fourth, about the Sacrament of Baptism, and its Ceremonies; and the Fifth, concerning Confirmation, Fasts, manual Labour, and some other Points of Discipline. Some Articles have been since added from time to time, under the Title of *Pales*, which is suppos'd to be the Name of the Author of these Additions, which were call'd *Protapales*, or *Pales*.

The First Edition of this Work was printed at *Meitz*, A. D. 1472. and the Second at *Venice*, Four Years after: The Third is that of *Paris* in 1508. which is the First that bears the Name of *Gratian*; whose Text is to be found in these Editions after the same manner that it was written by him; that is to say, full of false or erroneous Quotations: For *Gratian* has not only cited in his Collection, the false Decretals of the Popes, and other supposititious Works, but is also often mistaken in quoting one Author, or one Council for another, or in relating Passages otherwise than they

they are in the Original; upon which account it was judged Expedient to correct the Faults of this Author. *Antony de Mouchy*, and *Antony Contius*, were the first that undertook to do it in France, in the preceding Age, and the whole Work was printed with their Notes at *Antwerp* in 1570. and 1573. At the same time the Pope's having consider'd the Importance of this Undertaking caus'd several Persons to be employ'd in it, in order to publish a new Edition of *Gratian's* Decretal, corrected, and at least clear'd of the principal Errors: They began to set about the Work under the Popedom of *Pius IV.* and carry'd it on under his Successor *Pius V.* but did not complete it till the time of *Gregory XIII.* They apply'd themselves more especially, 1. To correct the Errors that had crept into the Text of *Gratian*, through the Negligence of the Transcribers or Printers, by revising it exactly according to the Ancient Manuscripts. 2. By substituting the Name of the true Author of the Passages cited by *Gratian*, in the room of that which he had set down, when it was evident that he was mistaken. 3. By observing the differences between the genuine Text and that which is quoted by *Gratian*, and even correcting it in the Text of *Gratian* in those Places, where he only Copies out their Words.

When this Work was completed, it appear'd at *Rome* in 1580. with the Approbation of Pope *Gregory XIII.* who prohibited it to be published after another manner. Whereupon it was soon printed according to the Copy of the *Roman* Edition in many Places; viz. at *Venice* in 1584. at *Paris* in 1585. at *Frankfurt* in 1586 and 1592. and at *Lyons* in 1591. and a great number of Editions of it have been since set forth. Whilst the *Roman* Edition was preparing for the Press, the Famous *Antonius Augustinus*, Archbishop of *Taragona*, compos'd certain Dialogues concerning the Correction of *Gratian*, and afterwards made Additions to the same Edition, when he had procur'd a Copy of it. This Piece was printed at *Taragona* A. D. 1587. the next Year after his Death, and some time after at *Paris*, but it was published with much more accuracy by *M. Baluzius* in 1682. *Antonius Augustinus* discovers a vast number of Faults, Over-sights, and Errors in *Gratian's* Decretal, and makes many curious and very useful Remarks; to which may be added those of *M. Baluzius*, which are no less judicious. But whatsoever Correction of this Work has been already, or can be made for the future, it is difficult, or rather impossible, to bring it to that perfection which is requisite for a general Collection of the Canons and Ecclesiastical Constitutions, that is so serve as it were a perpetual Standard.

However *Gratian's* Collection was generally receiv'd and taught in the Schools as soon as it appear'd, but within a little while after, were added to it certain new Decretals of the Popes, particularly of *Alexander III.* of which were made Collections like those that are found in the end of the Third General Council of *Lateran*, and these were likewise explain'd publicly. It is against this new Body of Law, which began to be in vogue, that *Stephan de Tournay* declaims, in his 231 Letter, of which we have already relax'd the Passage, to which we desire the Reader to have recourse upon this Occasion, because it may serve as a Conclusion to what we have said in this, and in the preceding Chapters.

CHAP. XVIII.

Of the General Councils held in the Twelfth Century.

Although the Name of Oecumenical, or General Council, denotes an Assembly compos'd of Bishops of all the Churches of the World; nevertheless the Eight first General Councils held in the *Levant*, chiefly consist'd in Bishops of the Eastern Churches, those of the Western being represent'd by the Legates of the See of *Rome*, who often were accompanied with few or none of the Prelates of the Western Churches: But after the Separation of the *Latin* Church from the *Greek*, it was scarce possible any longer to hold Councils, in which the *Latins* and *Greeks* were willing to assemble together, in order to pass their Judgments in Ecclesiastical Affairs, or unanimously to make common Constitutions. Therefore the succeeding General Councils were compos'd only of a great number of Prelates of the Western Churches conven'd by the Popes, who were wont to publish Decisions conformably to the Doctrine and Discipline which the Bishops of these Councils had approv'd and confirm'd. There were Three of this Nature held at *Rome* in the Twelfth Century; viz. the First under Pope *Calixtus II.* the Second under *Innocent II.* and the Third under *Alexander III.* We have already produc'd a Relation of the First, with the Extract of its Canons, in treating of the Investitures; so that it remains only to give the like Account of the Second and the Third.

The

The Second General Council of Lateran.

The Second
General
Council of
Lateran.

POPE Innocent II. having obtain'd the quiet Possession of the See of *Rome*, by the Death of *Peter of Leon*, conven'd in the Month of *April* A.D. 1139. a Council in the Palace of *Lateran*, call'd, the Second General; which (as they say) was compos'd of near a Thousand Prelates, and of which Thirty Canons were published.

The First imports, That all Clergy-men, who were ordain'd by Simony, shall be depos'd from the Dignity which they have unjustly usurp'd.

The Second, That all those, who have bought or sold any Benefice, shall be depriv'd of it, and branded with Infamy; and that nothing shall be exacted for the conferring of Ecclesiastical Dignities and Livings.

The Third, That none shall entertain those who are Excommunicated by their Bishop.

The Fourth, That the Bishops, and the rest of the Clergy, shall endeavour to please God and Men, by their inward Disposition, as well as by their outward Behaviour: That they shall give occasion of Scandal to none, neither by the Colour nor Fashion of their Habits: That they shall be cloath'd after a regular and modest Manner: And that they, who neglect to observe this Rule, shall be depriv'd of their Benefices, unless they be reform'd, after having been admonish'd by their Bishops.

The Fifth, forbids the Pillaging of the Goods, or Revenues, of the Bishops after their Death.

The Sixth, ordains, That those who officiate as Sub-deacons, or have enter'd into Orders of a higher Station, if they marry, or keep Concubines, shall lose their Offices or Benefices.

The Seventh, prohibits the hearing of Mass of Priests who are marry'd, or keep Concubines; declares the Marriages of Priests to be null; and ordains, that those who have contracted it shall be divorc'd, and put to Penance.

The Eighth, regulates the same Thing, with respect to Virgins consecrated to God, if they marry.

The Ninth, forbids Regular Canons, or Monks, to study the Civil Law, or the Art of Physick, in order to make profit by the Practice of those Sciences.

The Tenth, enjoys Laicks, who have Churches or Tithes in their Possession to restore them to the Bishops under pain of Excommunication; prohibits the conferring of Arch-deaconries or Deaneries on any Persons but Priests and Deacons; declares that those who have procur'd them without entering into Orders, shall be depriv'd of them, if they refuse to be ordain'd: And in like manner forbids the granting of them to young Men, who are not admitted into Orders, or the demising of Churches to Priests for Rent.

The Eleventh, ordains, That Priests, Clerks, Monks, Travellers, Merchants, and Country People, shall have free Liberty to come and go with Safety at all times.

The Twelfth, specifies the Days and Times when it is forbidden to make War, and exhorts the Christians to Peace.

The Thirteenth, condemns Usury and Usurers.

The Fourteenth, prohibits military Combats that were practis'd at Fairs, and ordains, that those who are mortally wounded in such Rencontres shall be depriv'd of Christian Burial; although Penance, and the *Vaticum*, ought not to be deny'd them.

The Fifteenth, denounces an Anathema against those who abuse a Clergy-man, or a Monk, and prohibits the Bishops to give them Absolution, except in case of necessity, till they have made an Appearance before the holy See. The same Canon re-establishes the right of Sanctuary for Churches and Church-yards.

The Sixteenth, is a Prohibition to lay claim to Prebends, or other Benefices, by right of Succession.

The Seventeenth, re-enforces the Laws against Marriages amongst Relations.

The Eighteenth, denounces an Anathema against Incendiaries, and declares them to be unworthy of Christian Burial; forbids to give them Absolution, till they have made Restitution for the Damage done by them; and enjoys them for Penance to take a Journey to the holy Land, or to *Spain*, for the Service of the Church.

The Nineteenth, suspends for a Year, and condemns to restitution, the Archbishops or Bishops, who shall take upon them to remit the Rigour of the Punishment ordain'd in the preceding Canon.

The Twentieth, imports, That Kings and Princes have a Power to execute Justice, in consultation with the Bishops and Archbishops: A Canon which cannot be understood but in reference to Ecclesiastical Persons.

The Twenty first, forbids to admit into Orders the Sons of Priests; unless they have led a Religious course of Life in Monasteries, or in Canonical Houses.

In the Twenty second, Priests are admonish'd not to suffer Laicks to be deceiv'd by false Shows of Penance; and it is observ'd therein, that that Penitence is of none Effect, when only one Crime is repented of, without reforming the others; or when one continues to dwell in the confines of Sin, by retaining an Office or Employment that cannot be exercised without Sin; or when one bears

bears Malice in the Heart; or when one refuses to give Satisfaction to an injur'd Person; or when we do not freely forgive those who have done us an Injury; or lastly, when an unjust War is maintained.

The Twenty third, is against Hereticks who condemn the Sacraments.

The Twenty fourth, forbids to exact any Thing for the holy Chrism, for the consecrated Oils, and for officiating at Burials.

The Twenty fifth, deprives those Persons of their Benefices, who receive them from the Hands of Lay-men.

The Twenty sixth, prohibits Nuns to reside in private Houses.

In the Twenty seventh, they are likewise forbidden to appear in the same Choir with Monks or Canons, in order to sing the Divine Offices.

The Twenty eighth, prohibits the Canons of Cathedral Churches, under pain of Anathema, to exclude Persons of known Piety from the Election of Bishops, and declares those Elections to be null, that they make without sending for, and advising with them.

The Twenty ninth, denounces an Anathema against Slingers and Archers.

The Thirtieth, declares to be null the Ordinations made by *Peter of Leon*, and other Hereticks or Schismatics.

The Third General Council of Lateran.

POPE Alexander III. conven'd in the Year 1179. a great Council at *Rome*, which is call'd, *The Third* the Third General of *Lateran*, to reform a great number of Abuses that had crept into the General Council; to make Constitutions about Matters of Discipline; to condemn the *Albigensis*, and Council of other reprob Hereticks; to maintain the Immunities of the Church; and to redress many Grievances that were become very common. This Council which began to sit on the Second Day of *March*, was compos'd of about Three hundred Bishops, and published Twenty seven Capitularies, or Articles of Canons.

The First, is a Decree for preventing the Schisms of the Church of *Rome* in the Election of the Pope, ordaining, That if all the Cardinals cannot agree to chuse the same Person, he shall be chos'n as Lawful Pope, who shall obtain Two thirds of their Suffrages in his Favour; but that he cannot be ordain'd, or acknowledg'd as such, who has less than Two thirds of the Votes: Provided nevertheless that this Constitution shall not be prejudicial to the Custom of other Chapters, in which the Consent of the greater and sounder Part usually prevails; by reason that the Councils which arise in those Bodies, may be determin'd by the Judgment of the Higher Powers, whereas the Church of *Rome* cannot have recourse to any Tribunal that is Superior to it.

The Second, declares to be null the Ordinations made by the Three Anti-popes, *Octavian*, *Guy*, and *John de Struma*; deprives those of Benefices who receiv'd them from their Hands; abrogates the Alienations of Church-Revenues made by the said Anti-popes; and suspends from Orders those Clergy-men, who took an Oath to maintain the Schism.

The Third ordains, That a Person nominated to be chos'n Bishop shall be Thirty Years old; that he shall be born in Lawful Wedlock, and noted for his Learning, and the probity of his Manners: That when his Election is confirm'd, when he has taken Possession of the Revenues of his Church; and when the time prescrib'd by the Canons for his Ordination is expir'd; he who had a right to dispose of the Benefices, which he enjoy'd before he was made Bishop, shall have free Liberty to confer them: That the Deaneries, Arch-deaconries, Curacies, and other Church-Livings, with the Cure of Souls, shall be granted only to those who have attain'd to the Age of Twenty five Years: That they who are advanced to a higher Dignity, if they do not cause themselves to be ordain'd in due time, shall be depriv'd of their Benefices, without a possibility of re-instituting themselves by virtue of an Appeal. It is also declar'd, that this Constitution shall be observ'd not only with respect to those who shall receive induction to Benefices for the future, but also in reference to Incumbents, if the Canon require it: That those who neglect to observe it in carrying on their Elections, shall be depriv'd of their Right of Electing, and even of their Benefices for Three Years: And lastly, if the Bishop infringe it, or consent to the Infringement of it, he shall lose the Right of conferring Spiritual Livings; which shall be granted by the Chapter, or by the Metropolitan.

The Fourth Constitution, regulates the Number of Houses which the Prelates may keep for their Equipage, during the Visitation of their Diocesses; that is to say, Forty or Fifty are allow'd to Archbishops; Twenty five to Cardinals; Twenty or Thirty to Bishops; Five or Seven to Arch-deacons, and Two to Deans: Now in regard that this Number is very considerable, it is declar'd in the end of the Canon, that what is granted by way of toleration, ought only to be put in execution in Churches which have large Revenues, and that in those Places where the Ecclesiastical Revenues are very mean, the Superiors shall take care not to over-burden their Inferiors in visiting them; and that it is not the meaning of the Decree, to enlarge the Privilege of those, who were not accusom'd to have so great a Retinue. The Bishops are likewise forbidden to oppress the inferior Clergy with Taxes and Impositions, although they are permitted upon urgent Occasions to demand of them necessary Supplies: But the Arch-deacons and Deans

Deans are absolutely prohibited to lay any Taxes upon the Priests or Clerks of their Jurisdiction.

The Sixth, regulates the Formalities of Ecclesiastical Judicature, in which are observ'd Two common Abuses, viz. One, that the Superior Clergy, fearing left the Inferior should withdraw themselves from their Jurisdiction by an Appeal, frequently begin with Suspending or Excommunicating them, without having sent them any Monitory before; and the other, that the Inferior, on the contrary, who fear the Censure of their Superiors, appeal without having receiv'd any Wrong, and to maintain their unjust Practice, make use of the Remedy appointed for the Relief of the Innocent. Therefore to prevent these Abuses, it is ordain'd, That the Superiors shall pronounce no Sentence of Suspension or of Excommunication against the Inferior Clergy, unless it were preceded by a Canonical Monition; or if the Crime of which they are guilty be not of the Number of those, that render the Persons *ipso facto* excommunicated or suspended; and the Inferior are forbidden to enter an Appeal, before Issue be joyn'd. As for those, who make a Lawful Appeal, it is decreed, that a competent Time shall be allow'd them to prosecute it, and that in case they neglect to do it, within the limited Time, the Bishop, after the expiration of that Term, may make use of his Authority: Lastly, that if the Party summoned present himself in Court, and the Appellant does not appear, the latter shall be oblig'd to re-emburse the former all his Charges. It is also requir'd, that this Ordinance be regularly observ'd, more especially in Monasteries, and with respect to Religious Persons.

The Seventh, condemns the Abuses which pass'd into a Custom, of exacting Money for Induction to Benefices; for the Burial of the Dead; for the Benediction of Marriages, and for the Administration of the Sacraments. The Bishops are likewise forbidden to impose new Duties on the Churches, to augment the old Ones, and to appropriate any part of their Revenues to their own private use, and they are enjoyn'd to maintain the Liberty of their Churches.

The Eighth, prohibits to bestow, or even to promise, Spiritual Livings, before they become vacant; ordains Patrons to make their Presentations within Six Months after the Vacancy; and grants to the Chapter the Right of nominating to such Benefices, as are too long left Vacant by the Bishop, when they are in his Gift; also to the Bishop, the like Right of nominating to those that ought to be conferr'd by the Chapter, upon the same Default: But if both Parties neglect to do it, the Right is declar'd to devolve on the Metropolitan.

The Ninth, reforms the Abuses that prevail'd under colour of Privileges granted to the Knights Templars, and other Religious Societies, who by virtue of these Privileges attempted many Things against the Authority of the Bishops: For they receiv'd Churches from the Hands of Laicks; admitted excommunicated Persons to the Participation of the holy Sacraments; allow'd them Christian Burial; placed and displaced Priests in several Churches by their own Arbitrary Power, and without acquainting the Bishops; frequently celebrated Divine Service in Churches that lay under a Suspension; and weaken'd the Episcopal Authority by Combinations and Fraternities. To put a stop to the career of these Abuses, the Council prohibits all Privileged People to entertain excommunicated Persons; enjoins them to present to the Bishops those Priests whom they would have put in the Churches, who do not by undoubted Right belong to their Jurisdiction; and that these Priests shall give an Account of their Spiritualities to the Bishops, and of their Temporalities to the Religious Society on whom they depend; so that these Benefices cannot be taken from them without the consent of the Bishops. It is also farther declared, that if the Knights Templars come into Places lying under a Suspension, they shall only have Liberty to perform Divine Service once in them; and that the Members of their Society shall not be exempted from the Jurisdiction of the Bishops. This Regulation is extended to all the other Societies, that enjoy any Privileges, and make an ill Use of them.

The Tenth imports, That Money shall not be exacted for the admitting of Monks into Monasteries; that they shall not be suffer'd to have any Personal Estate; that they shall not live privately in Towns, Villages, or Parishes, but in large Convents; that they shall not go out of them alone; that the Monks, who give any Thing for their Entrance into a Monastery, shall not be advanced to Sacred Orders; and that they who exact any thing upon that account, shall be depos'd from their Office; that he who enjoys private Possessions, unless they were given him by the Abbe for his Office, shall be excommunicated; that an Abbot, who neglects to put this Order in execution, shall be degraded from his Dignity; that Priories, or Commendations, shall not be given for Money; that Conventual Priors shall not be chang'd, unless for a just Cause, as in the Case of Dilapidation, or Irregularity, or if it be judg'd expedient to remove them to higher Station.

The Eleventh, renews the Prohibitions so often reiterated with respect to Clergy-men who are in Orders, to keep Company with Women; condemns Sodomiters to very severe Punishments; and forbids Ecclesiastical Persons to frequent the Monasteries of Nuns, unless upon some emergent Occasion.

The Twelfth, forbids all Clerks, who are maintain'd by Church-Revenues, to exercise the Functions of Attorneys or Solicitors in Law-suits, unless it be to manage their own Affairs; or those of the Churches, or those of the Poor, who are not able to defend themselves. They are also prohibited in this Canon, to serve as Receivers or Judges to Lay-Lords, under the Penalty of being suspended from the Exercise of their Ministerial Functions. The same Thing is likewise more rigorously forbidden to Monks.

The

The Thirteenth, enforces a Prohibition to the same Person to possess several Benefices, with the Cure of Souls, and ordains residence therein.

The Fourteenth, in like manner, prohibits the Plurality of Prebends, and condemns the Proceedings of Laicks, who put Clergy-men in the Churches, and turn them out whenever they think fit; who take upon them to distribute the Goods and Revenues of the Church at their Pleasure; and who exact Duties, and lay Taxes on the Churches, and on Ecclesiastical Persons. Therefore they who persist in such Practices for the future, are threaten'd to be anathematiz'd; and the Priests and Clerks, who receive Benefices from the Hands of Lay-men, to be depos'd: The latter are also forbidden, under pain of Excommunication, to summon Clergy-men before their Judges; and it is decreed, that they who retain the Tithes, and other Church-Revenues, shall be depos'd of Christian Burial.

The Fifteenth ordains, That the Estate or Goods which Clergy-men have got out of the Revenue of their Benefices, shall be left to the Churches to which they belong, whether they have so dispos'd of them by their last Will and Testament or not. By this Canon is also abolished the Custom of Deans commisionated by the Bishops to exercise Episcopal Jurisdiction, who upon that account exact a certain Sum of Money.

The Sixteenth determines, That in Chapters, affairs shall be transacted according to the Advice of the greater, and more found part of the Canons.

The Seventeenth, provides a Remedy for the Inconvenience that happens, when the Lay Patrons are divided, and present several Clerks for the same Church. It is ordain'd, That he shall be prefer'd who is the most worthy, and has the greatest Number of Suffrages.

The Eighteenth, orders the Settlement of a School-master in all the Cathedral Churches, for the Instruction of Youth, to whom is to be allotted a Benefice of a sufficient Revenue for his Maintenance; in consideration of which, he is forbidden to exact any Thing for granting a Licence to teach, and oblig'd to deny it to those who are not capable of performing that Employment.

The Nineteenth prohibits, under the Penalty of an *Anathema*, the Taxes and Impositions laid by Magistrates on the Churches, and Ecclesiastical Persons; at least unless the Bishops and the rest of the Clergy, having regard to the Exigencies of the State, especially when the Revenues of the Laity are not sufficient for the discharging of them, shall judge it expedient that the Churches should contribute somewhat to that purpose.

The Twentieth, condemns the Tournaments, in which Soldiers fight, and often kill one another, to shew their Courage and Dexterity.

The Twenty first prescribes, under pain of Excommunication, the observing of a Truce; that is to say, of a Cessation of all manner of Acts of Hostility, from Wednesday-Evening at Sun-set to Monday-Morning, from Advent to the Octave after the Epiphany, and from *Septuagesima* till the Octave after Easter.

The Twenty second ordains, That Monks, Clerks, Pilgrims, Merchants and Peasants, who come and go to manage the Affairs of Husbandry, shall pass on the Roads with Safety, and that no new Tolls shall be exacted of them.

The Twenty third, grants to Lepers, who are sufficiently numerous for the keeping of a Church, a Church-yard, and a Priest, a Licence to that purpose, upon Condition that they do no Injury to the Ancient Churches, as to their Parochial Rights.

The Twenty fourth, forbids Christians to furnish the *Saracens* with Iron, Arms, Ship-tackle, or other Instruments of War, and excommunicates those who list themselves in their Service at Sea, as also such Persons as seize on the Goods of those that have suffer'd Shipwreck.

The Twenty fifth ordains, That Publick Officers shall be depos'd of the Communion during their Life-time, and of Christian Burial after their Death.

The Twenty sixth declares, That it ought not to be endur'd that the *Saracens* should have Christian Slaves, nor that the Christians should reside among them. It gives permission to receive the Testimony of Christians against the *Saracens*, and ordains that those who are converted to the Christian Religion, shall remain in the quiet Possession of the Estates which they enjoy'd before.

The Twenty seventh Canon is that which relates to the *Alligatio*, and others, who were reputed Heretics in those Times, of which we have already given some Account elsewhere.

These are all the Regulations that were made in the Third General Council of *Lateran*. *Bartholomew Laurent*, sir-nam'd *Poin*, who published the Acts of this same Council, has annexed to it a large Collection of divers Constitutions of *Alexander III.* and of the Popes who preceded or succeeded him, which he looked upon at least in part, as a Sequel of this Council, because he found it in the same Manuscript: But this Work does not in any manner belong to the Council, and ought not to be esteem'd as a part of it; so that we shall take no farther Notice of it in this Place.

CHAP. XIX.

Of the Provincial Councils held in the Twelfth Century.

WE shall only treat in this Chapter of those Councils which made Regulations of the Church-Discipline, or that determin'd any important Ecclesiastical Affairs, and we shall pass by in silence a very great Number of lesser Councils, which were held only to re-establish or confirm the Privileges of particular Churches and Monasteries; or to consecrate certain Churches; or to translate the Relicks of Saints; or to pass Judgment concerning the Differences between Churches and private Persons about Temporalities; or lastly, to condemn or to acquit some Persons accused of Crimes.

The Council of Valence held in the Year 1100.

IN the Year 1100. John and Benedikt the Pope's Legates, arriv'd in France, and call'd a Council at *Autun*, which was held in the Month of September at *Valence*. It was compos'd of Twenty four Prelates, as well Archbishops as Bishops and Abbots, and the Deputies of the Archbishop of *Lyons* assist'd therein. The Canons of *Autun* accus'd their Bishop of *Simony*, and the Matter was warmly debated on all sides, but the Determination of it was refer'd to the Council of *Poitiers*. *Hugh* Abbot of *Flavigny*, who was turn'd out by the Monks, obtain'd Letters of Restoration in this Council of *Valence*.

The Council of Poitiers held in the Year 1100.

THIS Council was assembled on the Octave of *St. Martin* in the same Year. The Bishop of *Autun*, not having sufficiently clear'd himself of the Accusation brought against him, was depos'd and excommunicated, notwithstanding his Appeal to the Pope in this Council, and in the preceding: For the Legates had declar'd, that no regard ought to be had to that Appeal, since they were invest'd with the whole plenitude of the Pontifical Power. This Council was compos'd of Eighty Dignitaries, as well Bishops as Abbots, and in it was pronounced a solemn Excommunication against King *Philip* for retaking *Bertrade*. The Abbot of *St. Remy* at *Rheims* was confirm'd in his Abbey; the Case of *Drugo*, Treasurer of the Church of *Châlons*, was argu'd, and it was made to appear, that he could not possess that Benefice, having another in another Diocese: Lastly, a certain Canon was adjudg'd to *Joes* Bishop of *Chartres*, which had been usurp'd from him, and sixteen Canons were made in this Council.

The first imports, That only the Bishops or Abbots shall be empower'd to administer Clerical Tonfure to the Monks, that is to say, to engage them in the Monastick Life by virtue of that Ceremony, and that they ought only to confer it on those Persons who actually run Monks.

The Second, That nothing shall be exacted upon account of such Tonfure, nay not so much as for the Sizzers and Napkins that are us'd in performing the Ceremony.

The Third ordains, That Clerks shall not do Homage to Lay-men, and shall not receive Church-Livings from their Hands.

The Fourth, That the Benediction of the Sacerdotal Habits, and of the Urenfils belonging to the Altar, shall be reserv'd to the Bishop.

The Fifth, That the Monks shall not be allow'd to wear the Maniple, unless they exercise the Office of Sub-deacons.

The Sixth, That the Abbots shall not make use of Gantlets and Sandals, nor of the Ring, in officiating, unless they have obtain'd a Privilege from the See of *Rome*.

The Seventh, That Prebends shall neither be bought nor sold, and that no Household-Provisions shall be exacted for the conferring of them.

The Eighth, That no Prebends, nor any other Benefices, shall be dispos'd of during the Life-time of the Incumbents.

The Ninth, That the Clerks and Monks shall not buy any Altars or Tithes of the Laicks.

The Tenth declares, That the Regular Canons may Baptize, Preach, enjoy Penance, and bury the Dead, with a Licence from the Bishop.

The Eleventh, That the Exercise of these Functions is forbidden to Monks.

The Twelfth ordains, That those Clerks, who carry about Relicks to get Money by them, shall not be suffer'd to preach.

of the Twelfth Century of Christianity.

The Thirteenth, That the Archbishops shall not exact of the Bishops, nor the Bishops of the Abbots, any Copes, Carpets, Bafons, or Napkins, for their Consecration.

The Fourteenth, That Laicks shall have no share in the Offerings made at the Altar, nor in the Gratuities allow'd to the Priests, especially upon the account of Burials.

The Fifteenth, That no authorized Judges shall seize on the Revenues of the Bishops, either in their Life-time, or after their Death.

The Sixteenth, and last Canon, confirms every Thing that Pope *Urban* had ordain'd in the Council of *Clermont*; particularly concerning Tithes and Altars unjustly retain'd by Laicks, as also concerning the Celebacy of Priests, Deacons, Sub-deacons, and Canons, and the Prohibition to hold Two Prebends, or Two Dignities in Two several Churches. Moreover it is related in a certain Ancient Chronicle, that this Council ordain'd, that the Bishops should have a Right to recover their Possessions.

King *Philip*, to cause the Excommunication which was denounced against him in the Council of *Poitiers* to be taken off, wrote to the Pope, that he was ready for the future, not to have to do carnally with *Bertrade*. Whereupon the Pope refer'd the Management of that Affair to *Richard* Bishop of *Albano* his Legate, who held at *Beaugency* a Council of the Bishops of the Provinces of *Rheims* and *Sens*, in which the King and *Bertrade* took an Oath upon the Holy Gospels, that they would no longer have carnal Copulation together, and that they would not see one another, but in the presence of such Persons as could not be suspected, till they had obtain'd a Dispensation from the Pope. However the Bishops and the Legate durst not give them Absolution, but refer'd the Determination of the Matter to the Pope: Afterwards *Richard* being departed from France, the Pope granted a Commission for that purpose to *Lambert* Bishop of *Arras*, with the Archbishops and Bishops of the Provinces of *Rheims*, *Sens* and *Tours*, whom he empower'd to absolve the King, in case he renounced his unchast Correspondence with *Bertrade*, and engag'd no longer to see her, unless it were in the presence of unsuspected Persons. At last, *Lambert* Bishop of *Arras*, *Diambert* Archbishop of *Sens*, *Radulphus* Archbishop of *Tours*, and many of their Suffragans, being conven'd at *Paris* A.D. 1105. receiv'd the Oaths of the King, and of *Bertrade*, conformably to the Tenor of the Pope's Letter, and gave them Absolution upon those Conditions.

The Council of Anse.

IN the Year 1100. the Archbishops of *Canterbury*, *Lyons*, *Tours*, and *Bourges*, and Eight Bishops, assembled at *Anse* near *Lyons*, held a Council, in which they debated Matters relating to the Voyage to the Holy Land, and excommunicated all those Persons, who had taken upon them the Cross, but had not made the Journey, till they should perform their Vow.

The Council of Troyes.

RICHARD Bishop of *Albano*, Legate of the See of *Rome*, held a numerous Council at *Troyes* in Champagne A.D. 1104. in which *Godfrey* was chosen Bishop of *Amiens*, and *Hubert* Bishop of *Sens* accus'd of *Simony* clear'd himself by Oath: This Council approv'd of, and confirm'd the Privileges of the Monasteries of the Church of *St. Peter* at *Troyes*, and of the Abbey of *Moleme*.

The Council of Beauvais held in the Year 1114.

GODFREY, who was ordain'd Bishop of *Amiens* in the preceding Council, being ill us'd in that Country, took a Resolution to quit his Bishoprick; in which that in the Year 1114. *Conon*, one of the Pope's Legate, having call'd a Council at *Beauvais*, the People of *Amiens* demanded *Beauvais* another Bishop, and *Godfrey's* Letter was read, in which he declar'd, that he had renounced his Bishoprick. The Council, that nothing might be done with precipitation, reserv'd that Affair to be determined in the Council of *Soissons*. However they made a Constitution, in which it was declar'd, That the Revenues, of which the Churches had a quiet Possession during a Year and a Day, should belong to them for ever; provided that this Possession should take Place only against Lay-men, and that a Possession of Thirty Years shall be requisite to transfer a Right from one Church to another.

The Council of Rheims held in the Year 1115.

CONON, held a Council the next Year at *Rheims*, in which he excommunicated the Emperor *Henry*, and oblig'd *Godfrey* to return to *Amiens*.

The Council of Toulouse held in the Year 1119.

The Council of Toulouse in 1119.

POPE Calixtus II. being arriv'd in France, held June 6. A. D. 1119. a Council at Toulouse, compos'd of certain Cardinals, and of the Archbishops and Bishops of Aquitaine, in which he published Ten Canons.

The First, is against those who buy or sell Spiritual Livings.

The Second imports, That no Man shall be made a Provost, Arch-Priest, or Dean, who is not a Priest; nor an Arch-deacon, who is not a Deacon.

The Third ordains, That Hereticks, who condemn the Communion of the Body and Blood of Jesus Christ, the Baptism of Infants, Holy Orders, and Lawful Wedlock, shall be excommunicated, and that the same Punishment shall be inflicted on their Adherents.

The Fourth, forbids Princes and Lay-men to possess Tithes, Oblations, Monasteries, or other Revenues belonging to the Churches.

The Fifth, prohibits to make Slaves of Free-men.

The Sixth ordains, That Clergy-men shall not be oblig'd to perform any manner of Service to Laicks for Church Revenues.

The Seventh, That none shall seize on the Fourth Part of the Offerings which belong to the Bishop.

The Eighth, That neither Bishops, nor Priests, nor any other Ecclesiastical Persons, shall be permitted to leave their Benefices to their Heirs, as an Inheritance by Right of Succession.

The Ninth, That nothing shall be exacted for the consecrated Oyls, Holy Chrism, or the Burial of the Dead.

The Tenth, That the Monks, Canons, or Clerks, who quit their Profession, shall be Excommunicated.

The Council of London held in the Year 1125.

The Council of London in 1125.

IN the Year of our Lord 1125. John de Crema, Legate of the See of Rome, William Archbishop of Canterbury, Thomas Archbishop of York, Twenty Bishops, and about Forty Abbots, assembled at London, made Seventeen Decrees, in which they prohibit Simony; to give or receive any Thing for Ordinations; to receive a Spiritual Living from the Hands of Laicks; to chuse a Successor to such Livings; to confer them on Persons who are not in Orders; to deprive a Clergy-man of a Benefice without a Legal Sentence passed against him by his Bishop; to ordain One who belongs to another's Diocese; to entertain One who has been excommunicated by his Bishop. Clerks are likewise forbidden to cohabit with strange Women, and to follow Ury; Witchcraft is condemned; and Marriages are prohibited between Relations to the seventh Degree; but it is declar'd, that Husbands, who endeavour to get their Wives divorced, under pretence of Consanguinity, are not allow'd to make proof of it by Witnesses.

The Council of London held in the Year 1127.

The Council of London in 1127.

WILLIAM Archbishop of Canterbury held another Council at London Two Years after the former, in which he renew'd the most part of those Constitutions, adding some others against the Plurality of Benefices, also concerning the Restitution of Tithes, and the Plaintiffs that ought to be observ'd by the Abbesses in their Habits and Attire.

The Council of London held in the Year 1138.

The Council of London in 1138.

PART of the same Constitutions were reviv'd in the Council held at London, A. D. 1138. during the Vacancy of the See of Canterbury, by Alberic Cardinal Bishop of Ostia, the Pope's Legate in England. This Council was compos'd of Eighteen Bishops, and about Thirty Abbots, and in it were published Seventeen Canons; of which the following are not comprehended in the preceding Councils: viz. The Second, which forbids the keeping of the consecrated Elements in the Eucharist above Eight Days, and ordains, that they shall be reverently carry'd to the Sick by the Priests or Deacons, and even by Lay-men, in Case of Necessity: The Fourth, which prohibits a Bishop, who is sent for by another Bishop to consecrate a Church, to exact any Thing besides his Right of Procurator: The Tenth, in which is refer'd to the Pope the giving of Absolution to those who have misus'd Priests, or Persons consecrated to God: The Twelfth, being a Prohibition to build a Chappel without a Licence from the Bishop: The Thirteenth, in which Church-men are forbidden to engage in Warlike Affairs, and to bear Arms: The Fourteenth, prohibiting

hibiting Monks to quit their Profession: The Fifteenth, which forbids Abbesses to be attir'd, and to have their Heads dress'd after the manner of Secular Women: And the Seventeenth, which imports, That School-masters shall not be permitted to let out their Schools to others for Money. Lastly, Theobald Abbot of Bec, was chosen Archbishop of Canterbury in this Council, and divers means were treated of for the making Peace between the Kings of England and France.

The Council of Rheims held in the Year 1131.

POPE Innocent II. as it has already been declar'd, held a Council at Rheims, A. D. 1131. in the Council which the Crown'd Lewis Sirenam'd the Young, King of France, and published Seventeen Canons very advantageous to the Church, but since they are recited in the Second General Council of Lateran, it were needless to produce an Extract of them in this Place.

The Council of Rheims held in the Year 1148.

THIS Council conven'd by Pope Eugenius III. March 22. A. D. 1148. published Eighteen Canons, which are all among those of the Second General Council of Lateran. We have already given an Account of the Transactions therein, relating to the Condemnation of Rheims in Gillesbert de la Porée.

The Council of Tours held in the Year 1163.

THIS Council held at Tours by Pope Alexander III. on the 28. Day of April, was compos'd of Seventeen Cardinals, 127 Bishops, and of a very great Number of Abbots, and other Ecclesiastical Persons. Arnulphus, Bishop of Lisieux, made an excellent Discourse before the Council, in which he renew'd his Bulls of Excommunication against Octavian, and the Ten following Canons were publicly set forth.

The First, forbids the dividing of Prebends, and the changing of Dignities.

The Second, condemns Ury, more especially that by virtue of which the Interest of Things left in pawn by poor People, amounts to a greater Sum than the Principal.

In the Third, Clergy-men are forbidden to bestow Churches, Tithes, or Offerings on Laicks.

The Fourth, is against the *albigensis*, which we have already recited in discoursing of those People.

The Fifth, prohibits the letting out of Churches to Priests for an Annuity or yearly Rent.

The Sixth, forbids the exacting of any Thing for admission into Orders; for Nominations to Benefices; for the Burial of the Dead; for the Holy Chrism; and for the consecrated Oils.

The Seventh, is a Prohibition to Bishops to grant Commissions to Deans, or to Arch-Priests, for the carrying on of Judiciary Proceedings in their room, or instead of Arch-deacons.

By the Eighth, Monks are forbidden to go out of their Cloisters in order to study, or to become Professors of the Civil Law, or to practise Physick.

The Ninth, declares the Ordinations made by Octavian, and by the other Schismatics or Hereticks, to be void and of none Effect.

The Tenth, proposes new Methods for maintaining the Revenues and Liberty of the Churches, and ordains, That whenever the Chaplains, who reside in the Castles, perceive any Injury to be done the Church, they shall make an Address to the Lord of the Castle, to demand Restitution; and if he neglect to do it within the space of Eight Days, the Celebration of the Divine Offices shall be suspended in the Castle; except that of Baptism, Confession, and the Communion, in case of Danger of Death: Only it is permitted to lay Ma's privately once a Week in a neighbouring Village, to consecrate the Host: It is added, That if the Inhabitants of the Castles continue in their obstinacy Forty Days, the Chaplains shall absolutely abandon the Place. They are also order'd to retire in Three Months, if they be charg'd with any manner of Services, and enjoy'd to get Information when the Boory is brought in; whether any of it belong to the Churches, or be claimed by Clergy-men: All the Vicars and Chaplains are requir'd to take an Oath to observe these Injunctions.

By the Canon, the Inn-keepers and Inhabitants of Towns or Villages, are forbidden to entertain excommunicated Persons: Church-yards and Ecclesiastical Revenues are exempted from all manner of Rent-charges and Assessments: The Excommunication to be inflicted on those who mislead Clergy-men is reviv'd, with a Retraction of that Cause to the See of Rome. All manner of Convents or Correspondence is prohibited with Persons who lie under a Sentence of Excommunication: The Deans are enjoy'd to take care that their Ordinances be duly put in execution, and to give notice to the Bishop or Arch-deacon, of the Trespasses that shall be committed upon them. The Abbots, Monks, Priors, Abbesses and Prioreesses, are likewise freed from all manner of Rent-charges, and

and Impositions. Lastly, an *Anathema* is denounced against Clergy-men and Laicks, who shall presume to buy or to sell any Revenues or Possessions, which they know to belong to the Church.

The Council of Cassel in Ireland.

The Council of Cassel in Ireland, held in the Year of our Lord 1172. Henry II. King of England, having made himself Master of Ireland, call'd a Council at Cassel, compos'd of the Prelates and other Clergy of Ireland, in which the following Canons were established.

The First imports, That all the Faithful in Ireland shall be oblig'd not to inter-marry with their near Relations, but to contract Lawful Marriages.

The Second, That all the Children shall be made Catechumens at the Church-door, and shall be baptized in the Church.

The Third, That all the Faithful shall pay to their respective Parish-Churches Tithes, as well of Cattel, and of the Fruits of the Earth, as of their other Revenues.

The Fourth, That all the Church-Revenues shall be exempted from all manner of Taxes and Impositions.

The Fifth, That when a certain Sum is made up, that is to say, stipulated or agreed to be paid for the Murder of a Person; the Clergy-men, who are the Heirs of the deceased Party, shall not be oblig'd to pay any part of the Fine.

The Sixth, That all the Faithful when sick shall make their last Will and Testament in the presence of their Confessor; and that they, who have a Wife and Children, shall divide their movable Goods into Three Parts; One of which shall be allotted to the Wife, another to the Children, and the Third for the Funeral Expences: That if they have no Children, they shall leave one Moiety of their Goods to their Wives; and if they have no Wife, their Children shall have a Moiety.

The Seventh, That a Mass and * Vigils shall be said for those who die after having made Confession, and that the accustomed Duties shall be paid to them.

The Eighth, That Divine Service shall be celebrated in all the Churches, according to the Rites and Customs of the Church of England.

* A sort of Service for the Dead.

The Council of Avranches held in the Year 1172.

The Council of Avranches in 1172. Thirteen Canons were published in the Council which was held at Avranches A. D. 1172. by the Cardinals Theoduin and Albert, for the giving of Absolution to Henry II. King of England.

The First, forbids the conferring of Benefices with the Cure of Souls on Children.

The Second, is a Prohibition to bestow on the Sons of Priests, the Churches that were possessed by their Fathers.

The Third, is likewise a Prohibition to give part of the Offerings to Laicks.

The Fourth, prohibits the appointing of Churches to be serv'd by annual Vicars.

The Fifth, obliges the Curates of large Parishes to provide a Vicar, when they have means to do it.

By the Sixth, the Ordination of Priests without a Title is prohibited.

The Seventh, forbids the letting out of Churches to farm for a Year.

The Eighth, prohibits the depriving the Priests, who perform their Functions therein, of a third Part of the Tithes belonging to them.

The Ninth, grants a Licence to those Persons, who are in possession of Tithes, to bestow them on such Clerks as they shall think fit, on condition that they shall afterwards return to the Church to which they belong of very good Right.

The Tenth, forbids a Husband to turn Monk, whilst his Wife remains in the Secular State; unless they be both too old to get any Children: The same Thing is forbidden with respect to the Wife.

The Eleventh, advises Fasting and Abstinence during the time of Advent.

The Twelfth, prohibits the placing of Clergy-men as Judges in the Civil Courts of Judicature.

The Thirteenth, determines nothing as to the Estates of excommunicated Persons; the Perquisites claimed for the Benedictions of Marriages and Baptism; and for the giving of Absolution to those who lye under a Sentence of Excommunication; by reason that the Bishops of Normandy refused to admit that Decree.

The Council of London held in the Year 1175.

The Council of London in 1175. The Two Henries, Kings of England, being arriv'd at London, met with Richard Archbishop of Canterbury, and the rest of the Prelates of the Realm, who held a Council on the Sunday preceding the Festival of the Ascension, in which the Archbishop Richard published the following Nineteen Canons.

The First ordains, That they who have enter'd into Holy Orders, and keep a Concubine, whom they refuse to expel, shall be depriv'd of all manner of Ecclesiastical Office and Benefice: That the Clerks who are in Orders, below the Degree of a Sub-deacon, and are married, shall not be divorced from their Wives; but shall no longer enjoy their Spiritual Livings: That they who are Sub-deacons, or in superior Orders, and contract Marriage, shall be compell'd to part with their Wives: And lastly, That the Sons of Priests shall be incapable to succeed their Fathers in the Churches possessed by them.

The Second, forbids Clergy-men to enter Victualling Houses, to eat or to drink there, except when they are travelling on the Road.

By the Third, Clerks, who are in Orders, are forbidden to assist at Tryals in Capital Cases.

The Fourth ordains, That the Arch-deacon shall oblige those Clergy-men who wear long Locks of Hair to cut them off, and that they shall be cloth'd modestly.

By the Fifth, Bishops are prohibited to ordain the Clergy of another Diocese, by reason of the Inconveniences that may arise from that Practice.

The Sixth, forbids the Tryal of Criminals to be manag'd in Churches, or in Church-yards.

The Seventh and Eighth, renew the Prohibitions to exact any Thing for the Administration of the Sacraments; for the burying of the Dead; or for admittance into Orders, or the Monastic State.

The Ninth, in like manner, forbids the making over of Churches to any Person under Pretence of endowing them; as also the exacting of any Thing for the Presentation to a Benefice.

The Tenth, prohibits Religious Persons to follow the Trade of Merchandizing, or to be Farmers, and likewise Lay-men to take Spiritual Livings to farm.

By the Eleventh, Clergy-men are prohibited to bear Arms.

The Twelfth imports, That the Vicars who endeavour to retain the Benefices of those who have the Title, contrary to their Promise or Engagement, shall be no longer suffer'd to exercise their Functions in the same Diocese.

The Thirteenth ordains, That Tithes shall be paid of all Things.

The Tender of the Fourteenth is, That a Clergy-man, who is cast in his Tryal, ought to be condemn'd to defray the Charges of it; and that if he has not wherewithal to pay, he shall be punish'd according to the Bishops Discretion.

The Fifteenth ordains, That there shall be only Ten particular Prefaces, for the Festivals which are specified in that Canon.

The Sixteenth, prohibits the administering of the consecrated Bread in the Communion steeped in Wine.

The Seventeenth, forbids the Consecration of the Eucharist any otherwise than in a Gold or Silver-Chalice, and abolishes the Use of Tin-Chalices.

By virtue of the Eighteenth, clandestine Marriages are forbidden.

The Nineteenth, is a Prohibition to marry Children, who have not attain'd to a competent Age of maturity, unless it be in case of Necessity, or for the promoting of Peace.

The Synod of York held in the Year 1195.

The Synod of York in 1195. HUBERT Archbishop of Canterbury, and the Pope's Legate in England, held at York a Synod of the Clergy of that Church in the Month of June, A. D. 1195, in which, after having of York in deposed Robert Abbot of St. Mary, by reason of his Weakness and continual Distempers, he published certain Ordinances relating to Church-Discipline, more especially about the Celebration of the Eucharist.

The First imports, That the salutary Host, being the most excellent of the Sacraments, the Priest ought to use all possible Diligence and Application, to the end that it may be consecrated with Humility, received with Fear, and distributed with Reverence: That it is requisite that the Minister of the Altar be sure that he offer Bread and Wine with the Water in the Sacrifice; and that he cannot celebrate the Mass, unless he have a Minister who is endur'd with some measure of Knowledge: That care ought to be taken to keep the Host in a neat Box, to renew it every Sunday, and to carry it to the Sick in a Clerical Habit, and with Discretion.

The Second, enjoins the Arch-deacons to take care that the Canon of the Mass, which he calls *Secretum Missæ*, be very correct.

The

The Third, forbids Priests to oblige Laicks to cause a certain Number of Masses to be said in stead of Penance, or to make Bargains for the price of Masses.

The Fourth, contains a Prohibition to require more than Three Persons to stand as Sureties for a Child at the Baptismal Font; that is to say, Two God-fathers and One God-mother, when it is a Boy; or Two God-mothers and One God-father, if it be a Girl: Deacons are likewise forbidden to Baptize, except in a Case of very great Extremity, or to administer the Eucharist, or Penance; but Priests are enjoy'd to go readily whenever they are sent for to baptize Children, or to give the Holy Communion to sick Persons.

The Fifth, provides for the keeping of Churches, and their Ornaments, in good repair; and ordains, That the Eucharist shall be consecrated in a Silver-Chalice, in those Churches that have means to procure one.

The Sixth imports, That the Clergy-men, who have receiv'd the Crown from the Hands of the Bishop, shall have Tonure with it; but if they neglect to observe this Ordinance, they shall be compell'd to do it by the Forfeiture of their Benefices; and they who have receiv'd neither, by the order of the Arch-deacon or Deans. He recommends to Priests the wearing of Habits suitable to their Profession.

By the Seventh it is enjoy'd, That Ecclesiastical Justice shall be administer'd *Gratis*.

The Eighth, ordains the payment of Tithes without any diminution.

The Ninth, prohibits Monks to take Offices or Licences from their Superiors to farm, and to travel or to go out of their Monastery without a just Cause, and without a Companion: As for the Nuns, they are likewise forbidden to go out of their Convents, unless accompanied with their Abbesses or Priores.

The Tenth, forbids the letting out of Tithes to farm to Laicks, although they were associat'd with a Clergy-man.

The Eleventh ordains, That the Curates shall publish thrice a Year the Excommunication against Perjur'd Persons with extinguish'd Candles, and shall denounce them excommunicated every Sunday. This Cafe is reserv'd to the Archbishop, to the Bishop, or to the Grand Penitentiary.

The Twelfth, renews the Prohibitions so often made, That Clergy-men should keep exact Correspondence with Women, and regulates the manner of trying those who are accus'd of that Crime.

The Council of Montpellier held in the Year 1195.

The Council of Montpellier 1195.

MICHAEL, Legate of the See of Rome, passing over to Spain A. D. 1195, upon occasion of an invade which the Saracens had made against the Christians in the Territories of his most Catholick Majesty, who was oblig'd to retire to those of the King of France; held a Council of the Bishops of the Province of *Narbonne* at *Montpellier*, in which he reviv'd and published many Decrees of the latter Councils and Popes; amongst others, some about Peace and Truce; against Robbers and Pirates; concerning Ecclesiastical Jurisdiction, and the Prohibition to lay Taxes on Churches; against Ufurers; about the Habits and Manners of the Clergy; the Frugality to be observ'd by Bishops in keeping their Tables, &c. He leaves the Archbishop of *Narbonne*, and his Suffragan Bishops, at liberty to denounce Ecclesiastical Censures against the Infringers of these Ordinances, or to supersede them, accordingly as they shall judge most expedient, lest the Hereticks should take an occasion from a general Suspension of long continuance, to pervert the Faithful, and to corrupt their Principles.

CHAP. XX.

Observations on the Ecclesiastical Affairs of the Twelfth Century.

THE Illustrations that we have insert'd in the Body of this Work, as to the most important Ecclesiastical Affairs of the Twelfth Century, may serve to supersede any farther Pains that might be expected here, in making several Remarks on the Doctrine and Discipline of that Age. For, as to the original and progress of Scholastick Divinity, recourse may be had to what we have said in the XV Chapter. As to the manner of explaining the

Scriptures,

Scriptures, it would be requisite to consult the Observations made in Chap. XVI. And as to the Reception of *Gratian's* Decretal, only to peruse what has been related in Chap. XVII. Neither is it necessary to enlarge on the Heresies and Errors which appear'd in the Church in those Times, or on the Doctrines that were established against them, since we have already treated of them in particular Chapters. Indeed the Affair of the Investitures might supply us with some Reflections, if we had not discour'd at large on that subject in the Second Chapter; so that nothing more remains to be said, concerning the Schisms of the Popes, and the Contentions they had with the Emperors and Kings, which rent the Church, and occasion'd innumerable Calamities. I shall only observe here, That these Difficulties were so far from diminishing the Power of the Popes, that they serv'd even to corroborate and augment it: For it was in this Century, that they established their Sovereignty in Rome, and their Independency of the Emperor, and even assum'd to themselves a Right of conferring the Imperial Crown: They extended their Jurisdiction and Authority over the Churches farther than they had hitherto done, and met with much less Opposition in their Attempts than in former Times. The most part of the Councils were call'd either by them, or by their Legates, and they were the Authors of the Constitutions that were made therein, and to which the Bishops scarce did any Thing else but give their Consent. Appeals to the Pope in all sorts of Causes, and in favour of all sorts of Persons, were become so frequent, that no Affair was transacted, the Determination of which was not immediately refer'd to the Court of Rome; which oblig'd those Persons, who had any Zeal for the maintaining of Church-Discipline, and among others St. Bernard, publicly to complain of the Abuse. And indeed, they were constrain'd to find out some means to prevent it, in the Third General Council of *Lateran*, by forbidding Appeals that were enter'd before the Sentence was pronounced, and by ordaining that the Appellants should be oblig'd to prosecute them within a limited Time.

The Discipline of the Church was likewise weaken'd by the frequent use of Dispensations, which were granted at Rome, with so much facility, that that Abuse is esteem'd by St. Bernard as one of the most notorious Disorders that ever happen'd in the Church. The Popes had a very great share in the Collation of Bishopsricks: For although the Bishops were then chosen by the Clergy, and ordain'd by the Metropolitan; nevertheless the Decision of the Differences that arose about the Validity of the Election, being of necessity refer'd to the Confistory of Rome, the Popes had an absolute Power to favour whom they should think fit; and if the Metropolitan refus'd to ordain him, whose Election was approv'd by them, they were in a Capacity to ordain him themselves. Sometimes they sent a Legate to assist on their behalf in the Election, where certain Persons were recommended to the Electors, or to the Patrons of the Benefices, and it would be difficult to have no regard to such Recommendations. The Elections of the Popes were reserv'd solely and wholly to the Cardinals, whose Dignity was advanced to such a degree of Height, that they were not only reputed to be superior to Bishops, but also to Patriarchs and Primates. These Cardinals were then chosen indifferently out of all Nations, and France produced above Fifty in that Age.

The Manners of the Clergy were more regular in this Century than in the Two preceding; inasmuch that Simoniack Practices, and other Enormities were not committed by Ecclesiastical Persons, neither so frequently, nor so publicly: It was forbidden to exact any Thing for the Administration of the Sacraments, for Ordination, or for the Collation of Benefices; yet this was practis'd at Rome, and elsewhere, under divers Pretences. Hitherto it was strictly prohibited, that they who were in Orders should marry; nevertheless when they did so, they were not divorc'd from their Wives; but only were degraded, turn'd out of the Clergy, or put to Penance: 'Twas only in this Century, that these Marriages were declar'd null, and that those Persons who had contracted them were constrain'd to be divorc'd; at least the first Ordinance which imports such an Injunction, is that of the First General Council of *Lateran*. The Constitution which excluded the illegitimate Sons of the Priests from the Clergy, was generally receiv'd, and many were enacted to prevent the Continuance of Spiritual Livings in Families, as it were a peculiar Inheritance. The Clergy-men us'd their utmost Efforts to exempt their Persons and Estates from the Jurisdiction of the Secular Powers, and the Bishops, who as yet were wont to administer Ecclesiastical Justice personally, began to have Officials, whose Name and Functions were unknown till that time: They likewise communicated their Episcopal Authority to Deans and Curates; which Custom was forbidden by the Third General Council of *Lateran*: They excommunicated or suspended the Laicks, who usurp'd or retain'd the Revenues belonging to the Church, or who meddled with the disposal of Spiritual Livings: However they themselves sometimes bestow'd Altars, that is to say, Benefices on Lay-men to enjoy the Revenues of them for a time; and these sorts of Benefices were call'd *Personats*: This Custom prevail'd in like manner amongst the Eastern Churches, where the Emperors and Patriarchs granted the Revenues of certain Monasteries to Laicks. The Visitation of the Ordinaries became so very chargeable to the Curates, that there was a Necessity of regulating their Revenue. Lastly, all the Bishops were oblig'd to have in their Cathedrals a Person capable of teaching the Arts and Sciences, and Universities began to be form'd in the great Cities; amongst which those of *Paris* and *Bologna* were the most famous; the former for the study of Divinity, and the other for that of the Civil Law.

The Doctrine of the Sacraments was reduced in form of a methodical System in this Age, and Observations were discuss'd on that Subject, which never were started before. We shall not at present insist on them, but only observe certain particular Points of Discipline: The Administration of Baptism, even that of Infants, was reserv'd for solemn Days; but Parents were not allow'd to assist at that of their Children, and the triple Immersion was still in use. The Custom of

Of the Authority of the Pope.

Observations on the Discipline of the Sacraments.

CHRONOLOGICAL TABLES, And other Necessary Indexes and Tables.

1100	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
	<i>Paschal II.</i>	<i>Henry IV. Emperor.</i>	<i>Alexis Comnenus.</i>	<i>Hugh, Abbot of Flavigny, who was expelled by his Monks, is restor'd to his Abbey by the Council of Valence.</i>	A Council at <i>Valence</i> held in the Month of <i>September</i> . A Council at <i>Poitiers</i> assembled on the <i>Octave</i> of <i>St. Martin</i> , in which <i>Philip I. King of France</i> is excommunicated. A Council at <i>Etampes</i> in which <i>Philip Bishop of Troyes</i> is cited. A Council at <i>Anse</i> , in which 'tis debated concerning the <i>Pilgrimage</i> to the <i>Holy Land</i> .	<i>St. Bruno. Leo Cardinal Deacon. Robert Monk of St. Remy. Domnicon. Ives of Chartres. Marbodius Bishop of Rennes. Bruno Bishop of Segni.</i>
	<i>I.</i> The Death of <i>Guibert</i> the <i>Antipope</i> . <i>Albert d'Artois</i> , chosen <i>Antipope</i> in his Place, is taken at the end of Four Months by <i>Pope Paschal's</i> Party, and shut up in a Monastery. <i>Theodoricus</i> , afterwards made <i>Antipope</i> by the Inhabitants of <i>la Cava</i> , quits that <i>Dignity</i> 3 Months after, to become a <i>Hermit</i> . <i>Maginulphus</i> , who succeeded him, under the Name of <i>Sylvester IV.</i> died a little after.	<i>XLIV.</i> <i>Philip I. K. of France</i> , in the 40th Year of his Reign. <i>William Rufus</i> King of <i>England</i> , and <i>Robert</i> his Brother, Duke of <i>Normandy</i> . <i>William</i> is kill'd in hunting, and <i>Henry</i> the youngest of the Three Brothers succeeds him in the Kingdom of <i>England</i> .	<i>XX.</i>			
1101	<i>II.</i>	<i>XLV.</i> The Death of <i>Conrad</i> , Son of the Emperor <i>Henry</i> .	<i>XXI.</i> <i>Leo of Massi</i> , Bishop of <i>Sessa</i> , is made Cardinal Bishop of <i>Osia</i> . <i>St. Bruno</i> dies on the 6th of <i>October</i> , and <i>Lauduinus</i> succeeds him in the Priory of <i>La Grande Chartreuse</i> .		<i>Leo of Massi</i> Cardinal Bishop of <i>Osia</i> . <i>Geffrey</i> Abbot of <i>Vendome</i> . <i>Hildebert</i> Bishop of <i>Mant</i> .	

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1102	<i>III.</i>	<i>XLVI.</i> <i>Lothar</i> , made King of <i>France</i> in his Father's life-time, assumes the Administration of the Government. The Emperor <i>Henry</i> obliges himself by a Vow to take a Journey to <i>Jerusalem</i> .	<i>XXII.</i> The Pope abolishes the Bishoprick of <i>Lavello</i> , and confirms the Rights of the Church of <i>Melfi</i> .	A Council at <i>Rome</i> in which the Emperor <i>Henry IV.</i> is excommunicated. A Council at <i>London</i> .	<i>Baudy</i> Bishop of <i>Noyon</i> . <i>Siebert</i> a Monk of <i>Genblow</i> .
1103	<i>IV.</i>	<i>XLVII.</i> <i>Robert</i> Duke of <i>Normandy</i> is deprived of his Dukedom, and taken Prisoner by his Brother <i>Henry</i> , who causes his Eyes to be put out: He dies in Prison.	<i>XXIII.</i> <i>Gautierus</i> is made Bishop of <i>Maguelone</i> in <i>Languedoc</i> .		
1104	<i>V.</i>	<i>XLVIII.</i> <i>Robert</i> Duke of <i>Normandy</i> is deprived of his Dukedom, and taken Prisoner by his Brother <i>Henry</i> , who causes his Eyes to be put out: He dies in Prison.	<i>XXIV.</i> <i>Gedfrey</i> Abbot of <i>Nogent</i> is chosen Bishop of <i>Troyes</i> , and confirms the Rights of the Church of <i>St. Peter of Troyes</i> , and the Abbey of <i>Maulme</i> are confirm'd in the same Council.	A Council at <i>Troyes</i> held the 27th of <i>March</i> , where <i>Hubert</i> Bishop of <i>Sens</i> being accus'd of <i>Simony</i> , clears himself by Oath. A Council at <i>Beaugency</i> <i>July</i> the 30th concerning the Divorce of <i>King Philip</i> from <i>Bertrade</i> .	<i>Rainoldus</i> of <i>Semur</i> , Archbishop of <i>Lyons</i> . <i>Guibert</i> , Abbot of <i>Nogent</i> .
1105	<i>VI.</i>	<i>XLIX.</i> <i>Henry</i> 5th having Revolted against his Father, is Receiv'd and Proclaim'd King by the <i>Saxons</i> . He feigns a Reconciliation with his Father, whom he afterwards causes to be Imprison'd in the Castle of <i>Bingen</i> , and thence to be convey'd to <i>Ingelheim</i> ; where he	<i>XXV.</i> <i>Henry V.</i> banishes <i>Erlong</i> Bishop of <i>Wurtzburg</i> , and Substitutes <i>Robert</i> in his Place. <i>Henry IV.</i> being again Excommunicated in the Council of <i>Metz</i> , is forced at <i>Ingelheim</i> to Abdicate the Empire, and on his Knees to implore Absolution of Bishop <i>Albanus</i> the Pope's Legat, who denies it him, and refers him to the Pope. His Son <i>Henry</i> is Proclaim'd and Crown'd King of <i>Germany</i> in the same Council. <i>Henry IV.</i> being restor'd to <i>Liege</i> , causes a	An Assembly at <i>Northausen</i> , <i>May</i> the 29th. A Council at <i>Paris</i> , <i>November</i> the 2d where <i>K. Philip</i> and <i>Bertrade</i> are Divorc'd after having solemnly sworn to live separately. A Council at <i>Metz</i> held in the end of the Year against the Emperor <i>Henry IV.</i>	<i>Philippus</i> <i>Scolasticus</i> a <i>Greek</i> Monk Composes his <i>Dioptron</i> or Rule of a Christian Life. <i>Odo</i> Bishop of <i>Canterbury</i> .

A Chronological Table.

Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
	makes his escape, and returns to Liege.		Declaration there to be published, to which his Son returns an Answer. <i>Odo</i> Abbot of <i>St. Martin</i> at <i>Tournay</i> is made Bishop of <i>Cambray</i> , but afterwards Expell'd his Bishoprick, for refusing to admit the Emperor's Investiture.		
1106	VII. The Pope comes into France to implore the King's Protection against the Emperor.	I. <i>Henry V.</i> succeeds his Father <i>Henry IV.</i> who died <i>August 7.</i>	XXVI. The Inhabitants at <i>Liege</i> to obtain Pardon of the new Emperor, are oblig'd to dig out the dead Body of <i>Henry IV.</i> which is transported to <i>Spire</i> , and laid in a Stone Coffin without the Church. The Decrees against the Investitures are renew'd in the Council of <i>Gungstalla</i> . The Pope takes away from the Metropolitan See of <i>Ravenna</i> the Suffragan Diocesses of <i>Emilia</i> , in the same Council as a punishment for their Defection. <i>Gilebert</i> or <i>Gilbert</i> firm'd <i>Crispin</i> , is Install'd Abbot of <i>Westminster</i> in this Year. <i>Petrus Alphonsus</i> a Spanish Jew is Converted to the Christian Religion; Baptiz'd at <i>Huesca</i> ; and held at the Font by <i>Alphonfus</i> King of <i>Spain</i> .	A Council at <i>Gungstalla</i> <i>Octob. 19.</i> under <i>Paschal II.</i> in which are regulated Matters relating to the Churches of <i>Germany</i> and <i>Lombardy</i> that were engag'd in the Schism. <i>Gilbert</i> <i>Crispin</i> , Abbot of <i>Westminster</i> . <i>Petrus Alphonsus</i> a Converted Jew.	
1107	VIII. The Death of <i>Edgar K.</i> of <i>Scotland</i> .	II. The Death of <i>Edgar K.</i> of <i>Scotland</i> .	XXVII. The Deputies of the Assembly of <i>Meutz</i> enter into Conference with the Pope at <i>Châlons</i> about the Affair of the Investitures, but nothing is concluded there. The Emperor sends an Envoy to the Council of <i>Troyes</i> , which allows him a Years space to be in a capacity to plead his own Cause in Person at <i>Rome</i> in a General Council.	An Assembly at <i>Meutz</i> held in the beginning of the Year about the Investitures. A Council at <i>Troyes</i> in <i>Champagne</i> held by Pope <i>Paschal</i> of the Festival of the <i>Ascension</i> , concerning the Investitures and against Simony.	<i>Stephen</i> Abbot of <i>St. James</i> at <i>Liege</i> . The Death of <i>Manasse</i> , Archbishop of <i>Rheims</i> .
1108	IX. The Death of <i>Philip K.</i> of <i>Fr.</i> on <i>July 26.</i> <i>Lothar</i> the Gros's his Son Crown'd at <i>Orleans</i> 5 days after.	III. The Death of <i>Philip K.</i> of <i>Fr.</i> on <i>July 26.</i> <i>Lothar</i> the Gros's his Son Crown'd at <i>Orleans</i> 5 days after.	XXIX. <i>Rodolphus</i> is chosen Abbot of <i>St. Trudo</i> after the Death of <i>Thierry</i> .		<i>Anselm</i> Dean of <i>Laon</i> . <i>William</i> of <i>Champaux</i> . <i>Stephen</i> Harding, Abbot of <i>Chichester</i> .

A Chronological Table.

Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1109	X	IV.	XXIX.		The Death of <i>St. Hugh</i> Abbot of <i>Cluny</i> . <i>April 30th.</i> The Death of <i>Rainaldus</i> of <i>Semur</i> , Archbishop of <i>Lyons</i> .
1110	XI.	V. <i>Henry V.</i> comes into Italy. He is crown'd King of <i>Lombardy</i> at <i>Milan</i> , by the Archbishop <i>Chysolanus</i> .	XXX. The Heretick <i>Henry</i> , who began to Dogmatize in <i>Provence</i> with <i>Peter de Bruis</i> , and pass'd from thence to <i>Loufannas</i> , arrives this Year at <i>Mani</i> , where he divulges his Errors for some time, and whence he is at last Expell'd by Bishop <i>Hildebert</i> . <i>Guigue de Castre</i> succeeds <i>John</i> in the Priory of <i>la Grande Chartreuse</i> .	An Assembly at <i>Ratisbon</i> held in the beginning of the Year, in which the Emperor declares that he is resolv'd to go to <i>Rome</i> , there to receive the Imperial Crown, and to accommodate the Difference between him and the Pope. A Council in <i>Ireland</i> held by <i>Gilbert</i> Bishop of <i>Limerick</i> the Pope's Legate, to regulate the Limits of the Bishopricks of that Kingdom.	<i>Anfcherus</i> Abbot of <i>St. Riquier</i> , writes this Year the Life and Miracles of <i>St. Angilbert</i> . <i>Theofredus</i> Abbot of <i>Epternach</i> . <i>Thibaud</i> or <i>Theobald</i> , a Clerk of <i>Etampes</i> . <i>Radulphus Ardens</i> .
1111	XII.	VI. <i>Henry</i> after having refus'd to Crown the Emperor, by reason of the Contests that arose about the Execution of the Treaty concerning the Investitures, which is sign'd and sworn to, and Hostages given on both sides, enters <i>Rome</i> February 11th and at last obliges the Pope to grant him the Investitures, and to Crown him Emperor on <i>April 13.</i> The Emperor returns to <i>Germany</i> , and being arriv'd at <i>Spire</i> in the Month of <i>August</i> , causes the Body of <i>Hen-</i>	XXXI. <i>Bruno</i> Bishop of <i>Segni</i> and Abbot of <i>Monte Cassin</i> is Depriv'd of his Abbey by the Pope, who gives it another, because this Bishop took the liberty to speak too freely concerning the Investitures, and against the Pope's Proceedings. <i>Leo</i> of <i>Mayfi</i> , Cardinal Bishop of <i>Osia</i> escapes by flight out of <i>Rome</i> after the taking of <i>Paschal II.</i> and traverses all Italy, to incite the People to take up Arms in Favour of the Pope. <i>Franco</i> is made Abbot of <i>Afflighem</i> .	An Assembly of Cardinals at <i>Rome</i> , which dissannuls all the Pope's late Proceedings, renews and confirms the Decrees of his Predecessors against the Investitures. A Council at <i>Jerusalem</i> , in which Canon Cardinal Bishop of <i>Palestina</i> and the Pope's Legate in the <i>Levant</i> , Excommunicates the Emperor <i>Henry</i> .	<i>Nicetas</i> <i>Seidus</i> . <i>Hariulphus</i> a Monk of <i>St. Riquier</i> . <i>Hugh</i> Abbot of <i>Flouigny</i> . <i>Odo</i> a Benedictin Monk of <i>Astis</i> . <i>Raimond</i> d' <i>Agiles</i> . <i>Turgot</i> a Monk of <i>Durham</i> .

A Chronological Table.

Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
	ry IV. his Father, to be there interr'd with a Magnificent Funeral Pomp, according to the permission which he had obtain'd of the Pope, upon the Testimony that was produc'd, that he dy'd in a State of Repentance.				
1112	XIII.	VII.	XXXII.		
			A Council at Lateran which annuls the Pope's Treaty with the Emperor relating to the Investitures. A Council at Vienna held September 16. by Guy Archbishop of that City and the Pope's Legat, in which the Privilege of the Investitures is abrogated, and the Emperor Excommunicated.		John Pyke. Walter Arch-deacon of Oxford. Euthymius Zygabenus a Greek Monk. Philippus Saltarius. The Death of Baudry Bishop of Noyon and Tevouanne, who was advanc'd to the Episcopal Dignity, A.D. 1097
1113	XIV.	VIII.	XXXIII.		
			St. Bernard retires to Cîteaux, with 30 of his Companions, there to embrace the Monastick Life. The Foundation of the Abbey de la Ferté the first Daughter of Cîteaux in the Diocess of Châlons. William de Champeaux is Ordain'd Bishop of Châlons.		The Death of Odo Bishop of Cambrai at Douray, whither he had retir'd. The Death of Sigebert Monk of Gemblours.
1114	XV.	IX.	XXXIV.		
			The Church of Amiens sends Deputies to the Council of Beauvais, to re-demand Godfrey their Bishop, who had retir'd to La Grande Chartreuse. This Bishop writes a Letter to that Council, in which he declares, that he had resign'd his Bishoprick.		A Council at Beauvais, December 6th in which Canon the Pope's Legat excommunicates the Emperor. Udalricus Monk. Florentius Brevo, a Monk of Westminster. Ernulphus or Arnulphus Bishop of Rochester. The Death of Gislebert or Gilbert, Abbot of Noyon, in this Year or the next.

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A Chronological Table.

Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			The Foundation of Abbey of Pontigny in the Diocess of Auxerre. Baudry, Abbot of Bourgueil is made Bishop of Dol. Ernulphus or Arnulphus is translated from Burck Abbey to the Bishoprick of Rochester. Stephen install'd Bishop of Autun, the preceding Year quits his Bishoprick to become Monk in the Abbey of Cluny.	A Council at Beauvais, December. 6th in which Canon the Pope's Legat excommunicates the Emperor.	
1115	XVI.	X.	XXXV.		
			The Council of Rheims obliges Godfrey to return to his Bishoprick of Amiens. The Contest that arose between the Chapter of St. John and that of St. Stephen at Besançon for the Metropolitan Right, is decided in favour of the former, in the Council of Tournus. Bernard chosen Bishop of St. Davids in England, is ordain'd at Westminster. The Foundation of the Abbeys of Clairvaux and Morimond in the Diocess of Langres. St. Bernard install'd Abbot of Clairvaux, by William de Champeaux Bishop of Châlons; the Episcopal See of Langres, to which this right of Instalment belong'd, being vacant. Peter, afterwards Library-Keeper of Mount Cassin, is put at the Age of Five Years into into that Monastery.	A Council at Tournus held Jan. 6th which enjoyns the Carthusian Monks to send back Godfrey to his Bishoprick of Amiens. A Council at Rheims March 27. A Council at Colen held on the second Festival of Easter. A Council at Châlons, July the 12th. In these three Councils call'd by Canon the Pope's Legat, and in another held at Colen in the Christmasts Holy-days the Emperor Henry is again Excommunicated. A Council at Tournus.	Jos. Bishop of Chartres died December 23.
1116	XVII.	XI.	XXXVI.		
			The Contest between Chrysolanus and Jordanes for the Archbishoprick of Milan, is determin'd in favour of the latter in the Council of Lateran. A Council at Lateran March the 6th which revokes the Privilege of the Investitures granted to the Emperor Henry, and renews the Decrees of the Popes against those Investitures.	Gauterius Bishop of Maguelong.	

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1117

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1117	XVIII. The Pope at the approach of the Emperor's Army leaves Rome, goes to Mount Cassin, and passes from thence into Apulia to seek for Successor.	XII. Henry returns to Rome with an Army, causes himself to be Crown'd again by Maurice Burdin, Archbishop of Braga. He retires afterwards into Tuscany.	XXXVII. The Pope confirms the Institution of the Order of Fontevault.		
1118	Paschal returns to Rome, with his Forces. He dies there Jan. 18. GELASIUS II. is Elected in his place six days after. Cincius of Franchipani being offended at this Election, takes Gelasius Prisoner, but he is soon released by the Romans. Gelasius being solicited to confirm the Privilege of Investitures, and refusing to proceed in that Affair, is oblig'd upon the Emperor's approach to provide for his own safety at Cajeta, where he causes himself to be Consecrated. The Emperor residing at Rome, causes Maurice Burdin Archbishop of Braga to be Proclaim'd under the Name of Gregory VIII. Gelasius passes into France, and retires to Cluny.	XIII. The Death of Alexis Comnenus. JOHN C O M NENUS his Son Succeeds him.	XXXVIII. The Institution of the Order of Knights Templars, the first of whom were Hugh de Paganis, and Geoffrey de St. Aldemar.		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1119	I. Gelasius dies at Cluny, Jan. 29. after having appointed for his Successor Guy, Cardinal, Archbishop of Vienna, who is chosen at Cluny, Feb. 1. and Consecrated October 14th under the Name of CALIXTUS II	XIV. I. William de Champeaux, Bishop of Châlons and Pontius, Abbot of Cluny, are sent by Pope Calixtus to the Emperor Henry, he Commences the Negotiation about the Investitures. The Emperor sends 'em back with fair words. The Pope deposes him again two Cardinals to put an end to that Negotiation. They agree upon the same things in Writing, with the Emperor, who promises to give the Pope a Meeting at Mouzon to consummate this Affair. Calixtus, after the opening of the Council of Rheims, being arrived at Mouzon, cannot come to any Agreement with the Emperor. He returns to the Council, where he condemns the Investitures, and solemnly Excommunicates the Emperor Henry, the Anti-Pope Burdin and their Adherents. Turstin chosen Archbishop of York, in 1115. but Radulphus Archbishop of Canterbury having refus'd to Ordain him, till he had acknowledged the Primacy of the Church of Canterbury, at last receives Episcopal Ordination from the Pope's Hands in the Council of Rheims.	I. An Assembly at Triburria to accommodate Matters relating to the Investitures. A Council at Thoulouse, held Jan. 6. in the Presence of Pope Calixtus, in which the new Hereticks are condemn'd. A Council held Octob. 21. at Rheims against the Investitures. Stephen Harding, Abbot of Cisterciens publishes his Charter of Charity, or the Institutes of the Cistercian Order. Peterus Chrysolanus dedicates to the Emperor Cononius his Discourse concerning the Profection of the Holy Ghost. The Birth of Thomas Becket, Archbishop of Canterbury. The Death of Florentius Bravo, Monk of Winchester.		
1120	II. Calixtus passes into Italy, and enters Rome, as it were in Triumph. Maurice Burdin, who is driven out from thence, retires to Sucri.	XV. II. The Institution of the Order of Premonstré by St. Norbert. Stephen the Nephew of Calixtus, succeeds Poppo in the Bishoprick of Metz, is Consecrated at Rome by that Pope, and Created Cardinal. William is made Abbot of St. Thierry in the place of Geoffrey, translated to the Abbey of St. Medard at Soissons. Ulricus, Monk of St. Blasius in the Black Forest, is promoted this Year to the Bishoprick of Constance.	II. Eurastius Archbishop of Nice. Stephen Bishop of Autun. Nicephorus Bryennius. Joannes Zonaras Honoratus of Autun. Nicolas, Monk of Soissons. Elnorus a Monk of Canterbury.		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1121	III. Burdin is taken at Surri, and confin'd in the Monastery of Cava, where he spends the rest of his Lifetime in a kind of forc'd Penance.	XVI. Saxony Revolts against the Emperor.	III. Bruno Bishop of Spire and Arnoldus Abbot of Fulda, are deputed to Rome by the Assembly of Wurzburg, there to Negotiate an Accommodation between the Pope and the Emperor. The Foundation of the Abbey of Feigny, in the Diocels of Laon. The Heretick Tanchelmus, or Tanchelinus Dogmatizes in Flanders. The Institution of the Order of Carmelites by a Patriarch of Antioch, who having gather'd together certain Hermits of Mount Carmel, enjoin'd 'em to lead a Monastick Life.	An Assembly at Wurzburg, that appeases the Commotions of the Empire. A Council at Soissons which obliges Petrus Abaelardus to burn his Book of the Trinity.	The Death of William of Champeaux Bishop of Châlons in the end of January. Thomas a Monk of Ely, St. Norbert, Guigue Prior of La Grande Chartreuse. Geffrey Bishop of Chantou
1122	IV.	XVII.	IV. The Pope confirms the Right of the Cathedral adjudg'd to the Church of St. John at Befanjon, by the Council of Tormus. The Deputies of the Assembly of Wurzburg, having agreed upon at Rome, certain Conditions of an Accommodation between the Holy See and the Empire, The Pope sends into Germany, Lambert Cardinal Bishop of Ostia, and two other Cardinals, who conclude with the Emperor a Treaty concerning the Investitures; which put an end to a Quarrel of above 50 Years continuance. Albero Primate of the Church of Metz, and Brother to Godfrey Duke of Louvain, succeeds Frederick Bishop of Liege. Adam Abbot of St. Denis being deceas'd, Suger, who was at Rome, is chofen in his place, and Consecrated in the following Year.	Gilbert Bishop of Limrick. Francis Abbot of Afflighem. Peter, Library-Keeper of Mount Cassin. Ulrich, Bishop of Constantz. Baudry, Bishop of Dale.	
1123	V.	XVIII.	V. Petrus Maritimus, Sittinard the Venerable, is made Abbot of Clugny, on the Festival of the Assumption of the Virgin Mary. *and the Emperor relating to the Investitures.	The I General Council of Lateran, held in the Month of March, confirms the Treaty between the Pope and the Affair of	The Death of Marbodius Bishop of Remes. The Death of Bruno Bishop of Segni.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical
1124	VI. Calixtus II. dies December 13th After his Death the Cardinals chuse Thesbald Cardinal of St. Anastasia, and are ready to proclaim him under the Name of Celestin II. but the People disliking this Election, proclaim Lambert Cardinal Bishop of Ostia, who assumes the Name of HONORUS II. and who is afterwards admitted by the Cardinals and peaceably enjoys the Papal Dignity.	XIX.	VI. Stephen is Ordain'd Bishop of Paris, and Rainaud, or Rainoldus, Archbishop of Rheims.		The Death of Ernulphus or Arnulphus Bishop Rochester. The Death of Gilbert Bishop of Nogent Son of Concy
1125	I. The Emperor Henry V. dies at Orieht May 23. without Male Issue. LOTHARIUS, Duke of Saxony, is elected King of Germany, proclaim'd and crown'd at Mentz, August 30th. Conrad and Frederick, Nephews of the Emperor Henry V. who endeavour to get possession of the Empire, and make War with Lotharius, are Excommunicated by the Pope.	VII.	The Pope approves the Institution of the Order of Premonstré. Matthew, Prior of St. Martin in the Fields, is ordain'd Bishop and Cardinal by Pope Honorius II. and sent Legate into France. Hildebert, Bishop of Mans, is install'd Archbishop of Tours in the place of Gilbert. The Heretick Tanchelmus or Tanchelinus spreads his Doctrine in Flanders.	A Council at London held September 9th. for the Reformation of the Manners of the Clergy.	
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A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1125	II.	II.	VIII.		
			Osbo of Frisinglen embraces the Monastick Life in the Abbey of Morimond. Albericus the Fellow-Disciple of Petrus Abaelardus, and an able Divine, being chosen Bishop of Châlons after the Death of Ebalus, St. Bernard entreats the Pope to confirm that Election. The Heretick Peter de Bruys divulges his Opinions in Provence and Languedoc. St. Norbert is sent for to Antwerp to confute the Heretick Tanchelmus.		
1127	III.	III.	IX.		
	The Pope declares War against Roger Duke of Sicily, who presum'd to enjoy the Dutchie of Calabria and Apulia without any dependance upon the See of Rome.		St. Norbert is made Archbishop of Magdeburg. The Bishops of the Province of Sens having suspended the Dominions of King Lewes the Gros from Divine Service, by reason of the Persecutions rais'd by him against Stephen Bishop of Paris; that Prince has recourse to Pope Honorius, and prevails with him to take off the Suspension. St. Bernard congratulates the Abbot Suger, upon his introducing a Reformation into the Abbey of St. Denis. The Foundation of the Abbey of Igny in the Diocess of Rheims.	A Synod at Nantes against incestuous Marriages, and Successions among Kinsfolks, as also, about the Fiscal Right relating to Wrecks. A Council at London, held in the Month of May, in which are renew'd the most part of the Ordinances of the Council of London, A. D. 1125.	St. Bernard composes his Treatise of the Duties of Bishops, which he dedicates to Henry Archbishop of Sens, and at the same time makes a Discourse to the Clergy of Paris, call'd, <i>Of Conversion</i> .
1128	IV.	IV.	X.		
	The Pope Excommunicates Roger Duke of Sicily.		The Death of Albero Bishop of Liege, January the 1st. Stephen Abbot of St. John at Chartres is made Patriarch of Jerusalem. Drogo or Dreux, Prior of St. Nicaise of Rheims, is constituted first Abbot of St. John at Lam by Bartholomew de Poigny, Bishop of that City. Peter, Library-keeper of Mount Cassin is expell'd that Monastery by the envy of his Companions, and retires to the Emperor, who Constitutes him his Secretary and Chaplain, and employs him in several Negotiations.	A Council at Troyes held Jan. 13. which confirms the Institution of the Knights Templars, and prescribes 'em a Rule and a Form of a White Habit, upon which Pope Eugenius III. afterwards ordain'd that a red Cro's should be worn.	St. Bernard composes this Year, his Treatise of Grace and Free Will. Drogo or Dreux.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1129	V.	V.	XI.		
	Lewes the Gros, King of France, causes his Son Philip to be crown'd, April the 14th.		The Pope sends Legate to Denmark Gregory de Crescentia, Cardinal of Theodorus.	A Council at Châlons, held Feb. 2. in which Henry Bishop of Verdun resigns his Bishoprick according to St. Bernard's advice, and Uffo Abbot of St. Denis at Rheims is substituted in his place.	The Death of Gautierius Bishop of Meguelone.
1130		VI.	XII.		
	The Death of Honorius II. Feb. 14. INNOCENT II. is chosen the same day. The Schism of Peter de Leon, who assumes the Name of Anacletus. Innocent is acknowledg'd in the Assembly of Etampes and goes into France. I.	Lewes the Gros, King of France, magnificently entertains Pope Innocent at Orleans. Henry I. K. of England, receives him in the like manner, and owns his Authority.	St. Bernard speaks earnestly in favour of Pope Innocent in the Council of Etampes, and his judgment is follow'd by the Council. Hugh, a Native of Amiens, and Abbot of Redding in England, is made Archbishop of Reims.	A Council at Etampes, which acknowledges Innocent as lawful Pope. Isaac an Armenian Bp writes against the Errors of the Armenians. Anselm Abbot of Gemblours. Ordericus Vitalis. Anselm Bishop of Havelberg. Hervaeus Monk of Dol. Hugh de Follet. Stephen Bishop of Paris. Rainer Monk of St. Lawrence at Liege. Gualbert Monk of Marchiennes. Pandulphus of Pifa. Fabritius Tuscus Abbot of alendon. Auctus Abbot of Valembre.	
1131	II.	VII.	XIII.		
	An Interview between the Son of Lewes Pope Innocent and the Emperor Lotharius at Liege. The Pope visits the Abbeys of Cluny and Clairvaux, at his return from Liege. Godly, is crown'd by the Pope in the Council of Rheims Octob. 25th.	Philip the Gros, is kill'd by accident, and his Brother Lewes the Younger, is nam'd the Godly, is crown'd by the Pope in the Council of Rheims Octob. 25th.	The Emperor proposes the re-establishment of the Investitures in his Interview with the Pope at Liege, but St. Bernard opposes it, and persuades that Prince to insist no longer upon that Demand. St. Bernard refuses the Bishoprick of Châlons, and causes Geoffrey Abbot of St. Medard at Swissens to be chosen Bishop of that Diocess.	An Assembly at Liege, March the 20th. A Council at Rheims, held in the Month of October, where the Anti-pope Anacletus is Excommunicated.	In this Year St. Bernard composes his Treatise of Injunctions and Dispensations. Albericus, Canon of Aix, Faucher a Monk of Chartres. Gautierius the Chancellor. Anus Comnenus.

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A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			The Pope grants a Privilege to the Abbey of <i>Méne</i> . St. Bernard invites to <i>Clairvaux</i> , Canon of <i>Tournay</i> .		<i>Michael G. cat.</i> The Death of <i>Bauiry</i> Bishop of <i>Del.</i> <i>Tasfin</i> Archbishop of <i>Tork</i> . The Death of <i>Hildebert</i> Archbishop of <i>Tours</i> .
1132	III. The Pope returns to Italy.	VIII.	XIV. The Death of <i>Hugh</i> , Bishop of <i>Grenoble</i> . St. Bernard accompanies <i>Innocent II.</i> to Italy, and by the way, reconciles the Inhabitants of <i>Genoa</i> and <i>Pisa</i> , and obliges 'em to declare for the Pope. <i>Albero</i> , who had succeeded another <i>Albero</i> in the Dignity of Primate of <i>Metz</i> , when the latter was made Bishop of <i>Liege</i> , is chosen Archbishop of <i>Trier</i> . A Contest between the Abbey of <i>Cluny</i> and that of <i>Cîteaux</i> , on occasion of a Privilege granted by Pope <i>Innocent</i> , which exempted the Monks of <i>Cîteaux</i> from paying Tithes to the Abbey of <i>Cluny</i> . Differences between <i>Stephen</i> Bishop of <i>Paris</i> , and an Arch-Deacon of his Diocese, who had unadvisedly Suspended his Arch-Deaconry from Divine Service, with <i>Stephen de Garlande</i> his Adversary, which is the Subject of the Letters written by that Bishop.		
1133	IV. <i>Lotharius</i> re-establishes Pope <i>Innocent</i> in the See of <i>Rome</i> , but this Prince is no sooner departed thence to return to <i>Germany</i> , but the Anti-pope <i>Anacletus</i> constrains <i>Innocent</i> to retire a second time to <i>Pisa</i> . <i>Roger</i> Duke of <i>Sicily</i> , upon the Solicitation of <i>Anacletus</i> , who had	IX. <i>Lotharius</i> is crown'd Emperor at <i>Rome</i> by Pope <i>Innocent</i> .	XV. The Pope ratifies the Immunities and Donations made to the Church of <i>Pistoia</i> in <i>Tuscany</i> : He likewise confirms the Right of Superiority of the Archbishop of <i>Hamburg</i> over the Bishops of <i>Denmark</i> , <i>Sweden</i> and <i>Norway</i> . <i>Thomas</i> , Prior of <i>St. Vitor</i> , is kill'd near <i>Gournay</i> by the Relations of <i>Theobald</i> Arch-Deacon of <i>Paris</i> , as he was returning with <i>Stephen</i> Bishop of <i>Paris</i> from the the Abbey of <i>Chelles</i> , where they they went to reform some Abbeys. This Bishop Pronounces a Sentence	A Council at <i>Soanre</i> , which Excommunicates the Assassins of <i>Thomas</i> , Prior of <i>St. Victor</i> at <i>Paris</i> , and of <i>Archembaldus</i> , Sub-Dean of <i>Orleans</i> , and all those that entertain'd 'em. The Pope confirms this Sentence, and adds in a Letter, that Divine Service should cease in all those places where these Assassins were	

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Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			given him the Title of King, in vain endeavours to withdraw the Inhabitants of <i>Pisa</i> from their Obedience to the Pope.		present, and that those Ecclesiastical Persons that were abettors to these Murders, should be deprived of their Benefices.
			of Excommunication against those Murderers, and retires to <i>Clairvaux</i> . <i>Archembald</i> , Sub-Dean of <i>Orleans</i> is likewise Assassinated at the instigation of <i>John</i> Arch-Deacon of <i>St. Croix</i> of the same City. <i>Robert</i> <i>Bulius</i> , who had pass'd from <i>France</i> to <i>England</i> , in the Year 1130, and had since obtain'd the Arch-Deaconry of <i>Rechefer</i> re-establishes the University of <i>Oxford</i> .		
1134	V.	X. A Treaty of Peace concluded between <i>Lotharius</i> and <i>Conrad</i> , by the Mediation of <i>St. Bernard</i> .	XVI. St. Bernard, after the breaking up of the Council of <i>Pisa</i> , is sent to <i>Milan</i> , to reconcile the <i>Milanges</i> with the Church of <i>Rome</i> . He is accompanied with 2 Cardinal Legates, <i>Guy</i> Bishop of <i>Pisa</i> , and <i>Matthew</i> Bishop of <i>Albano</i> , as also with <i>Geffrey</i> Bishop of <i>Chartres</i> .	A Council at <i>Pisa</i> , held by the Pope against the Anti-pope <i>Anacletus</i> .	<i>Hugh</i> of <i>St. Vitor</i> . The Death of <i>St. Norbert</i> , Founder of the Order of <i>Premonstré</i> . The Death of <i>Stephen Harding</i> , Abbot of <i>Cîteaux</i> .
1135	VI. <i>Roger</i> Duke of <i>Sicily</i> takes of <i>England</i> possession of <i>Benevento</i> and <i>Capua</i> that belong'd to the See of <i>Rome</i> .	XI. <i>Henry I. K.</i> of <i>England</i> dies without Male Issue, by reason that his Three Sons were drown'd A. 1120. <i>Stephen</i> Count of <i>Boulogne</i> , the Son of <i>Adela</i> his Sister, seizes on the Kingdom of <i>England</i> , and disposes <i>Normandy</i> with <i>Mathilda</i> or <i>Maud</i> the Daughter of that Prince, and Wife of <i>Geffrey</i> Plantagenet, Count of <i>Anjou</i> .	XVII. St. Bernard returning from <i>Italy</i> to <i>France</i> , is sent into <i>Guyenne</i> with the Legate of the Holy See, where he obliges the Duke of that Province, to own Pope <i>Innocent II.</i> and to re-establish the Bishops of <i>Poitiers</i> and <i>Limoges</i> , whom he had expell'd. <i>Alexander</i> Bishop of <i>Liege</i> is depos'd and <i>Albero IV.</i> of that Name, Primate of the Church of <i>Metz</i> , substituted in his place. <i>William</i> , Abbot of <i>St. Thierry</i> , leaves his Abbey and becomes a Monk in that of <i>Segni</i> of the <i>Cistercian</i> Order.	St. Bernard composes this Year his Treatise of the Commendation of the new <i>Militia</i> , Dedicated to <i>Hugh</i> , Grand Master of the Knights Templars. <i>Odo</i> , Abbot of <i>Remy</i> at <i>Rheims</i> , writes his Letter concerning a Miracle of <i>St. Thomas</i> the Apostle. <i>Rupert</i> , Abbot of <i>Dyren</i> , dies March 3d.	
1136	VII.	XII.	XVIII. <i>Helias</i> , Abbot of <i>St. Sulpitius</i> of <i>Bourges</i> is chosen Bishop of <i>Orleans</i> , and Consecrated in the Month of <i>April</i> in the Year following. <i>Drugo</i> or <i>Dreux</i> , Abbot of <i>St. John</i> at <i>Laon</i> , K k	<i>Geffrey</i> the Gros, Monk of <i>Tiron</i> . <i>Rudolphus</i> Abbot of <i>St. Tron</i> . <i>William</i> Abbot of <i>St. Thierry</i> or <i>Theodorici</i> .	

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Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			is sent for to Rome by Pope Innocent, who Creates him Cardinal, and Bishop of Ostia.		Peter the Venérable Abbot of Cluny.
			Ode, Abbot of St. Remigius at Rheims, gives the Revenues of the Houle of Mont-Dieu to the Carthusians.		
1137	XIII.	XIX.	St. Bernard is recall'd to Italy by the Pope, who afterwards sends him to Roger Duke of Sicily, to oblige him to abandon the Anti-pope Anacletus's Party. This Saint enters into Conference with Peter Cardinal of Pisa, who was about to maintain the Anti-pope's Cause, and persuades him to change his Opinion and Party.		The Death of Guigue, Prior of the LaGrande Chartreuse.
1138	IX.	XIV.	William, Bishop of Langres dying this Year, a Contest arises for that Bishoprick: Peter Archbishop of Lyons, and Hugh Son of the Duke of Burgundy, cause a Monk of Cluny to be chosen Bishop of that Diocess: But the Chapter of Langres opposes this Election, and appeals to the See of Rome. However the Monk does not forbear to cause himself to be ordain'd by the Archbishop of Lyons, and the Bishops of Autun and Mâcon. The Pope condemns this Ordination, and requires 'em to proceed to a new Election conformably to the Advice of St. Bernard: Godfrey, Prior of Clairvaux, and the Kinsman of this Saint is Elected Bishop of Langres the Year next ensuing.	A Council at London, held Decemb. 13th in which 'tis debated about means to conclude a Treaty of Peace between the Kings of France and England.	Gueric, Abbot of Igny. The Death of Drogo or Dreux, Cardinal Bishop of Ostia.
	The Death of the Anti-pope Anacletus.	The Death of the Emperor Lotharius, Decemb. 3.	The Schismatics Substitute in his place Gregory Eustache the Cardinal, who takes the Name of Victor, but this last soon abdicates the Pontificate, and puts an end to the Schism.		

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Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			Gueric is constituted Abbot of Igny this Year, in the place of Humbert, who had retir'd from thence.		
			Arnold of Brescia divulges his Opinions in Italy.		
1139	X.	I.	Philip, Bishop of Tarantase, a favourite of the Anti-pope Anacletus is depos'd upon that account in the General Council of Lateran.	The II. General Council at Lateran, held in the Month of April against the Followers of the Anti-pope Anacletus, and Arnold of Brescia, who is expelled Italy.	
	Pope Innocent waging War with Roger Duke of Sicily, who seiz'd upon the Duchy of Apulia, is taken Prisoner by that Prince, and oblig'd by an Agreement to confirm the Donation that Honorius II. had made to him of the Kingdom of Sicily, the Duchy of Apulia and the Principality of Capua, with the Title of King.	CONRAD, Duke of Franconia, is proclaim'd King of Germany. Geoffrey Count of Anjou, recovers part of Normandy.	William, Abbot of St. Thierry sends to Geoffrey Bishop of Chartres, Legate of the Holy See, and to St. Bernard 13 Propositions which he had taken out of the Theological Writings of Petrus Abaelardus.		
			Alberic Elected to the Bishoprick of Châlons in 1126, but not having been Ordain'd nor put in Possession of that Bishoprick, is advanc'd to the Archbishoprick of Bourges.		
			St. Malachy, Primate of Ireland, takes a Journey to Rome.		
			Gilbert or Gilbert, Legate of the See of Rome, in Ireland, resigns his Office into the Pope's Hands.		
			The Death of St. Otho the Apostle of Pomerania.		
			The Death of Rainaldus, Archbishop of Rheims, Jan. 13. Samson is chosen in his place.		
			The Death of Peter, Archbishop of Lyons, who has for his Successor Falco, Dean of that Church.		
1140	XI.	II.	St. Bernard sends to Italy some of his Monks to inhabit the Monastery of St. Anastasius, newly re-built, and Bernard afterward Pope under the Name of Eugenius III. is made Abbot of it.	A Council at Sens begun on the Feast of Pentecost, in which St. Bernard confutes the Errors of Petrus Abaelardus, who appeals to the See of Rome, but afterwards detested for between William the Nephew of	St. Bernard writes his Sermons 65 and 66 against the Heretics of Coten. He likewise writes to the Canons of Lyons, his famous Letter concerning the Festival of the Conception of the Virgin Mary, which

*Ecclesiastic
Writers,*

*Ecclesiastical
Writers.*

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Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1145	II. Lucius dies February 25th. EUGENIUS III. is chosen in his place, and Consecrated March 4. I.	VII.	III. Pope Eugenius exhorts the Christians to the Crusade, confirms the Privileges granted upon that account, by Urban II. and orders St. Bernard to Preach up the Crusade throughout all Christendom. Thierry Abbot of St. Eloy at Noyon, is Consecrated Bishop of Amiens by Samson Archbishop of Rheims. St. John Bishop of Valence being dead, Oribert Prior of La Chaise-Dieu is Elected in his place.		
1146	II. The Heretic Arnold of Brescia returning to Italy, causes the Inhabitants of Rome to revolt against the Pope, who is forced to retire into France.	VIII. Lewes the Young, King of France, causes himself to be crown'd at Bourges on the Festival of Christmas, before he undertakes his Voyage to the Holy Land.	IV. The Pope re-establishes the Bishoprick of Tournay, which for above 500 Years had been United to that of Noyon, and constitutes Anselm Abbot of St. Vincent of Lann, Bishop of that Diocese. Helias Bishop of Orleans, resigns his Bishoprick according to the Advice of St. Bernard. Serlo a Monk of Cery is chosen Abbot of Savigny. It was the Custom of the Kings of France to cause themselves to be crown'd on the principal Festivals of the Year, and conformably to this Custom, Samson Archbishop of Rheims having perform'd the Ceremony of the Coronation of King Lewes at Bourges, to the prejudice of the Archbishop of that City (Peter de la Châtre) who alledg'd that this Right apparently belong'd to him in his own Church; He is depriv'd of the Use of the Pall by Pope Eugenius, to whom the Archbishop of Bourges had made his Complaint. A certain Monk named Radulphus, Preaches to the Allies engag'd in the Crusade, that before their departure for the Holy Land, they ought	A Council at Chartres held the third Sunday after Easter, in which St. Bernard is chosen Chief of the Crusade for the Expedition at the Holy Land. Nicholas Master of Chartres, Simon of Brehan, Gasterius of Meseriania Bishop of Lann, Willero B. or at St. Peter lez at Celen.	

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Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			to destroy all the Jews, as being greater Enemies to Jesus Christ than the Mahometans. St. Bernard Preaches up the Crusade, but Admonishes the Christians of France and Navarre, not to suffer the Jews to be put to death, nor so much as to be persecuted.		
1147	III. The Pope being arriv'd in France, is magnificently entertain'd at Paris by the King.	IX. The Emperor Conrad marches into the Levant with an Army for the relief of the Holy Land. The King of France follows him soon after, with another Army upon the same design.	V. The Examination of the Doctrine of Gilbert de la Porree Bishop of Poitiers is begun in the Pope's Presence in the Councils of Auxerre and Paris, and the Determination of that Affair is refer'd to a Council appointed to be held at Rheims the next Year. Otho Bishop of Frisingen accompanies the Emperor Conrad in his Expedition to the Holy Land. Arnold Bishop of Lisieux, in like manner accompanies the King of France into the Levant. Suger, Abbot of St. Denis, and Regent of the Kingdom, establishes Regular Canons in the Abbey of St. Genevieve in the place of the Monks that resided there. St. Bernard takes a Journey to Guienne with Albericus Cardinal Bishop of Ostia, the Pope's Legate, and Geoffrey Bishop of Chartres: He there impugns the Errors of the Heretick Henry, and confutes 'em by his Preaching and a great number of Miracles. This Heretick endeavouring to make his escape, is seiz'd, and convey'd, laden with Fetters, to Thouleuse, and deliver'd into the Bishop's Custody. The Abbey of Baume is chang'd into a Priory by the Pope, by reason of the contempt that the Monks of that Abbey had shewn of the Authority of the See of some time after.	A Council at Etampes, held on Septuagesima-Sunday concerning the Expedition of the Holy Land, and the Regency of the Kingdom of France, which is given to Suger, Abbot of St. Denis. A Council at Auxerre held in the beginning of the Year. A Council at Paris, held on the Festival of Easter.	The Death of Wastinus Monachus, Prior of St. Laurence at Liege.

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A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1148	IV. The Pope after having held several Councils in France, returns to Italy.	X.	VI. <i>Lucas Chrysobergius</i> , according to some Writers, is advanc'd this Year to the Patriarchate of <i>Constantinople</i> ; but as others will have it, not till <i>An. 1155</i> . <i>Bon de l'Etoile</i> , a Visionary Heretick is brought before Pope <i>Eugenius</i> in the Council at <i>Rheims</i> , who condemns him to close Confinement, so that he dies in Prison a little while after. <i>Gilbert de la Porée</i> being convicted by <i>St. Bernard</i> , in that Council, retracts his Errors. The Pope performs the Ceremony of the Dedication of the Church of <i>Toul</i> : He writes to <i>St. Hildegarda</i> , Abbess of <i>Mount St. Robert</i> , commending her Spirit of Prophecy. <i>St. Malachi</i> , who undertook a second Journey to <i>Rome</i> , in order to obtain the <i>Pall</i> , of the Pope, dies by the way, at <i>Clairvaux</i> , November the 2d.	A Council at <i>Rheims</i> , held in the Month of <i>March</i> against <i>Gilbert de la Porée</i> , Bishop of <i>Poitiers</i> . A Council at <i>Triers</i> , held in the presence of Pope <i>Eugenius</i> , which approves the writings of <i>St. Hildegarda</i> .	
1149	V. The King of France returning from the Holy Land, invests <i>Henry</i> the Son of <i>Matilda</i> , Countess of <i>Anjou</i> , with the Duchy of <i>Normandy</i> .	XI.	VII. <i>Henry</i> , the Brother of the King of France, and Monk of <i>Clairvaux</i> , is made Bishop of <i>Beauvais</i> . <i>Gilbert Foliot</i> , Abbot of <i>Leicester</i> in England, is ordain'd Bishop of <i>Hereford</i> .	<i>St. Bernard</i> writes his first Book Of Consideration. The Death of <i>Amedeus</i> , Bishop of <i>Lausanne</i> .	
1150	VI. <i>Eugenius</i> after his return to Italy, having sustain'd many shocks, at last makes himself Master of <i>St. Peter's</i> Church.	XII.	VIII. <i>Hugh</i> , Abbot of <i>Trois-Fontaines</i> in <i>Champagne</i> , is created Cardinal Bishop of <i>Offia</i> . <i>Henry</i> and <i>Roland</i> Monks of <i>Clairvaux</i> , are likewise made Cardinals at the same Promotion. <i>Philip</i> , Arch-Deacon of <i>Paris</i> , the Son of King <i>Lewes</i> the Gros, is chosen Bishop of that City; but he resigns this Bishoprick to <i>Peter Lombard</i> , fir-nam'd Master of the Sentences. <i>Godschalcus</i> , Abbot of <i>St. Martin</i> suc-	<i>St. Bernard</i> writes his second Book Of Consideration, and sends it to Pope <i>Eugenius</i> . <i>Aspinus</i> , a Monk of <i>Mount Athes</i> , makes his Collection of the Canons. <i>Orto</i> , Bishop of <i>Frisingen</i> . <i>Serlo</i> , Abbot of <i>Savigny</i> . <i>Lucius</i> , Abbot of <i>St. Cornelius</i> .	

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			ceeds <i>Alvisus</i> in the Bishoprick of <i>Arras</i> . <i>Philip</i> , who had been depos'd from the Bishoprick of <i>Taranto</i> . <i>A. 1139</i> . and who had afterward retir'd to <i>Clairvaux</i> , there to take the habit of a Monk, is made Prior of the same Monastery by <i>St. Bernard</i> . <i>John</i> , a Monk of the Isle of <i>Oxio</i> , is advanc'd to the Patriarchate of <i>rioch</i> this Year. <i>Peter de Celles</i> , is made Abbot of <i>Celles</i> in the same Year.		<i>Bartholomew de Feigny</i> , Bishop of <i>Laon</i> . <i>Peter Lombard</i> , Bishop of <i>Paris</i> . <i>Faico</i> . <i>Henry</i> , Arch-Deacon of <i>Hammington</i> . <i>Hugh</i> , Cardinal Bishop of <i>Offia</i> . <i>Constantinus Mansse</i> . <i>Constantinus Harmenopolus</i> . <i>Robert Pullus</i> , Cardinal, dies this Year. The Death of <i>William</i> , Abbot of <i>St. Thierry</i> in the same Year.
1151	VII.	XIII.	IX. The Pope confirms the Rights and Privileges of the Church of <i>Colen</i> . <i>Jordain des Vefins</i> , Cardinal, is sent Legate into <i>Germany</i> . <i>St. Bernard</i> wrote his 19th Letter against this Prelate. <i>Geffrey Arthur</i> , Arch-Deacon of <i>St. Asaph</i> , is ordain'd Bishop of the same Church. <i>Bartholomew</i> , Bishop of <i>Laon</i> after having govern'd his Church 38 Years, retires to the Abbey of <i>Feigny</i> , and there turns Monk. <i>Gauterius</i> , Abbot of <i>St. Martin</i> at <i>Laon</i> , succeeds him in that Bishoprick, but he leaves it three Years after, and becomes a Monk at <i>Premontre</i> . <i>Thuridus</i> is chosen Abbot of <i>Trois-Fontaines</i> in the room of <i>Hugh</i> , made Cardinal in the preceding Year. The Death of <i>Hugh</i> , who of Abbot of <i>Pontigny</i> had been ordain'd Bishop of <i>Auxerre</i> : Whereupon many Contentions arise about the Succession to that Bishoprick.	A Council at <i>Beaugency</i> , held on the Festival of <i>Easter</i> , which approves the Divorce between the King of France and his Wife <i>Eleonor</i> , by reason of their being too near of kin. <i>Gratian</i> compleats his Collection of <i>Canons</i> . <i>John</i> , Patriarch of <i>Antioch</i> . <i>Germanus</i> , Patriarch of <i>Constantinople</i> . <i>Andronicus Camaterius</i> . <i>George</i> , Archbishop of <i>Corju</i> . <i>Lucas Chrysobergius</i> , Patriarch of <i>Constantinople</i> . <i>Robert</i> , Arch-Deacon of <i>Of-trevant</i> . <i>Theobaldus</i> , a Monk of <i>St. Peter</i> at <i>Beze</i> . <i>Gauterius</i> , Canon of <i>Torouane</i> . <i>Herbert</i> a Monk. <i>Haimo</i> , Arch-Deacon of <i>Chalons</i> . <i>Herman</i> a converted Jew of <i>Colen</i> . <i>Nicetas Constantinopolitanus</i> . <i>Taufus</i> , a Monk of <i>Morigny</i> .	

A Chronological Table.

	Pope's.	Western Empe- rors and Kings.	Eastern Emperors.	Eccelesiastical Affairs.	Eccelesiastical Writers.	Councils.
1132	VIII.	The Death of FREDE- RICK I. suc- ceeds him. I. Stephen, K. of England, be- ing decess'd, the Kingdom returns to Hou- ry II. Duke of Normandy.	X.	Odo , Abbot of St. Cor- nelius at Compeigne , is chosen Abbot of St. De- nis in the place of Suger . The Pope orders the Bishop of Saintes to per- mit a new Church to be built at Rebel . He confirms the Pri- mary of Lewdo , and en- joins the Bishops of Spain to acknowledge it. He likewise ratifies the Constitutions and Privileges of the Cister- cian Order.		The Death of Suger , Abbot of St. Denis , Jan- uary 15. St. Bernard furnishes his other Books, <i>Of Con- sideration</i> . Jolin , Monk of Marmoutier . Alexander , Abbot in Sieich . Radulph Niger , Monk of St. Germer . St. Elizabeth , Abbess of Selo- naw . St. Aedel , Ab- bot of Recebu .
1153	IX.	Eugenius dies, July 8th at Tivoli . ANASTA- SIUS IV. is chosen in his place two days after. I.	XI.	Pope Eugenius grants by a Bull to the Canons of St. Peter at Rome , the fourth part of all the Of- ferings that were made in that Church. Alanus , a Native of Burg de Reninghen near Tyres in Flanders , and Abbot of Larivoir , is ordain'd Bishop of Aux- erre . Henry Archbishop of Tork being dead this Year, William his Com- petitor, who had been Chosen and Consecrated Archbishop of that Church in 1140. but before whom Henry was preferr'd by Pope Inno- cent , takes a Journey to Rome , where he obtains of Pope Anastassius , the confirmation of his Ar- chiepiscopal Dignity, and the Pall . However he does not long enjoy this Archbishoprick, dying in the next Year. The Cardinals Ber- nard and Gregory , the Pope's Legates in Ger- many , depose Hunio , Archbishop of Mentz . Robert , Abbot of Du- nes , succeeds St. Ber- nard in the Abbey of Clairvaux .		The Death of St. Bernard , Au- gust 20th.
1154	II.	Anastassius dies Decemb. 8th having for his Successor ADRIAN IV.	XII.	Gauterius of Mauri- tania is ordain'd Bishop of Laon , in the place of another Gauterius , the Succesor of Burtho- lomer of Foisy .		The Death of Gillebert de la Porree Bishop of Pairieu .

A Chronological Table.

Popes. *Western Emperors and Kings.* *Eastern Emperors.* *Ecclesiastical Affairs.* *Councils.* *Ecclesiastical Writers.*

Reign of Henry II. his Successor according to the true Opinion.

1155 I. *Arnold* of *Brescia* excites Commotions in *Rome* against Pope *Adrian*, who suspends the City from Divine Service, till the *Romans* should expel that Heretic and his Followers: These last are forc'd to escape by flight to *Otricoli* in *Toscany*, where they are well receiv'd by the People: But some time after, *Arnold* of *Brescia* is taken Prisoner and deliver'd up to the Prefect of *Rome*, who causes him to be burnt, and his Ashes to be cast into the River *Tiber*, lest the People should shew any honour to his Relicks.

The Pope pronounces *Anathema* against *William* King of *Sicily*, who had refus'd to receive his Letters, because he did not give him the Title of King, and had taken possession of some Territories belonging to the Patrimony of the Church of *Rome*.

IV. *Frederick* is crown'd Emperor at *Rome* by the Pope.

XIII. The Contest that arose *An. 1132.* between the Abbey of *Cluny* and that of *Cîteaux*, as to the Affair of *Tiches*, is at last terminated by an Accommodation.

Basil of *Aceris* Archbishop of *Theſſalonica*, returns an Answer to the Letter which was writ to him by Pope *Adrian*, to induce him to be reconcil'd to the *Latin* Church.

1155

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1156	II. The Pope concludes a Treaty of Peace with William, King of Sicily, and grants him the Title of King of both Sicilies.	V. The Emperor being offended at the Letter which the Pope had writ to him, drives the two Legates, who brought it, out of his Dominions, forbids all his Subjects to take any Journeys to Rome, and sets Guards upon the Frontiers to hinder the passage of those that should attempt to enter.	XIV. A Difference arising between Adrian IV. and Frederick, concerning the Terms of a Letter writ by this Pope to the Emperor, which imported that Adrian had conferr'd upon that Prince the notable Favour of the Imperial Crown. The Pope is oblig'd to give another Explication of the Terms of his Letter, to afford satisfaction to the Emperor; but takes an occasion to complain that Frederick had prefix'd his own Name before that of the Pope in one of his Letters; that he exacted Fealty and Homage of the Bishops; that he refus'd to receive his Legates; and that he prohibited his Subjects to go to Rome. Otho, Bishop of Frisingen, quits his Bishoprick, and retires to the Abbey of Morimond, where he liv'd a Monk before his advancement to the Episcopal Dignity, and dies there in the Month of September, in the same Year. Philip, formerly Bishop of Taranto, and afterwards Prior of Clairvaux, is constituted Abbot of Aumône of the Cistercian Order.		Hugh of Poitiers, a Monk of Vezelay, begins to write his History of that Monastery. The Death of Peter the Venerable, Abbot of Cluny, on Christmas-day.
1157	III.	VI.	XV.		The Death of Luke, Abbot of St. Cornelius.
1158	IV.	VII.	XVI.		Thomas Becket is made Lord Chancellor of England by King Henry II. The Reformation of the Regular Canons of St. Victor at Paris is established in the Monastery of St. Everte at Orleans, by Roger its first Abbot.
1159	V. The Death of Adrian. The greatest part of the Siege of Cremona, the two	VIII. The Emperor being present at the Siege of Cremona, the two	XVII.		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			chuse ALEXANDER III. Obavian is Elected Antipope by others and maintain'd by the Emperor. He takes the Name of Victor III.	Competitors for the Papal Dignity present themselves before him to be supported. He appoints 'em to come to Pavia, there to be judg'd by a Council.	
1160	I. Alexander, who refus'd to appear in the Council of Pavia having been inform'd of what was there transacted against him, excommunicates the Emperor Frederick.	IX.	XVIII. Thirty Persons, the Followers of Arnold of Brescia, call'd Publicans, having taken a resolution, on to pass into England, to divulge their Doctrine, are there seiz'd on, publicly whip'd, stigmatiz'd with a hot Iron on their Foreheads, harra's'd, and at last starv'd to death with hunger and cold. Arnold, Bishop of Li-fieux, is sent Legate into England.		A Council at Pavia held in the Month of February, which declares the Election of Alexander to be void, and Excommunicates him with his Adherents; but confirms that of Victor. A Council at Oxford, in which the Publicans or Vaudois are convicted and condemn'd. Hugh, a Monk of Cluny. Hugh Archbishop of Reom. Michael of Thessalonica, condemn'd for the Herefy of the Bogomiles, retracts his Errors and makes a Confession of his Faith. Philip, Bishop of Taranto. Odo de Desail. Gilbert, Abbot of Hailand.
1161	II. Lewes the Young, King of France, marries Adela, or Alix, Daughter of Theobald, Count of Champagne, who died in 1152.	X. The Kings of Denmark, Norway, Hungary, and Bohemia, as also fix Archbishops, twenty Bishops and many Abbots write (as 'tis report-ed) Letters by way of excuse, to the Assembly at Lodi, by which they own Victor as lawful Pope. The Death of Theobald, Archbishop of Canterbury. He has for his Successor in that Archbishoprick, Thomas Becket, Chancellor of England, who is Consecrated on Whit-Sunday. Dr. Gilbert Foliot is tranfitted from the Bishoprick of Hereford to that of London.	XIX. Alanus abdicates his Bishoprick at Auxerre, and retires to Clairvaux. The Kings of Denmark, Norway, Hungary, and Bohemia, as also fix Archbishops, twenty Bishops and many Abbots write (as 'tis report-ed) Letters by way of excuse, to the Assembly at Lodi, by which they own Victor as lawful Pope. The Death of Theobald, Archbishop of Canterbury. He has for his Successor in that Archbishoprick, Thomas Becket, Chancellor of England, who is Consecrated on Whit-Sunday. Dr. Gilbert Foliot is tranfitted from the Bishoprick of Hereford to that of London.		An Assembly at New-Market, in the Month of July, in which the Election of Alexander III. is declar'd Legitimate, and that of Victor illegal. An Assembly at Besancon at the same time, which passes a like Judgment with that of New-Market, in favour of Pope Alexander. An Assembly of the Prelates of England and France, in which both Kings assisted, where were present the Legates of Alexander and Victor, and Deputies from the Emperor Frederick. Alexander is there own'd as lawful Pope, and Victor Excommunicated with his Adherents.

A Chronological Table.

Pope.

Western Emperors and Kings. Eastern Emperors.

Ecclesiastical Affairs.

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Ecclesiastical Writers.

An Assembly at Lodi, held June 20. in the presence of the Emperor *Frederick*, which confirms what was transacted in that of *Pavia* the preceding Year, in favour of *Victor*.

John de Bellemains is ordain'd Bishop of *Poitiers*.
Peter, Abbot of *Celler*, is translated to the Abbey of *St. Remigius* at *Rheims*.
Geffrey, Abbot of *Igny* succeeds *Falsfredus* in the Abbey of *Clairvaux*.

A Conference at *Avignon*, which was propos'd by the Emperor to put an end to the Schism, but was broke off by reason that *Pope Alexander* refus'd to appear.

Hugh of Fautiers, a Monk of *Verelay*.
Albert, Abbot of *Hildesheim*.
John of Huzam, Provost of *Hagulfstadt*.
Falsfredus, Abbot of *Clairvaux*.

XX.

XI.

III.

The Pope who had fled for Refuge to the Territories of *William K. of Sicily*, waiting for a favourable opportunity to pass into *France*, arrives there at last on the Festival of *Easter*, and is receiv'd by the Kings of *France* and *England*, who go before him upon the River *Loire* as far as *Torey*, land to meet him, and conduct him on the Road, each holding one of the Reins of his Horse's Bridle.

An interview between the King of *France* and the Emperor at *Avignon*, where the Anti-pope *Victor* is present, and where the Emperor is incens'd against the King, by reason that *Alexander* was not come according as he had engag'd, to bring him, and having the strongest Party, designs to take him Prisoner; but the King is deliver'd from this trouble, by the Army that the King of *England* had caus'd to march that way.

XXI.

XII.

IV.

Henry, the Brother of the King of *France*, is translated from the Bishoprick of *Beauvais*, to the Archbishoprick of *Rheims*.
John, Dean of *Orleans*, is assassinated by a certain Lord, from whom he endeavour'd to recover some Goods belonging to the Chapter of *Orleans*, which he had Usurp'd.
The beginning of the Content between *Henry II.* King of *England*, and *Thomas Becket*, Archbishop of *Canterbury*.

A Council at *Tours*, held in the Pope's Presence, May 28. against the Anti-pope *Victor*, and his Adherents, and against the Hereticks of this Age.
An Assembly at *Westminster*, in which *Thomas*, Archbishop of *Canterbury* incurs the Displeasure of the King of *England*, by

Arnold, Bishop of *Lisieux*, pronounces his Discourse concerning the Unity and Liberty of the Church in the Council at *Tours*.

A Chronological Table.

Pope.

Western Emperors and Kings.

Eastern Emperors.

Ecclesiastical Affairs.

Councils.

Ecclesiastical Writers.

refusing to observe the Customs of the Kingdom, without any Limitation.

A Council at *Sens* concerning the Murder of *John*, Dean of the Church of *Orleans*.

Richard of *St. Victor*.
Hugh, Monk of *St. Saviour* at *Lodeve*.
Lawrence a Monk of *Liege*.
St. Hildegarda, Abbess.

The Death of *Peter Lombard*, Bishop of *Paris*.

An Assembly at *Clarendon*, held in the Month of *January*, in which *Thomas*, Archbishop of *Canterbury*, and the other Prelates of *England* are compell'd to confirm certain Customs of the Kingdom, and to oblige themselves by Oath to observe 'em without restriction.

An Assembly at *Northampton* against *Thomas*, Archbishop of *Canterbury*.

Thomas Becket, Archbishop of *Canterbury*, repents of what he did in the Assembly at *Clarendon*, and abstains from celebrating Divine Service, till the Pope who then resided at *Sens*, had given him Absolution for that Offence.

The King of *England* sends to the Pope to desire, that the Archbishop of *York* may be made Legate of the Holy See in *England*, and that the Customs of this Kingdom may be confirm'd by its Authority, and observ'd by the Bishops of *England*.
The Pope only grants the Office of Legate to the Archbishop of *York* with this restriction, that the same Legate shou'd have no Jurisdiction over the Person of the Archbishop of *Canterbury*, and that the Bishops shou'd continue to obey him as their Primate.

Thomas Becket retires to *France* after the Sessions of the Assembly at *Clarendon*, which requir'd him to resign his Archbishoprick: He is very favourably receiv'd by the *French* King and the Pope, who orders him to keep his Station of Archbishop.

William of *Champagne* the fourth of the Brothers of *Adela* Queen of *France*, is chosen Bishop of *Chartres* after the Death of *Robert*.

Maurice de Sully succeeds *Peter Lombard* in the Bishoprick of *Paris*.

Richard of *St. Victor* is constituted Prior of that Monastery.

XIII.

XXII.

V.
The Death of the Anti-pope *Victor*, at *Lucca*.
His Adherents and Followers proceed to the choice of *Guy* of *Crema*, who assumes the Name of *Pastoral III*.

1164

A Chronological Table.

Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1165	VI. Alexander returns to Italy, and makes his publick entry into Rome, in the Month of November.	XIV. The Nativitv of Philip fir-nam'd Augustus, King of France.	XXIII. Stephen, who was sometime Bishop of Tournay, becomes a Regular Canon in the Monastery of St. Evert at Orleans.		Philip de Harveng, Abbot of Bonne Esperance. Alanus, Bishop of Auxerre. John of Salisbury. Arnold, Bishop of Lisieux. Adamus Sedulus. Geoffrey Arzur, Bishop of St. Asaph. The Death of St. Elizabeth, Abbess of Schenau.
1166	VII.	XV. The Emperor Frederick marches into Italy with an Army, to put the Anti-pope Paschal in Possession of the See of Rome.	XXIV. Alexis Aristenes Oecumenus, or Steward of the Church of Constantinople, cites in the Synod of that City the 37th Canon of the Council in Trullo against Nicephorus, Patriarch of Jerusalem. The Deputies of the King of England having assisted at the Assembly of Wurzburg, repair to Rome, there to demand satisfaction as to the Affair of Thomas, Archbishop of Canterbury. The Pope returns an Answer to the King their Master with so much Resolution, that this Prince is oblig'd to disown what these Deputies had done in the Assembly of Wurzburg. Thomas Becker, Archbishop of Canterbury, is Constituted Legate of the Holy See in England, and in that Character condemns and abrogates the Customs that were Publish'd at Clarendon; Excommunicates all those that shou'd observe, or cause 'em to be observ'd; and threatens the King of England with an Anathema.	A Synod of Constantinople, held by Lucas Chrysobergius, Patriarch of that City. An Assembly at Wurzburg, held on the Festival of Whitsun-tide, in which the Emperor obliges by Oath the greater part of the Lords and Prelats of whom it was compos'd, to acknowledge no other Pope but Paschal. The Deputies of the King of England, who was at variance with Pope Alexander, by reason of the Differences between him and Thomas, Archbishop of Canterbury, take the same Oath.	Peter of Celin. Gilbert Foliot. The Death of St. Elred, Abbot of Reorb.
1167	VIII.	XVI. The Emperor defeats the Romans in a Battle, makes himself Master of part of the City of	XXV. John of Oxford, deputed to Rome by the King of England, obtains a promise of the Pope, that he wou'd send two Legates to determine the Affair of the Archbishop of Can-		Hugh of Piers Monk of zely, complains his History of the Monastery. Michael Archibishop, Patriarch.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
	Rome, and of St. Peter's Church : But the Discales that rage in his Army afterwards, oblige him to retire speedily to Lombardy.		terbury, and causes the Authority of the Archbishop to be suspended till the arrival of those two Legates. Michael Anselmus is advanc'd to the Patriarchal See of Constantinople. William of Tyre is made Arch-Deacon of that Church. Peter of Blois repairs to Sicily, where he's chosen to be Tutor, and afterward Secretary to William II. King of Sicily. Geoffrey, Prior of Vigoroli is ordain'd Priest by Geraldus Bishop of Calvori.		of Constantinople. The Death of Lucas Chrysobergius, Patriarch of Constantinople. The Death of Wolbero, Abbot of St. Pantaleon at Colon.
1168	IX.	XVII.	XXVI.		
	The Italians animated by the Sentence of the Council of Lateran, revolt against the Emperor, own Pope Alexander, and expel the Schismatical Bishops.		William of Champagne is translated from the Bishoprick of Chartres, to the Archbishoprick of Sens. Thomas, Archbishop of Canterbury, refuses to admit as Judges of the Controversy between him and the King of England, the Pope's Legates in the Assembly at Gisors, and pleads his own Cause so resolutely, that it breaks up, without concluding any thing. He obtains of the Pope sometime after, the revocation of those two Legates.	A Council at Lateran, in which Pope Alexander pronounces a Sentence of Deposition against the Emperor Frederick. An Assembly at Gisors, in the Month of November.	The Death of Odo de Deuil, Abbot of St. Corneilius, at Compeigne.
1169	X.	XVIII.	XXVII.		
	Pope Alexander who had retir'd to Benevento, returns thence in the end of the Year. The Romans refuse to admit him, but on condition that he shou'd order the Walls of Fracast to be demolished, which he had fortify'd. The Pope does it accordingly, but the Romans	The Emperor is defeated by the Milanese, and escapes with much ado to Germany. An Interview between the Kings of England and France at St. Denis, about the Affair of Thomas, Archbishop of Canterbury, where they come to no Agreement. The King of England	The fruitless Negotiations of two other Legates of the See of Rome concerning an accommodation of the Differences between the K. of England and the Arch-bishop of Canterbury. The King of England being dissatisfy'd with the proceedings of these two last Legates, desires two others to be sent, which suit is granted; but they have no better success in their Negotiation than the former. The Pope revokes the Suspension of the Authority of the Archbishop of Canterbury.		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccelesiastical Affairs.	Councils.	Eccelesiastical Writers.
having broke their word, he causes <i>Frederick</i> to be re-forty'd, and returns to <i>Bonnegense</i> .	causes his Son <i>Henry</i> to be Crown'd by the Arch-bishop of <i>York</i> , to the prejudice of the Archbishop of <i>Canterbury</i> , to whom this Right belong-ed.		He Suspends the Arch-bishop of <i>York</i> and the Bishops who assisted at the Coronation of the King of <i>England</i> , ab <i>Officio</i> , &c.		

1170	XI. The Anti-pope <i>Paschal</i> dies. His Partisans Substitue <i>Jahn</i> , Abbot of <i>Seruma</i> in his place un-der the Name of <i>Calixtus</i> III.	XIX. An Inter-view between the Kings of <i>England</i> and <i>France</i> at <i>St. Germain en Laye</i> , who con-clude a Mura-ge Treaty of Peace.	XXVIII. <i>Manuel Comnenus</i> , causes a Proposal to be made to the Pope for the re-union of the <i>Greek</i> and <i>Latin</i> Churches, in case he would cause him to be Crown'd Emperor of the <i>West</i> ; but the Pope replies, that the Matter be-ing of too great diffi-culty, he could not grant his request.	<i>Theocharius</i> is sent to <i>Armenia</i> by the Empe-ror <i>Manuel Comnenus</i> , to endeavour to procure a re-union between that and the <i>Greek</i> Church. He finds means to gain the Patriarch of the <i>Armenians</i> . The Interview be-tween the two Kings at <i>St. Germain en Laye</i> , where were present the Legates of the Pope, and <i>Thomas</i> , Archbishop of <i>Canterbury</i> , produce no effect, as to the recon-ciliation of this Prelate with his Prince. <i>Reinart</i> , Archbishop of <i>Reims</i> and <i>Bernard</i> Bi-shop of <i>Nevers</i> , are sent by the Pope to the King of <i>England</i> , with Or-ders to suspend the whole Kingdom from Divine Service, if he refus'd to be reconcil'd to the Archbishop of <i>Canterbury</i> , and to re-store Peace to the Church. This Prince yields to their Remon-strances, and even en-treats 'em to promote the Accommodation, which is at last terminated this Year. <i>Theobald</i> , the King-man of <i>William</i> of <i>Champagne</i> ; Archbishop of <i>Sens</i> , is ordain'd Bi-shop of <i>Amiens</i> . The Archbishop of <i>York</i> , and the Bishops of <i>London</i> and <i>Salisbury</i> , whom <i>Thomas Becket</i> had Excommunicated, create him new Trou-bles in <i>England</i> , and he is no sooner arriv'd at <i>Canterbury</i> , but he is Af-fassinated in his Church	<i>Henry</i> , Arch-bishop of <i>Reims</i> writes to the Pope and Car-dinals, in fa-vour of <i>Dreux</i> or <i>Drogo</i> , Chan-celler of the Church of <i>Ny-con</i> . <i>Peter</i> of <i>Po-tiers</i> , Chancel-lor of the Church of <i>Pa-ris</i> , composes his Book of <i>Sentences</i> . <i>Robert</i> of <i>Me-lun</i> , Bishop of <i>Hereford</i> . <i>Alexis</i> <i>Asple-nes</i> . <i>Simeon</i> <i>Lopheta</i> . <i>John</i> of <i>Corn-wall</i> . <i>Gerechus</i> , Pro-voit of <i>Reichen-sperg</i> . <i>Peter de Ritz</i> , Canon of <i>Rheims</i> .
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A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccelesiastical Affairs.	Councils.	Eccelesiastical Writers.
			on the Festival of <i>Christ-mas</i> . <i>Pontius</i> the fifth, Ab-bor of <i>Clairvaux</i> , is made Bishop of <i>Clermont</i> in <i>Auvergne</i> . The Birth of <i>St. De-minick</i> .		
1171	XII.	XX.	XXIX.		The King dispatches an Envoy to <i>Rome</i> to clear himself of the Murder of <i>Thomas Becket</i> , Archbishop of <i>Canterbury</i> . The Pope sends two Legates, to oblige him to make satisfaction to the Church, and in the mean while Excom-municates the Murder-ers. The King meekly submits to the Penance impos'd on him by the Legates; dis-annuls the Customs publish'd at <i>Clarendon</i> , and at last re-ceive Abolution at the Door of the Church. <i>Richard</i> succeeds <i>Thomas</i> in the Archbishop-rick of <i>Canterbury</i> . The Assassins of <i>Thomas</i> , Archbishop of <i>Can-terbury</i> come to <i>Rome</i> to get Abolution; where the Pope enjoyns 'em to take a Journey to <i>Jeru-salem</i> in the Habit of Pilgrims: One of 'em perishes by the way, and the two others spend the remainder of their Lives in doing Penance, being shut up in a place call'd <i>Monte Nigro</i> .
1172	XIII.	XXI.	XXX.		<i>Guarinus</i> or <i>Wari-nus</i> is constituted the fifth Abbot of <i>St. Victor</i> at <i>Paris</i> . <i>Henry II.</i> King of <i>England</i> , is absolv'd in the Council of <i>Avran-ches</i> . A Council at <i>Lombey</i> , in which the He-retick <i>Olivierias</i> and his Follow-ers call'd <i>Bons Hommes</i> , or Good Men are convicted and condemn'd. A Council at <i>Cassel</i> in <i>Ireland</i> held in the Month of <i>Octo-ber</i> . A Council at <i>Avranches</i> .

A Chronological Table.

Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1173	XIV.	XXII.	XXXI.		Richard of St. Victor dies March 10.
	The Young King of England Rebels against his Father, who is oblig'd to repair to the Tomb of Thomas, Archbishop of Canterbury, to implore his Assistance.		The Canonization of Thomas, Archbishop of Canterbury.		
1174	XV.	XXIII.	XXXII.		
			The Canonization of St. Bernard, Jan. 18. William, Arch-Deacon of Tyre, is advanced in the Month of May, to the Dignity of Archbishop of that Church.		
1175	XVI.	XXIV.	XXXIII.		
	The Emperor makes War in Italy.		The Pope approves the Institution of the Order of the Knights of St. James in Spain, and of that of the Monks of the Abbey of St. Saviour at Messina. Nivelon de Cherisy, is made Bishop of Soissons. Geoffrey Arthur, Bishop of St. Asaph, who had quitted his Bishoprick, by reason of some Disturbances that happen'd in Wales, and had retir'd to King Henry's Court, who gave him the Abbey of Abington, is solicited in the Council of London, to return to his Bishoprick; but upon his refusal, other Incumbents are provided both for his Bishoprick and Abbey, and he remains destitute of a Benefice. Geoffrey, who was translated from the Abbey of Igny to that of Clairvaux, going into Italy, is there made Abbot of Fossanova, and some Years after, of Hautecombe.	A Council at London, held on the Sunday before the Festival of the Ascension, in which were present the two Henrys, Kings of England.	Geoffrey, Abbot of Clairvaux. William, Archbishop of Tyre.
1176	XVII.	XXV.	XXXIV.		
	The Emperor's Army is entirely defeated by the Milanese Forces, and that Prince is oblig'd to send Ambassadors to Pope Alexander, to sue for Peace.		The Pope approves the Institution and the Constitution of the Carthusian Order.		

A Chronological Table.

Pope.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1177	XVIII.	XXVI.	XXXIV.		
	An Intervew between Pope Alexander and the Emperor Frederick, at Venice, in the Month of July, where the Peace of the Church is establish'd. By virtue of this Treaty, William, King of Sicily obtains a Truce of fifteen Years with the Emperor, and the Lombards one of seven.		William of Champane, the Brother-in-law of the King of France, is translated from the Archbishoprick of Sens, to that of Rheims, and made Cardinal. Stephen of Tournay, is translated from the Abbey of St. Evreux at Orleans, to that of St. Genevieve at Paris, after the Death of the Abbot Aubert. The Pope sends a Legate to a King of the Indies, commonly call'd Prester John.	A Council at Venice held by the Pope September 16. in which the Peace is confirm'd, and the Anathema renew'd against those that were not return'd to the Bosom of the Church.	
1178	XIX.	XXVII.	XXXV.		
	The Pope is re-call'd from Apagnia to Rome, by the Clergy, Senate, and People of that City. The Anti-pope Calixtus obtains Pardon upon his Prostration at the Pope's Feet.		Eskilus, Archbishop of Lund, Primate and Legate of the See of Rome in Denmark and Sweden, and Regent of both Kingdoms, quits all these Dignities, to turn Monk at Clairvaux, where he dies four Years after. Absalon succeeds him in the Archbishoprick of Lund. Saxo Grammaticus, Provost of Roschild, is sent to Paris by Absalon Archbishop of Lund, to bring Monks of St. Genevieve into Denmark. A great number of Dissenters from the Church of Rome are discover'd at Thoulouze, who being branded with the odious Name of Hereticks, are Excommunicated and Banish'd by the Pope's Legate, with the assistance of some Bishops; and who retire to the Country of Albigeois, where Roger, Count of Ally, receives 'em favourably, and makes use of 'em to detain the Bishop of his City Prisoner, since that time these People were call'd Albigenes, or Albigeois.		
The Pope confirms the Rights and Privileges of the Archbishop of Cologne.					

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1179 XX.	XXVIII. <i>Lewis</i> , the Young King of France causes his Son <i>Philip</i> to be Anointed and Crown'd at Rheims.	XXXVII.	<i>William</i> , Archbishop of Tyre, assists in the Council of <i>Lateran</i> , and draws up the Acts. The <i>Albigensis</i> , or People of <i>Albi</i> , are Condemn'd and Excommunicated in the General Council of <i>Lateran</i> , which declares that they were call'd <i>Cathari</i> , <i>Parians</i> and <i>Publicans</i> , and that they had many other Names. <i>Laborant</i> is made Cardinal. <i>John</i> of <i>Salisbury</i> ordain'd Bishop of <i>Charter</i> .	A III. General Council at <i>Lateran</i> , begun March 2.	
1180 XXI.	XXIX. The Death of <i>Lewis</i> , the Young King of France, on the 10th or 20th Day of September. His Son <i>Philip Augustus</i> succeeds him.	XXXIII. <i>Manuel Comnenus</i> dies Octob. 6th. ALEXIS COMNENUS succeeds him.	<i>Arnold</i> , Bishop of <i>Lisieux</i> , having incur'd the displeasure of the King of <i>England</i> , retires to the Monastery of <i>St. Victor</i> at <i>Paris</i> . <i>Peter</i> , Abbot of <i>Cîteaux</i> is ordain'd Bishop of <i>Arras</i> .	<i>John</i> the Hermit writes this Year the Life of <i>St. Bernard</i> . <i>Thierry</i> or <i>Theodoricus</i> , a Monk, in like manner composes his History in the same Year. <i>Richard</i> , Prior of <i>Hagulfstadt</i> . <i>Stephen</i> , Bishop of <i>Tournay</i> . The Death of <i>St. Hildegard</i> , Abbess of <i>Munster</i> . <i>St. Robert</i> . The Death of <i>Philip de Harveng</i> , Abbot of <i>Bonne-Espérance</i> . The Death of <i>Adamus Scotus</i> , Regular Canon. The Death of <i>Nicolaus</i> , a Monk of <i>Clairvaux</i> in the same Year.	
1181 XXII.	XXX. <i>Alexander III.</i> dies on the 27th day of August, or on the 21. of September. LUCIUS III. is chosen to supply his place.	I.	<i>Henry</i> , Bishop of <i>Albi</i> , having in quality of the Pope's Legate, levy'd certain Troops, marches into <i>Gascogne</i> , to expel thence the People call'd <i>Publicans</i> , who were Masters of a great number of Castles: They make a shew, to avoid the Storm, of abjuring their Opinions, but the Bishop being gone, they live as before.	The Death of <i>Alanus</i> at <i>Clairvaux</i> .	

John de Bellemains is translated from the Bishoprick of *Poitiers* to the Archbishoprick of *Narbonne*, and afterwards to that of *Lyon*.
Baldwin of *Devonshire*, Abbot of *Ferden*, is ordain'd Bishop of *Winchester*.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1182 I.	XXXI.	II.	<i>Peter de Celles</i> , Abbot of <i>St. Remigius</i> , at Rheims install'd Bishop of <i>Chartres</i> in the place of <i>John</i> of <i>Salisbury</i> .		Cardinal <i>Laborant</i> writes his Collection of Canons. The Death of <i>John</i> of <i>Salisbury</i> , Bishop of <i>Chartres</i> . The Death of <i>Arnold</i> , Bishop of <i>Lisieux</i> , August 31.
1183 II.	XXXII. <i>Henry</i> , the Youngest of the three Sons of the King of <i>England</i> , dies.	I. ANDRONICUS COMNENUS causes <i>Alexis</i> to be put to Death, and usurps the Imperial Throne.	Above seven thousand <i>Albigensis</i> are destroy'd in <i>Berri</i> , by the Inhabitants of the Country.		
1184 III.	XXXIII.	II.			A Council at <i>Verona</i> , held in the presence of the Pope and the Emperor <i>Frederick</i> , concerning the Execution of the Treaty of Peace concluded at <i>Venice</i> .
1185 IV.	Lucius III. dies at <i>Verona</i> , Novemb. 25. URBAN III. succeeds him.	III. ISAAC ANGELOS kills <i>Andronicus</i> , and takes Possession of the Empire.	Contentis arise between Pope <i>Urban</i> and the Emperor <i>Frederick</i> concerning certain Lands left by the Princess <i>Matilda</i> to the Church of <i>Rome</i> ; about the Goods of Bishops after their Decease, to which the Emperor laid claim as his Right, and about the Taxes that were levy'd for the maintenance of Abbesses.		<i>Baldwin</i> Archbishop of <i>Canterbury</i> . <i>Joannes Phocas</i> , a Greek Monk, goes in Pilgrimage to the <i>Holy Land</i> , and at his return writes a Relation of what he had seen and observ'd. <i>Petrus Comestor</i> . <i>Peter</i> of <i>Blois</i> . <i>Sylvester Giraldus</i> , Bishop of <i>St. David</i> .

A Chronological Table.

Popes. *Western Emperors and Kings.* *Eastern Emperors.* *Councils.* *Ecceſtaſtical Affairs.*

1186 I. The Pope being offended at a Letter ſent by the Aſſembly of *Geinlenbaufen*, reſolves to Excommunicate the Emperor, but the Inhabitants of *Verona* entreat him not to publiſh this Excommunication in their City.

1187 II. The Pope departing from *Verona* with a deſign to Excommunicate the Emperor, dies *October 17*. before he could effect it.

GREGORY VIII. ſucceeds him the next day, but dies two Months after; *December 16*.

1188 I. After a Vacancy of 20. days, CLEMENT III. is Elected in the place of Gregory VIII. *January 6*.

1189 II. XXXVII. Henry II. King of England dies, and Richard his Son ſucceeds him.

The Kings of England and France ſet forward on their Journey to the Holy Land.

The Queen Mother, and her Brother *William* of Champagne, Cardinal Archbiſhop of Rheims obtain the Government of France during the King's abſence.

William, the Good King of Sicily, dies without iſſue. *Conſtance* his Aunt, the Wife of *Henry* the Son of the Emperor, lays claim to the Succeſſion, but *Tancred*, the Natural Brother of the Prince, gets poſſeſſion of the Kingdom.

III. The Pope ſends the *Fall to Baldwin*, Archbiſhop of *Canterbury*. *St. Hugh*, Prior of the *Carthuſian* Order is made Biſhop of *Lincoln*.

A Circular Letter of Pope Gregory to all the Faithful, exhorting them to the relief of the Holy Land.

A Faſt appointed by this Pope during five Years, on all the Fridays from *Advents* till *Chriſtmaſs*, with abſtaining from Fleſh on Wedneſdays and Saturdays.

Robert de Bar ſucceeds *Petar de Calles* in the Biſhoprick of *Chartres*.

Philip Auguſtus, King of France, impoſes a Tax in his Kingdom for: his Voyage to the Levant, which is call'd by the Name of *Saladin's* Tithes.

William, Biſhop of Ely, and Legate of the See of Rome, in England, is made Regent of the Kingdom during the abſence of King *Richard*, who is about to undertake an Expedition to the Holy Land.

An Aſſembly at *Geinlenbaufen*, in which a Reſolution is taken to write to the Pope concerning the Rights claim'd by the Emperor.

Godefrey of *Ivrie* compoſes his *Univerſal Hiſtory*, and Dedicates it to the Pope.

Hermengand, *John* the Hermit.

Bernard, Abbot of *Fontenay*, *Joannes* *Cinnamus*.

Theoſtani, *Hugo* *Ebrissani*, *Robertus* *Pululius*, *Gervase*, a *Prieſt* of *Chicheſter*, *Odo*, Abbot of *Bel*, *Cardinal* *Libarant*, *Geffrey*, *Prieſt* of *Vigeſ*, *Thierry* or *Theodorice*, a *Monk*, *Joannes* *Bagundus*.

The Death of *Peter* de *Cellis*, Biſhop of *Chartres*, on the 11. day of February.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1190	III.	XXXIX.	V.		Neophytus. John Bishop of Lydda. The Death of Richard, Prior of Hagulfstadt.
		The Death of the Emperor <i>Frederick</i> in the <i>Levant</i> . His Son <i>Henry IV.</i> succeeds him. The Kings of <i>England</i> and <i>France</i> arrive in the Month of <i>August</i> at <i>Messina</i> , and reside there above six Months.			
1191	I.	I.	VI.		
	<i>Clement III.</i> dies <i>April 10.</i> and <i>CELESTIN III.</i> is substituted in his place.	<i>Henry</i> is Crown'd Emperor by Pope <i>Celestin</i> , and his Wife <i>Constance</i> Empress. <i>Richard, K.</i> of <i>England</i> , takes possession of the Kingdom of <i>Cyprus</i> , carries off a rich Booty from thence, and gives this Kingdom to <i>Guy of Lusignan</i> , in exchange for that of <i>Jerusalem</i> , which <i>Richard</i> hop'd ere long to wrest out of the Infidels.	<i>Edward d'Avesnes</i> , Bishop of <i>Tournay</i> dying, <i>Peter</i> , Chanter of the Church of <i>Paris</i> , is chosen in his place, but <i>William</i> , Archbishop of <i>Rheims</i> opposes this Election, and causes <i>Stephen</i> , Abbot of <i>St. Genevieve</i> at <i>Paris</i> , to be Electd the next Year. The taking of the City of <i>Acre</i> by the Christians from the Infidels in the <i>Levant</i> . Pope <i>Celestin</i> orders the Bishops of <i>England</i> to excommunicate all those that shou'd refuse to obey the Bishop of <i>Ely</i> , Regent of the Kingdom.		
1192	II.	II.	VII.		<i>Baldwin</i> of <i>Devonshire</i> , Archbishop of <i>Canterbury</i> , dies in the <i>Levant</i> this Year or in the following.
	The Pope excommunicates the Emperor, because he detains Prisoner <i>Richard</i> , King of <i>England</i> .	<i>Richard K.</i> of <i>England</i> is taken Prisoner in returning from the <i>Holy Land</i> , by <i>Leopold Duke of Austria</i> , and deliver'd up to the Emperor <i>Henry</i> , who confines him 14 Months. During his imprisonment, John his Brother, fir-nam'd <i>Without Land</i> , gets Possession of the Kingdom of <i>England</i> .	The Pope confirms the Rights and Privileges of the Churches and Kingdom of <i>Scotland</i> . The Canonization of <i>St. Ubald</i> , Bishop of <i>Ugentia</i> . <i>Stephen</i> of <i>Tournay</i> , causes his Nephew to be chosen in his place Abbot of <i>St. Genevieve</i> at <i>Paris</i> .		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1193	III.	III.	VIII.		
			George Xiphylin is chosen Patriarch of Constantinople.		Demetrius Tornicius writes this Year his Treatise of the Procession of the Holy Ghost.
1194	IV.	IV.	IX.		
			The Pope appoints the Bishop of Lincoln to take Cognizance of the Misdemeanors and Crimes committed by Geoffrey, Archbishop of York.		The Death of <i>Joannes Burgundus</i> , or <i>John Burguignon</i> , Magistrate of Pisa.
			<i>Michael de Corbeil</i> , Dean of the Church of Paris, who had been chosen Patriarch of Jerusalem, is made Archbishop of Sens.		
1195	V.	V.	X.		
			The Pope Constitutes <i>Hubert</i> , Archbishop of Canterbury, his Legate in England, and enjoins the Bishops of this Kingdom to submit to his Authority.	A Synod at York, held in the Month of June.	<i>Gauterius</i> a Regular Canon of St. <i>Victor</i> .
			<i>Isaacus Angelus</i> , is depos'd, and <i>ALEXIS ANGELUS</i> is plac'd on the Imperial Throne.	A Council at Montpellier in the Month of December.	<i>Thierry</i> or <i>Theodorici</i> , Abbot.
			I.		<i>Ogerus</i> , Abbot of Luceda and of Mount St. Michael.
					<i>Robert de Torigny</i> .
					<i>Otho de St. Blaise</i> .
					<i>John Bromton</i> , Abbot of <i>Jorval</i> .
					<i>Lupus Prosspatius</i> .
					<i>Alulphus</i> , Monk of St. Martin at <i>Tar-nay</i> .
					<i>Isaac</i> , Abbot of <i>L'Eteche</i> .
1196	VI.	VI.	II.		
			The Emperor <i>Henry</i> marches into Italy with a numerous Army, and makes himself Master of Sicily.		<i>Henry</i> , Abbot of <i>Clairvaux</i> .
					The Death of <i>Maurice de Sulz</i> Bishop of <i>Paris</i> .
					<i>Gilbert</i> of <i>Sempringham</i> .

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			which belong'd to his Dominions in right of his Wife. He treats the <i>Sicilians</i> so cruelly, that this Prince's Commiserating their Misfortunes, constrains her Husband by force, to grant 'em a Peace upon reasonable Terms.		<i>Peter</i> , Abbot of <i>Clairvaux</i> . <i>Garnerius</i> , Abbot of <i>Clairvaux</i> . <i>Nicolas</i> , a Canon of <i>Liege</i> . <i>Sibrandus</i> , Abbot of <i>Mariengarde</i> .
1197	VII.	VII.	III.		
			The Archbishop of <i>Messina</i> , going to consult the Pope about the decess'd Emperor who dy'd Excommunicated; cannot obtain a License for the Interring of that Prince in Consecrated Ground, but with the consent of <i>Richard</i> , King of England, and after having restor'd the sum of Money that was exacted for his Ransom.		<i>Bertrand</i> , Abbot of <i>la Chaise-Dieu</i> . <i>Radulphus Tortarius</i> . <i>Christianus</i> , a Monk of <i>Clairvaux</i> . <i>Gauterius</i> of <i>Chatillon</i> . <i>Thomas</i> , a Monk of <i>Chichester</i> . <i>Garnerius</i> , a Monk of St. <i>Victor</i> .
			The Right of Succession to the Empire is disputed between <i>Philip</i> the Brother of <i>Otho</i> , Duke of Saxony.		The Death of <i>Peter Conester</i> , Dean of St. <i>Peter</i> at <i>Troyes</i> . <i>Robert</i> of <i>Flamesbury</i> . <i>Bartholomew</i> , Bishop of <i>Oxford</i> .
			<i>Jourdain du Hommel</i> , is ordain'd Bishop of <i>Lisieux</i> . Under his Government, the Building of the Cathedral of <i>Lisieux</i> was finish'd, and that Church was much enrich'd by the Liberality of this Bishop.		
1198	VIII.	VIII.	IV.		
			Pope <i>Innocent</i> reduces <i>Dal</i> and the other Bishopricks of <i>Bretagne</i> under the Jurisdiction of the Archbishoprick of <i>Tours</i> .		<i>Odo de Chitton</i> . <i>John</i> , a <i>Carthusian</i> of <i>des Portes</i> . <i>Stephen</i> de <i>Chaulm</i> , a <i>Carthusian</i> Monk.
			<i>Philip Augustus</i> , King of France is Excommunicated, Decemb. 6th by the Pope's Legate <i>Peter</i> of <i>Carpus</i> , and his Kingdom suspend'd from Divine Service, because he refus'd to retake his Wife <i>Barilla</i> whom he had put away, and to quit <i>Mary</i> the Daughter of the Duke of <i>Aquitaine</i> , whom he had Marry'd; nevertheless the Publication of this Sentence is defer'd till after the Festival of <i>Christmas</i> .		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1199	II.	IX.	V.		
	The Death of Richard, King of England. John, surnam'd Without Land, takes Possession of his Dominions to the prejudice of Arthur, Duke of Bretagne, the Son of Geoffrey, the elder Brother of the said John.		The King of France is freed from the Sentence of Excommunication which the Pope's Legate had publish'd against him; by quitting the Daughter of the Duke of Aquitaine and retaking his former Wife. However he forbears not to put her away again some time after.		William le Petit, a Regular Canon of Newbridge. Geruise, a Monk of Canterbury. Gonthier, a Monk of St. Amand. Theodericus Bal. Samon. Oliver of Celen. Radulphus de Dicceto. Gautier de Vinefant. Richard, Abbot of Moun Cassin. Elias of Coxii Saxo Grammaticus. Joannes C. matensis. Zacharias Chrysopolitanus. Roger de Hoveden. The Death of George Xiphia, Patriarch of Constantinople.

A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers IN THE TWELFTH CENTURY.

S. BRUNO
Founder of the *Carthusian Order*; flourish'd at Rheims in the Year 1075. retir'd to La Grande Chartreuse, or the Great Charter-House in 1086, went to Italy in 1090. died in 1101.

LEO.
Cardinal Deacon, flourish'd under the Pontificate of Urban II. in the end of the preceding Century.

PETRUS THEUTODUS,
Flourish'd in the end of the XI. Century, and in the beginning of the XII.

A Nameless Italian AUTHOR,
Flourish'd in the end of the preceding Century.

ROBERT,
A Monk of St. Remigius at Rheims, flourish'd in the end of the preceding Century.

DOMNIZON,
A Priest, liv'd in the end of the XI. Century, and in the beginning of the XII.

RAINAUD, or RAINOLDUS,
Of Senus, Archbishop of Lyons, born in the Year 1024. translated from the Abbey of Vezelay to the Archbishoprick of Lyons after 1104. dy'd in 1109.

BAUDRY,
Bishop of Noyon and Terouanne, ordain'd Bishop A. D. 1097. dy'd in 1112.

SIGEBERT,
A Monk of Gemblours, flourish'd in the end of the preceding Century, and in the beginning of the present XII. dy'd in 1113.

ODO,
Bishop of Cambray, translated from the Abbey of St. Martin at Tournay, to that See, A. D. 1105. dy'd in 1113.

YVES.
Bishop of Chartres, made Abbot of the Regular Canons of St. Quentin at Beauvais, A. D. 1078. made Bishop in 1092. dy'd in 1115.

GISEBERT, or GILBERT CRISPIN,
Abbot of Westminster, made A. D. 1106. dy'd in 1114. or 1115.

LEO of Marfi.
Cardinal Bishop of Ostia, made A. D. 1101. dy'd a little after in 1115.

PETRUS ALPHONSUS,
A Spanish Jew, converted A. D. 1106.

STEPHEN,
Abbot of St. James at Liege, flourish'd in the beginning of this Century, about A. D. 1107.

PASCAAL II.
Pope, advanced to that Dignity, A. D. 1099. dy'd in 1118.

ANSELM,
Dean of the Church of Laon, flourish'd in the beginning of this Century.

ANSCHERUS,
Abbot of St. Riquier, flourish'd in the beginning of this present XII. Century.

THEOFREDUS,
Abbot of Epternack, flourish'd about the same time.

THEOBALDUS,
A Clerk of the Church of Etampes, flourish'd and was Professor in the Divinity-Schools of Caen and Oxford at the same time.

RADULPHUS, or RAOUL L'ARDENT.
Liv'd about the same time.

NICETAS SEIDUS,
Flourish'd at the same time.

A Chronological Table

HARIULPHUS,
A Monk of *St. Riquier*, flourish'd at the same time.

HUGH,
Abbot of *Flavigny*, liv'd about the same time.

ODO,
A *Benedictin* Monk of *Abt*, flourish'd at the same time.

RAIMOND D'AGILES,
A Canon of *Puy*, flourish'd at the same time.

TURGOT,
A Monk of *Durham*, flourish'd about the same time.

JOHN PYKE,
An *English* Writer, flourish'd about the same time.

WALTER,
Arch-Deacon of *Oxford*, liv'd about the same time.

EUTHYMIUS ZYGABENUS,
A *Greek* Monk, flourish'd about the same time.

PHILIPPUS SOLITARIUS,
A *Greek* Monk, liv'd about the same time.

UDASCHALCUS,
A Monk, flourish'd under Pope *Paschal II.* in the beginning of this Century,

GELASIUS II,
Pope, chosen *A. D.* 1118. dy'd in 1119.

FLORENTIUS BRAVO,
A Monk of *Winchester*, flourish'd at the same time, dy'd in 1119.

WILLIAM DE CHAMPEAUX,
Bishop of *Châlons*, flourish'd in the beginning of this Century, in the Divinity-Schools at *Paris*, ordain'd Bishop *A. D.* 1113. dy'd in 1121.

MARBODUS,
Bishop of *Remes*, flourish'd in the end of the preceding Century, made Bishop *A. D.* 1096. dy'd in 1123.

BRUNO,
Bishop of *Signi*, flourish'd in the beginning of Century, dy'd in 1123.

CALIXTUS II,
Pope, chosen *A. D.* 1119. dy'd in 1124.

GUIBERT,
Abbot of *Nogent Sous Comy*, elected *A. D.* 1104. dy'd in 1124.

ERNULPHUS or ARNULPHUS,
Bishop of *Rocheſter*, ordain'd *A. D.* 1114. dy'd in 1124.

GAUTERIUS,
Bishop of *Maguene*, made *A. D.* 1103. dy'd in 1129.

GEFFREY,
Abbot of *Vendôme*, chosen *A. D.* 1093. took several Voyages into *Italy*, dy'd in 1129.

HONORIUS II,
Pope, elected *A. D.* 1124. dy'd in 1139.

HILDEBERT,
Bishop of *Mans*, and afterwards Archbishop of *Tours*, made *A. D.* 1098. translated to *Tours* in 1125. dy'd in 1132.

STEPHEN HARDING,
Abbot of *Cîteaux*, made *A. D.* 1108. dy'd in 1134.

PETRUS GROSOLANUS, or
CHRYSOLANUS,
Flourish'd *A. D.* 1120.

EUSTRATIUS,
Archbishop of *Nice*, flourish'd *A. D.* 1120.

STEPHEN,
Bishop of *Autun*, made *A. D.* 1113. left his Bishoprick in 1129. to retire to *Cluny*, dy'd in 1130.

NICEPHORUS BRYENNIUS,
Of *Macedonia*, flourish'd *A. D.* 1120.

JOANNES ZONARAS,
Secretary of State to the Emperor of *Constantinople*, flourish'd *A. D.* 1120.

HONORIUS SOLITARIUS,
Professor of Scholastical Divinity of the Church of *Autun*, flourish'd *A. D.* 1120.

NICOLAS,
A Monk of *Soissons*, flourish'd *A. D.* 1120.

ELNOTHUS,
A Monk of *Canterbury*, flourish'd *A. D.* 1120.

THOMAS,
A Monk of *Ely*, liv'd at the same time.

St. NORBERT,
Founder of the Order of *Prémontré*, retir'd to that Monastery *A. D.* 1120. dy'd in 1134.

RUPERT,
Abbot of *Duys*, flourish'd in the beginning of this Century, dy'd in 1135.

GUIGUE,
Prior of *La Grande Chartreuse*, chosen *A. D.* 1113. dy'd in 1137.

DROGO, or **DREUX**,
Cardinal Bishop of *Osina*, translated from the Dignity of Prior of *St. Nicéphise* at *Rheims*, to that of Abbot of *St. John* at *Laon* *A. D.* 1128. and to that of Cardinal, in 1136.

PETER of LEON,
Anti-pope; under the Name of ANACLETUS, chosen *A. D.* 1130. dy'd in 1138.

GEFFREY,
Bishop of *Chartres*, chosen *A. D.* 1115. dy'd in 1138.

GEFFREY the Gros,
A Monk of *Tiron*, wrote *A. D.* 1135.

PETER,
Library-Keeper of *Mount-Cassin*, turn'd Monk *A. D.*

of Ecclesiastical Writers.

A. D. 1115 in the Abbey of *Mount-Cassin*, and was expell'd in 1128.

RODULPHUS,
Abbot of *St. Trudo*, chosen *A. D.* 1108. dy'd in 1140.

GILLEBERT, or **GILBERT**,
Bishop of *Limerick*, ordain'd before the Year 1110. dy'd in 1140.

FRANCO,
Abbot of *Afflighem*, made *A. D.* 1111. dy'd in 1140.

TURSTIN,
Archbishop of *Tork*, chosen *A. D.* 1115. ordain'd in 1119. dy'd in 1140.

ULRICUS,
Bishop of *Constance*, made *A. D.* 1120. quitted his Bishoprick in 1138. dy'd in 1140.

BAUDRY,
Bishop of *Dol*, made *A. D.* 1114. dy'd in 1141.

INNOCENT II,
Pope, elected *A. D.* 1130. dy'd in 1143.

CELESTIN II,
Pope, elected *A. D.* 1143. dy'd in 1144.

LUCIUS II,
Pope, chosen *A. D.* 1144. dy'd in 1145.

ECKARD,
Abbot of *Orange*, flourish'd 1130.

HUGH,
A Monk of *Fleury*, liv'd *A. D.* 1130.

ANSELM,
Abbot of *Gembours*, flourish'd *A. D.* 1130.

ORDERICUS VITALIS,
A Monk of *St. Evrou*, born *A. D.* 1075. flourish'd in 1130. dy'd in 1142.

ANSELM,
Bishop of *Havelberg*, flourish'd after the Year 1130.

HERVEUS,
A Monk of *Baug de Dol*, flourish'd *A. D.* 1130.

HUGH de FOLIE TH,
A Monk of *Corbie*, flourish'd *A. D.* 1130.

STEPHEN,
Bishop of *Paris*, made *A. D.* 1127.

RAINERIUS,
A Monk of *St. Lawrence* at *Liege*, flourish'd *A. D.* 1130.

GUALBERT,
A Monk of *Marchiennes*, flourish'd *A. D.* 1130.

PANDULPHUS of *Pisa*,
Flourish'd *A. D.* 1130.

FABRITIUS TUSCUS,
Abbot of *Abington*, flourish'd *A. D.* 1130.

AUCTUS,
Abbot of the Order of *Valambre*, flourish'd *A. D.* 1130.

ALBERTUS or **ALBERICUS**,
A Canon of *Aix*, flourish'd *A. D.* 1130.

FOUCHER,
A Monk of *Chartres*, flourish'd *A. D.* 1130.

GAUTERIUS,
The Chancellor, flourish'd *A. D.* 1130.

ANNA COMNENA,
The Daughter of *Alexis Comnenus*, flourish'd *A. D.* 1130.

ISAACK,
An *Armenian* Bishop, flourish'd *A. D.* 1130.

MICHAEL GLYCAS,
A *Sicilian*, flourish'd *A. D.* 1130.

ODO,
Abbot of *St. Remigius* at *Rheims*, wrote about the Year 1135.

HUGH, of *St. Vitor*,
Born *A. D.* 1098. flourish'd in 1130.

PETRUS ABÆLARDUS,
Flourish'd in the beginning of this Century, in the University of *Paris*, was condemn'd in the Council of *Soissons* in 1121. and in that of *Sens* in 1140. dy'd in 1142.

WASELINUS MOMALIUS,
Prior of *St. Lawrence* at *Liege*, flourish'd *A. D.* 1140. dy'd in 1147.

AMEDEUS,
Bishop of *Lausanne*, and Abbot of *Hautecombe*, was made Bishop of that See *A. D.* 1144. dy'd in 1149.

St. BERNARD,
Abbot of *Clairvaux* born *A. D.* 1091. retir'd to *Cîteaux* in 1113. made Abbot in 1115. assisted in the Councils of *Troyes* and *Châlons* in 1128, and 1129. He maintain'd the Cause of Pope *Innocent II.* with great resolution in 1130. and 1131. He accompany'd him to *Rome*, in 1132. assisted there in a Council, and was sent to *Milan* in 1134. He return'd to *France*, and was sent by the King to the Duke of *Guine* in 1135. He was re-call'd into *Italy* by the Pope in 1137. He confuted *Abaelardus* in the Council of *Sens* in 1140. He was sent for into *Aquitaine* against the Heretic *Henry* and his Followers in 1147. He convicted *Gilbert de la Porree* in a Council held at *Rheims* in 1148. Hedy'd in 1153.

WILLIAM,
Abbot of *St. Thierry*, or *Theodoric*, made *A. D.* 1120. retir'd to *Signi* in 1135. dy'd in 1150.

ARNOLD,
Abbot of *Bonneval*, chosen in 1151. dy'd in 1154.

PETER, the Venerable,
Abbot of *Cluny*, born in 1093. made in 1123. dy'd in 1150.

GUERRIC,
Abbot of *Igny*, came to *Clairvaux* *A. D.* 1131. was made Abbot in 1138.

PHILIP.

A Chronological Table

PHILIP,
A Monk of *Clairvaux*, flourish'd *A. D.* 1140.

SAMPSON,
Archbishop of *Rheims*, advanced to that Dignity in 1140.

ROBERT PULLUS,
Cardinal, flourish'd in the Divinity-Schools of *Paris* *A. D.* 1120. re-establish'd the University of *Oxford*, in 1133. was made Cardinal in 1144. and dy'd in 1150.

WILLIAM of *Somerset*
A Monk of *Malmesbury*, flourish'd *A. D.* 1130. dy'd in 1153.

SUGER,
Abbot of *St. Denis*, chosen *A. D.* 1122. dy'd in 1153.

GILBERT DE LA PORREE,
Bishop of *Poitiers*, chosen *A. D.* 1141. His Opinions condemn'd in an Assembly held at *Auxerre* in 1147. and in the Council of *Rheims*, in 1148.

HUGO METELLUS,
A Regular Canon of *St. Leon*, at *Toul*, flourish'd *A. D.* 1140.

THOMAS,
Abbot of *Maurigny*, flourish'd *A. D.* 1140.

BERNARD,
A Monk of *Cluny*, flourish'd *A. D.* 1140.

ULGER,
Bishop of *Angers*, flourish'd *A. D.* 1140.

ANTONIUS MELISSUS,
A Grecian Monk, flourish'd in this Century, but 'tis not certainly known in what Year, although some reckon it to be in 1140.

HERMAN,
Abbot of *St. Martin* at *Tournay*, flourish'd *A. D.* 1140.

SIFREDUS, EBBO, THIMON and
HERBORDUS,
Flourish'd *A. D.* 1140.

ARCHARDUS,
A Monk of *Clairvaux*, flourish'd *A. D.* 1140.

HENRY,
Bishop of *Troyes*, flourish'd *A. D.* 1140.

EUGENIUS III.
Pope, made *A. D.* 1144. dy'd in 1153.

ANASTASIUS IV.
Pope, chosen *A. D.* 1153. dy'd in 1154.

OTHO,
Bishop of *Frisingen*, made *A. D.* 1138. retir'd to the Abbey of *Morimond* in 1156. and dy'd in the same Year.

POTHO,
A Monk of *Pron*, flourish'd *A. D.* 1145.

SERLON,
Abbot of *Savigny*, made in 1146. dy'd in 1156.

HUGH,
A Monk of *Cluny*, flourish'd *A. D.* 1160.

PHILIP,
Bishop of *Tarentum* or *Tarento*, made *A. D.* 1130. depos'd in 1139. retir'd to *Clairvaux*, where he was chosen Prior in 1150. and Abbot of *Aumône* in 1156. dy'd in 1160.

HUGH,
Archbishop of *Roan*, made *A. D.* 1130. dy'd in 1164.

NICOLAS,
A Monk of *Clairvaux*, and *St. Bernard's* Secretary, left his own Monastery of *Monflier-Randy* to meet that Saint at *Clairvaux*, *A. D.* 1146. departed thence in 1151. and return'd to *Monflier-Randy* in 1160. dy'd in 1180.

SIMEON of *Durham*,
Flourish'd *A. D.* 1150.

BARTHOLOMEW of *Foigny*,
Bishop of *Laon*, made *A. D.* 1113. founded the Abbey of *Foigny* *A. D.* 1121. was suspended in 1142. abdicated his Bishoprick a little after, and retir'd in 1151. to *Foigny*, where he became a Monk.

GAUTERIUS of *Maturitania*,
Bishop of *Laon*, ordain'd *A. D.* 1154.

WOLBERO,
Abbot of *St. Pantaleon* at *Colen*, flourish'd *A. D.* 1150.

LUKE,
Abbot of *St. Cornelius*, flourish'd *A. D.* 1150. dy'd in 1157.

GRATIANUS,
A Monk of *St. Felix* at *Boulogne*, flourish'd *A. D.* 1150.

PETER LOMBARD.
Bishop of *Paris*, flourish'd after 1120, ordain'd Bishop in 1150. dy'd in 1164.

FALCO,
A Magistrate of *Benevento*, flourish'd *A. D.* 1150.

HENRY,
Arch-Deacon of *Huntington*, flourish'd *A. D.* 1150.

Two nameless AUTHORS,
Epitomizers of *Foucher*, flourish'd *A. D.* 1150.

HUGH,
Cardinal Bishop of *Ostia*, flourish'd *A. D.* 1150.

CONSTANTINUS MANASSES,
Flourish'd *A. D.* 1150.

CONSTANTINUS HARMENOPOLUS.
A Judge of *Theffalonica*, flourish'd *A. D.* 1150.

JOHN,
Patriarch of *Antioch*, flourish'd *A. D.* 1150.

GERMANUS,
Patriarch of *Constantinople*, flourish'd *A. D.* 1150.

ARSENIUS,
A Monk of *Mount Athos*, flourish'd *A. D.* 1150.

ANDRONICUS CAMATERUS,
Flourish'd *A. D.* 1150.

GEORGE,

of Ecclesiastical Writers.

GEORGE,
Archbishop of *Cefru*, flourish'd *A. D.* 1150. dy'd in 1167.

LUCAS CHRYSOBERGIUS,
Patriarch of *Constantinople*, made *A. D.* 1140. or 1155.

ROBERT,
Arch-Deacon of *Offrevant*, flourish'd in the middle of this Century.

A nameless AUTHOR,
Of the Life of *St. Ludger*, flourish'd in the middle of the same Century.

THEOBALD,
A Monk of *St. Peter* at *Beze*, liv'd in the middle of the same Century.

GAUTERIUS,
A Canon of *Terevane*, flourish'd in the middle of the same Century.

HERBERT,
A Monk, flourish'd *A. D.* 1150.

HAIMO,
Arch-Deacon of *Châlons*, flourish'd *A. D.* 1150.

HERMAN,
A converted Jew of *Colen*, flourish'd in the middle of this Century.

NICETAS of *Constantinople*,
Flourish'd *A. D.* 1150.

BASIL of *Avis*,
Archbishop of *Theffalonica*, flourish'd *A. D.* 1150.

TEULPHUS,
A Monk of *Maurigny*, flourish'd *A. D.* 1150.

JOHN,
A Monk of *Marmoutier*, flourish'd about the middle of this Century.

ALEXANDER,
An Abbot in *Sicily*, flourish'd after the Year 1164.

ADRIAN IV.
Pope, made *A. D.* 1154. dy'd in 1159.

ALEXANDER, III.
Pope, chosen *A. D.* 1159. dy'd in 1181.

LUCIUS III.
Pope, elected *A. D.* 1181. dy'd in 1185.

URBAN III,
Pope, advanc'd to that Dignity *A. D.* 1185. dy'd in 1188.

GREGORY VIII.
Pope, obtain'd the See of *Rome* *A. D.* 1188. and dy'd in the same Year.

RADULPHUS NIGER,
A Monk of *St. Germer*, flourish'd *A. D.* 1157.

St. ELIZABETH,
Abbess of *Schonau*, born *A. D.* 1129. flourish'd in 1155. dy'd in 1165.

St. AELRED or **ETHELRED,**
Abbot of *Reverby*, flourish'd *A. D.* 1150. dy'd in 1165.

OTHO of *Deuil*,
Abbot of *St. Cornelius*, flourish'd *A. D.* 1160. dy'd in 1168.

THOMAS BECKET,
Archbishop of *Canterbury*, born *A. D.* 1119. made in 1161. was assassinated in 1170.

GILBERT,
Abbot of *Hoiland*, flourish'd after the Year 1150. dy'd in 1172.

RICHARD of *St. Vitor*,
Flourish'd *A. D.* 1160. dy'd in 1173.

PETER de Roze,
A Monk of *Clairvaux*, flourish'd *A. D.* 1160.

ENERVINUS,
Provost of *Stemfeld*, flourish'd *A. D.* 1160.

ECBERT,
Abbot of *St. Florin*, flourish'd *A. D.* 1160.

BONACURTIUS, Mediolanensis,
Flourish'd *A. D.* 1160.

EBRARD of *Bethune*,
Flourish'd *A. D.* 1160.

MICHAEL of *Theffalonica*,
Defender of the Church of *Constantinople*, flourish'd *A. D.* 1160.

ODO,
A Regular Canon of *St. Augustin*, flourish'd *A. D.* 1160.

HUGH of *Poitiers*,
A Monk of *Vezelay*, flourish'd *A. D.* 1160.

ADELBERT or **ALBERT,**
Abbot of *Heldekeim*, flourish'd *A. D.* 1160.

JOHN of *Hexam*,
Provost of *Hugulstadt*, flourish'd *A. D.* 1160.

FASTREDUS,
Abbot of *Clairvaux*, flourish'd *A. D.* 1161.

HUGH,
A Monk of *St. Saviour* at *Lodeve*, flourish'd *A. D.* 1161.

LAURENTIUS,
A Monk of *Liege*, flourish'd after the Year 1150. dy'd in 1170.

St. HILDEGARDA,
Abbess of *Mount St. Robert*, born *A. D.* 1098. was in great repute in 1150. dy'd in 1180.

PHILIP de *HARVENG*,
Abbot of *St. Bonne-Espérance*, flourish'd after the Year 1150. dy'd in 1180.

ADAMUS SCOTUS,
A Regular Canon, Flourish'd *A. D.* 1160. dy'd in 1180.

S f

GEFFREY

A Chronological Table

GEFFREY ARTHUR,
Bishop of *St. Asaph*, chosen Bishop *A. D.* 1151.
dy'd in 1180.

ALANUS,
Bishop of *Auxerre*, of Abbot of *Larivour*, was advanced to that Dignity *A. D.* 1153. retir'd to *Clairvaux* in 1161. dy'd in 1181.

JOHN of *Salisbury*,
Bishop of *Charres*, flourish'd after the Year 1160.
was ordain'd Bishop in 1179. dy'd in 1182.

ARNULPHUS or **ARNOLDUS**,
Bishop of *Lisieux*, made *A. D.* 1141. accompany'd
Lewis the young, King of *France*, in his Expedition
to the *Holy Land*, in 1147. was sent
Legate into *England* in 1160. retir'd to the Monastery
of *St. Victor* in 1180. dy'd in 1182.

PETER of *Celles*,
Bishop of *Charres*, elected Abbot in 1150. translated
to the Abbey of *St. Remigius* at *Rheims*,
in 1162. ordain'd Bishop in 1182. dy'd in 1187.

NICOLAS,
A Monk of *St. Alban*, flourish'd *A. D.* 1160.

GILBERT FOLIOT,
Bishop of *London*, made Bishop of *Hereford*, *A. D.*
1149. and translated thence to *London* in 1161.
dy'd in 1187.

MICHAEL ANCHIALUS,
Patriarch of *Constantinople*, advanced to that Dignity
A. D. 1167.

ROBERT of *Melun*,
Bishop of *Hereford*, flourish'd *A. D.* 1170.

ALEXIS ARISTENES,
Oeconomus or Steward of the Church of *Constantinople*,
flourish'd *A. D.* 1170.

SIMEON LOGOTHETA,
flourish'd *A. D.* 1170.

JOHN of *Cornwal*,
flourish'd *A. D.* 1170.

GEROCHUS,
Provost of *Rheichenberg*, and a nameless Author,
Dean of the same Church, flourish'd *A. D.* 1170.

PETER of *Riga*,
A Canon of *Rheims*, flourish'd *A. D.* 1170.

HENRY,
Archbishop of *Rheims*, flourish'd *A. D.* 1170.

GEFFREY,
Abbot of *Clairvaux*, a Disciple of *St. Bernard*,
made Abbot of *Igny*, and afterwards Abbot of
Clairvaux, *A. D.* 1162. and of *Hautecombe* in
1175. dy'd in the end of this Century.

WILLIAM,
Archbishop of *Tyre*, ordain'd *A. D.* 1174. dy'd
in 1190.

RICHARD,
Prior of *Hagulfstadt*, flourish'd *A. D.* 1180. dy'd
in 1190.

CLEMENT III,
Pope, chosen *A. D.* 1188. dy'd in 1191.

BALDWIN,
Archbishop of *Canterbury*, first made Abbot of
Winchester, and afterwards Archbishop, *A. D.*
1185. dy'd in 1192.

ERMENGARDUS or **ERMENGALDUS**,
flourish'd *A. D.* 1180.

JOHN,
A Hermit, flourish'd *A. D.* 1180.

BERNARD,
Abbot of *Fontcaud* flourish'd *A. D.* 1180.

JOANNES CINNAMUS,
The Grammarian, flourish'd *A. D.* 1180.

THEORIANUS,
flourish'd *A. D.* 1180.

HUGO ETHERIANUS,
flourish'd *A. D.* 1180.

ROBERTUS PAULULUS,
A Priest of *Amiens*, flourish'd *A. D.* 1180.

GERVASE,
A Priest of *Chichester*, flourish'd *A. D.* 1180.

ODO,
Abbot of *Bel*, liv'd *A. D.* 1180.

LABORANT,
Cardinal, flourish'd *A. D.* 1180.

GEFFREY,
Prior of *Vigeois*, flourish'd *A. D.* 1180.

THIERRY or **THEODORIC**,
A Monk, flourish'd *A. D.* 1180.

JOANNES BURGUNDUS,
A Magistrate of *Pisa*, flourish'd after the Year
1150. dy'd in 1194.

MAURICE DE SULLY,
Bishop of *Paris*, made *A. D.* 1164. dy'd in 1196

CELESTIN III,
Pope, chosen *A. D.* 1191. dy'd in 1198.

PETRUS COMESTOR,
Dean of *St. Peter* at *Troyes*, flourish'd in the end
of this Century, dy'd *A. D.* 1198.

JOANNES PHOCAS,
A Greek Monk, flourish'd *A. D.* 1190.

NEOPHYTUS,
A Grecian Monk, flourish'd *A. D.* 1190.

A nameless **AUTHOR**,
Of the Expedition of the *Danes* to the *Holy Land*,
flourish'd *A. D.* 1190.

DEMETRUS TORNICIUS,
Wrote about the Year 1193.

JOHN,
Bishop of *Lydda*, flourish'd *A. D.* 1194.

GAUTERIUS,

of Ecclesiastical Writers.

GAUTERIUS,
A Regular Canon of *St. Victor*, flourish'd in the
end of the Century.

THIERRY or **TREODORIC**,
An Abbot, flourish'd at the same time.

OGERUS,
Abbot of *Luceda*, flourish'd at the same time.

GODFREY of *Viterbo*,
flourish'd in the end of the Century.

ROBERT of *Torigny*,
Abbot of *Mount St. Michael*, flourish'd at the
same time.

OTHO of *St. Blais*,
flourish'd at the same time.

JOHN BROMPTON,
Abbot of *Jewel*, flourish'd at the same time.

LUPUS PROTOSPATUS,
flourish'd about the end of the Century.

ALULPHUS,
A Monk of *St. Martin* at *Tourney*, flourish'd in
the end of the Century.

ISAAC,
Abbot of *L'Etoile*, flourish'd in the end of the
Century.

HENRY,
Abbot of *Clairvaux*, flourish'd in the end of the
Century.

PETER,
Abbot of *Clairvaux*, flourish'd at the same time.

GARNERIUS,
Abbot of *Clairvaux*, flourish'd in the end of the
Century.

GILBERT of *Sempringham*,
flourish'd at the same time.

NICOLAS,
A Canon of *Liege*, flourish'd at the same time.

SIBRANDUS,
Abbot of *Mariegard* in *Frisland*, flourish'd at the
same time.

BERTRAND,
Abbot of *La Chaise-Dieu*, flourish'd at the same
time.

RADULPHUS TORTARIUS,
flourish'd in the end of the Century.

A nameless **AUTHOR**,
Of the History of *Jerusalem*, flourish'd in the end
of the Century.

CHRISTIAN,
A Monk, of *Clairvaux*, flourish'd at the same
time.

GAUTERIUS of *Chaffillon*,
flourish'd at the same time.

THOMAS,
A Monk of *Cîteaux*, flourish'd at the same
time.

GARNERIUS of *St. Victor*,
flourish'd in the end of the Century.

ROBERT of *Flaneshbury*,
flourish'd in the end of the Century.

BARTHOLOMEW,
Bishop of *Oxford*, flourish'd in the end of the Century.

ODO DE CHIRTON,
flourish'd in the end of the Century.

JOHN,
A Carthusian Monk of *des Portes*, flourish'd in
the end of the Century.

STEPHEN DE CHAUMET,
A Carthusian of *des Portes*, liv'd at the same time.

WILLIAM LE PETIT,
A Regular Canon of *Neubrige*, or *Neuburg*, flourish'd
at the same time, dy'd in 1208.

GERVASE,
A Monk of *Canterbury*, flourish'd in the end of the
Century.

GONTHERIUS,
A Monk of *St. Amand*, flourish'd in the end of the
Century.

OLIVER of *Colen*,
flourish'd in the end of the Century.

RADULPHUS DE DICETO,
Dean of *St. Pauls* at *London*, flourish'd in the end
of the Century.

GEFFREY or **GAUTERIUS**
DE VINESAUF,
flourish'd under the Popedom of *Innocent III*. in
the very end of the Century.

GEORGE XIPLYN,
Patriarch of *Constantinople*, advanced to that Dignity
A. D. 1193. dy'd in 1199.

PETER of *Poitiers*,
Chancellor of the Church of *Paris*, flourish'd
A. D. 1170. dy'd in 1200.

PETER of *Blais*,
Arch Deacon of *Bath*, went to *Sicily A. D.* 1167.
return'd to *France* a little while after, passed into
England, and flourish'd there till the end of
the Century.

SYLVESTER GIRALDUS,
Bishop of *St. David*, flourish'd *A. D.* 1170. dy'd
in the beginning of the following Century.

RICHARD,
Abbot of *Mount-Cassin*, flourish'd in the end of
this Century, dy'd in the beginning of the following.

STEPHEN,
Bishop of *Tourney*, became a Regular Canon *A. D.*
1165. was chosen Abbot of *St. Genevieve* in
1177. and Bishop of *Tourney* in 1192.

THEODORUS BALSAMON,
Patriarch of *Antioch*, flourish'd from the Year 1180.
to 1203.

ELIAS

A Chronological Table, &c.

ELIAS of *Coxis*,
Abbot of *Dunes*, flourish'd in the end of the Cen-
tury, dy'd in 1203.

SAXO GRAMMATICUS,
Provost of *Roschild*, flourish'd at the same time,
dy'd in 1204.

JOANNES CAMATERUS,
Patriarch of *Constantinople*, advanc'd to that Dignity A. D. 1199, dy'd in 1206.

ZACHARIAS,
Bishop of *Chrysopolis*, is suppos'd to have liv'd in
the XII. Century.

ROGER DE HOVEDEN,
A Professor of *Oxford*, flourish'd in the beginning
of the following Century.

JAMES DE VITRY,
Cardinal, flourish'd in the end of the Century,
dy'd in A. D. 1194.

A TABLE OF THE WORKS OF THE Ecclesiastical Writers IN THE TWELFTH CENTURY.

S. BRUNO, *Founder of the Carthusian Order.*
His Genuine Works still extant.

TWO Letters.

Spurious Works.

All the other Works that are attributed to him, and
which really belong to Bruno, Bishop of *Segusi*.

LEO, *Cardinal Deacon.*

Manuscript Works.

Letters.

PETRUS THEUTODUS,

A Genuine Work.

The History of the *Crusade*.

A nameless Italian Author.

His Genuine Works still extant.

Four Books of the History of the *Crusade*.

ROBERT *a Monk of St. Remigius at Rheims.*

A Genuine Work.

The History of the *Crusade*.

DOMNIZON, *a Priest.*

A Genuine Work.

The Life of the Princess *Mathilda*.

RAINOLDUS of *Semur*, *Archbishop of Lyons.*
A Genuine Work.

The Life of *St. Hugh*, Abbot of *Cluny*.

BAUDRY, *Bishop of Noyon and Terouanne.*

A Genuine Work.

A Chronicle of the Churches of *Cambray* and *Arras*.

SIGEBERT, *a Monk of Gemblours.*

Genuine Works.

A Continuation of *St. Jerom's Chronicle.*

A Treatise of Ecclesiastical Writers.

A Letter written in the Name of the Clergy of
Liege and Cambray.

The Lives of *St. Sigebert*, *St. Guilbert*, and *St. Maclou*.

Works left.

The Life of *St. Thierry*, or *Theodoricus*.

The History of the Passion of *St. Lucy*, and her
Defence, with a Sermon in Commendation of
this Saint.

The Passion of the *Thelvan* Martyrs in Verse.

And Apology for the *Masters of Marry'd Priests.*

An Answer to the Inhabitants of *Trier*, concern-
ing the four *Emperors*.

The Book of *Ecclesiastical*, in Heroick Verse.

A Treatise of the Reformation of the Cycles.

A Table of the Works

ODO, Bishop of Cambray.

His Genuine Works which we now have.

A Commentary on the Canon of the Mass.

Three Books of Original Sin.

A Treatise in form of a Dialogue against a Jew, concerning the necessity of Incarnation and Grace of Jesus Christ.

A Tract concerning the sin of Blasphemy against the Holy Ghost.

A Tract explaining the Harmony of the Four Evangelists.

A Sermon on the Parable in the Gospel of the unjust Steward.

YVES or YVO Bishop of Chartres.

Genuine Works.

Two Hundred and Eighty Nine Letters.

A Treatise call'd *Pannormia*.

Another call'd the *Decree*.

Supposititious Works.

Two Chronicles.

GISLEBERT, or GILBERT CRISPIN. Abbot of Westminster.

A Genuine Work still extant.

A Conference with a Jew concerning Religion.

Manuscript Works.

A Homily on the Book of *Canticles*.

A Discourse upon St. *Jerom's* Preface to the Bible.

A Treatise of Sins.

LEO of Marfi, Cardinal Bishop of Ostia.

A Genuine Work.

A Chronicle of Mount-Cassin.

PETRUS ALPHONSUS, a Spanish Jew Converted.

A Genuine Work.

A Dialogue concerning the Truth of the Christian Religion.

STEPHEN Abbot of St. James at Liege.

A Genuine Work.

The Life of St. Modaldus.

PASCHAL II. Pope.

Genuine Works still in our Possession.

Letters.

Fragments of some other Letters.

Works lost.

Commentaries on the Books of the Holy Scripture, and several other Treatises.

ANSCHERUS, Abbot of St. Riquier.

A Genuine Work.

An Account of the Life and Miracles of St. Willibrod.

THEOBALDUS, a Clerk of the Church of Etampes.

Genuine Works.

Five Letters.

RADULPHUS or ARDENS.

Genuine Works.

Several Sermons.

NICETAS SEIDUS.

A Manuscript Work.

A Treatise against the *Latins* concerning the Primacy of the Church of Rome, of which there are some Fragments in *Allatius*.

HARIULPHUS, a Monk of St. Riquier.

Genuine Works still extant.

A Chronicle of St. Riquier.

The Life of St. Arnold.

A Relation of the Miracles of St. Riquier.

The Life of St. Maldegisflus.

HUGH, Abbot of Flavigny.

A Genuine Work.

A Chronicle of Verdun.

ODO, a Benedictin Monk of Ait.

A Genuine Work.

A Commentary on the Book of *Psalms*.

RAIMOND D'AGILES, a Canon of Pay.

A Genuine Work.

The History of the *Crusade*.

TURGOT, a Monk of Durham.

A Genuine Work.

The History of the Church of Durham, to the Year 1096.

JOHN PYKE, an English Writer,

The History of the English, Saxon, and Danish Kings that have Reigned in England.

WALTER, Arch-Deacon of Oxford.

A Translation of *Geffrey of Monmouth's* History of England.

EUTHYMIUS ZYGABENUS, a Greek Monk.

Genuine Works.

Panoplia Dogmatica, or a Treatise of the Orthodox Faith.

Commentaries on the Book of *Psalms*, *Canticles*, and the Gospels.

PHILIPPUS SOLITARIUS, a Greek Monk.

A Genuine Work.

Dioptron; or the Rule of the Christian Life.

UDASCHALCUS, a Monk.

A Genuine Work.

A Relation of the Controversy between Herman Bishop of Augsburg, and Egino Abbot of St. Ulrich.

GELASTUS II. Pope.

Genuine Works.

Seven Letters.

FLORENTUS

of the Ecclesiastical Writers.

FLORENTUS BRAVO, a Monk of Winchester.

Genuine Works still extant.

A Chronicle.

A Genealogy of the Kings of England.

WILLIAM DE CHAMPEAUX, Bishop of Châlons.

Works lost.

A Book of Sentences.

Several other Treatises.

MARBODUS, Bishop of Rennes.

Genuine Works.

Divers Poems.

Six Letters.

BRUNO, Bishop of Segni.

Genuine Works,

Commentaries on the *Pentateuch*, Books of *Job*, *Psalms*, *Canticles*, and *Apocryphs*.

145 Sermons.

A Treatise on the Song of *Zacharias*.

A Treatise of the Incarnation and Burial of *Jesus Christ*.

A Tract concerning the use of unleavened Bread, against the *Greeks*.

The Life of Pope Leo IX.

A Treatise of the Corruption of the Age,

The Life of St. Peter of *Anagnina*.

Six Books of Moral Discourses attributed to St. Bruno.

Two Letters.

A Treatise of the Sacraments, or Ceremonies of the Church.

CALIXTUS II. Pope.

Genuine Works still extant.

Thirty Six Letters.

Spurious Works.

Four Sermons on St. James.

GUIBERT, Abbot of Nogent sous Coucy.

Genuine Works.

A Treatise of Preaching.

Ten Books of Moral Commentaries on the Book of *Genesis*.

Tropologia, or an Explication of the Prophecies of *Isaia* and *Amos*, and on the Lamentations of *Jeremiah*.

A Treatise against the *Jews*.

A Treatise of the Real Presence of the Body of *JESUS CHRIST* in the *Eucharist*.

A Treatise of the *Encomiums* of the Virgin Mary.

A Treatise of Virginity.

Three Books of the Relicks of Saints.

The History of the *Crusades*, under the Title of *Gesta Dei per Francos*.

The Life of *Guibert* by himself.

A Sermon on the last Verse of the 7th Chapter of the *Wisdom* of Solomon.

Works lost.

Sentences taken out of the *Gospels*.

Commentaries on the other lesser Prophets, *Manuscripts*.

ERNULPHUS or ARNULPHUS, Bishop of Rochester.

Genuine Works still extant.

Two Letters.

GAUTERIUS, Bishop of Maguelone.

A Genuine Work.

An Epistle, serving instead of a Preface to *Lietbert's* Commentary on the Book of *Psalms*, published by him.

GEFFREY, Abbot of Vendôme.

Genuine Works.

Five Letters

A Treatise of the Body and Blood of *JESUS CHRIST*.

A Treatise of Elections against the Investitures.

Two other Treatises against the Investitures.

A Treatise of Disputations.

A Discourse on the Qualities of the Church.

Explications of the Ark of the Testament.

A Treatise of the Sacraments of Baptism, Confirmation, Extreme Unction of the Sick, and the Lord's Supper.

A Treatise of the Reiteration of the Sacraments.

A Treatise to prove that Bishops ought not to exact any thing for Blessings and Consecrations.

A Rule for the Confessions of Monks.

A Discourse on the Three Virtues of Pastors.

A Dialogue between God and the Sinner.

Four Hymns.

Eleven Sermons.

HONORIUS II. Pope.

Genuine Works still extant.

Eleven Letters.

BAUDRY, Bishop of Dol.

Genuine Works.

The History of the *Crusade*.

A Memoire concerning the Monastery of *Fecamp*.

The Life of St. Hugh, Archbishop of *Rowen*.

Other Lives of the Saints.

HILDEBERT, Bishop of Mans, and afterwards Archbishop of Tours.

Genuine Works.

Eighty Three Letters.

Nine other Letters published by F. *Dachery*.

Two Discourses on the Nativity of our Lord.

A Paraphrase in Verse on the Canon of the Mass.

Two Sermons.

A Synodical Discourse.

The Life of Hugh Abbot of *Cluny*.

The Epitaph of *Berengarius*.

A Letter to *Reginoldus*.

A Preface to the Life of St. *Radeadona*.

A Work lost.

A Treatise of Virginity.

STEPHEN HARDING, Abbot of Cîteaux.

Genuine Works still extant.

The Charter of Charity.

The small beginning of the Order of *Cîteaux*.

A Discourse on the Death of *Albericus*.

A Discourse Dedicated to St. Bernard.

PETRUS

A Table of the Works

**PETRUS GROSOLANUS, or CHRY-
SOLANUS.**

A Genuine Work.

A Discourse before *Alexis Comnenus*.

EUSTRATIUS, Archbishop of Nice.

Manuscript Works.

A Reply to *Chrysostomus*.
Some other Treatises.

STEPHEN, Bishop of Autun.

A Genuine Work.

A Treatise of the Prayers and Ceremonies of the
Mass.

**NICEPHORUS BRYENNIUS of
Macedonia.**

A Genuine Work still extant.

The Byzantine History, from the Year 1057. to
1081.

**JOANNES ZONARUS, Secretary of State
to the Emperor of Constantinople.**

Genuine Works.

Annals, or an Ecclesiastical History.

Commentaries on the Canons.

A Discourse of Impurity.

A Canon of the Virgin Mary.

A Preface to the Poems of *St. Gregory Nazianzen*.

Fifty Six Letters.

Works left.

An Explication of the Canons for the Festival of
Easter.

Several Sermons.

A Poetical Work on the Procession of the Holy
Ghost.

**HONORIUS SOLITARIUS, Professor of
Scholastical Divinity in the Church of Aurun.**

Genuine Works.

A Treatise of the Lights of the Church, or of
the Ecclesiastical Writers.

A List of Heretics.

A Chronological Table of the Popes.

The Pearl of the Soul, or a Treatise of Divine
Offices divided into Four Books.

A Treatise of the Image of the World, in Three
Books.

The Philosophy of the World.

A Treatise of Predestination and Free Will.

Questions upon the Book of *Proverbs* and *Eccle-
siastes*.

A Commentary on the Book of *Canticles*.

The Seal of the Virgin Mary.

Works left.

An Illustration of the Church, of the Doctrine of
JESUS CHRIST, and of Eternal Life.

The Mirror of the Church.

The Scandal against the Incontinence of Priests.

An Historical Summary.

A Treatise of the *Eucharist*.

A Treatise of Eternal Life.

The Ladder of Heaven.

Extracts out of *St. Augustin's* Works in form of a
Dialogue.

A Treatise of the Pope and the Emperor.

Commentaries on the Books of *Psalmis* and *Canti-
cicles*.

Certain Homilies on those Gospels that were not
explain'd by *St. Gregory*.

The Key of Natural Philosophy.

The Nutrimet of the Mind in the Festivals of our
Lord, and the Saints.

Several Letters.

A Spurious Work.

A Moral Commentary on the Book of *Canticles*.

NICOLAS, a Monk of Soissons.

A Genuine Work still extant.

The Life of *St. Godfrey*.

AELENOTHUS, a Monk of Canterbury.

A Genuine Work.

The History of the Life and Passion of *Canus*,
King of Denmark.

THOMAS, a Monk of Ely.

A Genuine Work.

An Account of the Life and Translation of *St.*
Etheldridis.

**S. NORBERT, Founder of the Order of
Premontré.**

A Genuine Work.

A Moral Discourse in form of an Exhortation.

RUPERT, Abbot of Duys.

Genuine Works.

A Treatise of the Trinity and its Operations, di-
vided into Three Parts, and containing Com-
mentaries almost on the whole Bible.

Commentaries on the XII. lesser Prophets, and on
the Book of *Canticles*.

XIII Books of the Victory of the Word of God
A Commentary on *St. Matthew*, of the Glory of
the Son of God.

Commentaries on the Gospel of *St. John*, and on
the *Apocalypse*.

A Treatise of the Glorification of the Trinity,
and of the Procession of the Holy Ghost.

A Treatise of the Divine Offices.

**GUIGUE, Prior of La Grande Chartreuse,
or the Great Charter-House.**

Genuine Works still extant.

Statutes of the Carthusian Order.

The Life of *St. Hugh*, Bishop of *Grenoble*.

Meditations.

A Treatise of the Contemplative Life, or the Lad-
der of the Cloister.

Four Letters.

Works left.

A Treatise of Truth and Peace, kept in Manu-
scripts in the Charter-House, or Carthusian Mo-
nastery of *Colen*.

Some other Letters.

**DROGO or DREUX, Cardinal Bishop
of Ostia.**

Genuine Works.

A Sermon on the Passion of *JESUS CHRIST*.

of the Ecclesiastical Writers.

A Treatise of the Creation and Redemption of
the first Man.

A Treatise on the Seven Gifts of the Holy Ghost.

A Treatise of the Divine Offices.

**PETER of Leon, Anti-pope, under the Name
of ANACLETUS II.**

Genuine Works.

XXXVIII. PETER.

GEFFREY, Bishop of Chartres.

A Genuine Work still extant.

A Letter to *Stephen*, Bishop of *Paris*.

GEFFREY the Gros, a Monk of Tiron.

A Genuine Work.

The Life of *St. Bernard*, Abbot of *Tiron*.

PETER, Library-Keeper of Mount Cassin.

A Genuine Work.

A Treatise of Illustrious Personages of Mount-
Cassin.

Fourth Book of the Chronicle of *Almunt-
Cassin*.

A Treatise of the Roman Letters.

Works left.

Letters.

History of the Saints.

History of the Righteous Men of *Almunt-
Cassin*.

Exposition of the Rule of *St. Benedict*.
or Monks on the Old Testament.

Chrysostom's Letters, &c.

RODOLPHUS, Abbot of St. Tron.

Genuine Works still in his Possession.

Chronicle of the Abbey of *St. Tron*.

Life of *St. Liebert*, Bishop of *Cambray*.

Letter to *Libertus*, a Monk of *St. Prvntalesn*.

A Manuscript Work.

A Treatise against *Simony*, of which *F. Matillon*
has published the Arguments.

**GILLEBERT or GILBERT, Bishop
of Limerick.**

Genuine Works.

Two Letters.

FRANCO, Abbot of Aslinghem.

Genuine Works.

XII Books of the Grace and Mercy of God.

A Letter against the Monks, who leave their Mo-
nasteries.

A Letter to certain Nuns.

Works left.

Sermon on the Life, &c. of the Virgin Mary.

TURSTIN, Archbishop of York.

Genuine Works.

A Letter to *William*, Archbishop of *Canterbury*.

The Original of the Monastery of *Rippon*.

ULRICUS Bishop of Constance.

Genuine Works still extant.

The Lives of *St. Gilbert* and *St. Conrad*.

**WILLIAM of Somerley, a Monk of
Malmesbury.**

His Genuine Works.

The History of *England*.
The History of the Bishops of this Kingdom.

The Life of *St. Adelmu*.

INNOCENT II. Pope.

Genuine Works.

XLVIII. Letters.

CELESTIN II. Pope.

Genuine Works.

Three Letters.

LUCIUS, II. Pope.

Genuine Works.

Ten Letters.

ECKARDUS, Abbot of Ullingen.

Genuine Works.

A Chronicle.

Letters and Sermons.

Works left.

The Lanthorn of Monks.

HUGH, a Monk of Elneury.

Genuine Works still extant.

A Chronicle.

Two Books of the Royal Prerogative, and the
Sacerdotal Dignity.

ANSELM, Abbot of Gemblours.

A Genuine Work.

A Continuation of *Siebert's* Chronicle.

ORDERICUS VITALIS, a Monk of St. Eyrone.

Genuine Works.

XIII Books of Ecclesiastical History.

ANSELM, Bishop of Havelburg.

A Genuine Work.

A Conference between him and certain *Greeks*,
concerning the Controversies between the *Greek*
and *Latin* Churches.

HERVEUS, a Monk of Bourg de Dol.

A Genuine Work.

A Commentary on the Epistles of *St. Paul*.

Works left.

An Exposition of the Book of the Celestial Hie-
rarchy of *St. Dionysius the Areopagite*.

Commentaries on the Books of *Genesis*, *Isaiah*,
the Lamentations of *Jeremiah*, the end of the
Prophecy of *Ezekiel*, *Ecclesiastes*, *Judges*, *Ruth*,
Tobit, the XII lesser Prophets, and the Epistles
of *St. Paul*.

Divers Sermons.

A Treatise of the Lessons of the Divine Offices.

A Book of the Miracles of the Virgin Mary.

An Explication of the Treatise of the Lord's
Supper, attributed to *St. Cyprian*.

HUGH DE FOLIET, a Monk of Corbie.

Genuine Works still extant.

Four Books of the Cloister of the Soul.

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Four other Books of the same Author.
The Book of Physic, &c.
Two Books of Birds.
A Treatise of the manner of Marriage, of the
Carnal and Spiritual.
The Mirror of a Sinner.
Dedicated to the King.

A Discourse of the nature of the Ark and that of
Noah.

STEPHEN, Bishop of Paris.

Genuine Works, still extant.

Several Letters.

RAINERIUS, a Monk of Lawrence.

A Genuine Work.

A Treatise of the manner of the Abbey, and
of Liege.

GUALBERT, a Monk of Marchiennes.

Genuine Works.

Two Books of the Miracles of St. Riquada.

PANDULPHUS of Pisa.

A Genuine Work.

The Life of Pope Gregory II.

FABRICIUS TUSCUS, Abbot of Clugny.

A Genuine Work.

The Life of St. Adelme.

AUCTUS, Abbot of the Order of Valombre.

Genuine Works.

The Life of St. John Evangelist.

The Life of Bernard Hubert.

An Account of the Translation of the Head of
St. James.

ALBERTUS or ALBRICIUS, a Canon of Aix.

A Genuine Work still extant.

The History of the Crusade to the Year 1120.

FOUCHER, a Monk of Chartres.

A Genuine Work.

The History of the Crusade to the Year 1124.

GAUTIER, LE CHANCELLER.

A Genuine Work.

The History of the Crusade from A. D. 1115 to
A. D. 1119.

ANNA COMNENA, the Daughter of

Alexis Comnenus.

A Genuine Work.

Alexis, or the History of the Reign, &c. of

Alexis Comnenus.

ISAAC, an Armenian Bishop.

Genuine Works.

Two Treatises against the Armenians.

CHRONICLE, CLAUDE DE SAINTE.

A Genuine Work.

Death of Alexander, Emperor of the World, to the
Death of Alexander, Emperor of the World.

ODO, a Monk of Clugny.

A Treatise of the manner of the Passion.

Religion of a Monk of Clugny.

HUGH of St. Victor.

Genuine Works.

Literal Notes on the Psalms, on the Books
Judges and Kings, and on the Book of the
Exposition of the Lamentations of Jeremiah.

Notes on the Books of the Kings of the
Israelites.

The Solitude of the Soul.

The Epistle of the same Author to the Pope.

A Discourse of the manner of the Passion.

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S. BERNARD

of the Ecclesiastical Writers.

S. BERNARD, Abbot of Clairvaux.

Genuine Works, still extant.

Four Hundred and Seventeen Letters.

Five Books of Consideration.

A Treatise of the Manners and Duties of Bishops.

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A Work against the Jews.
A Treatise against the Pseudo-bishops.
Two Books of Miracles.
A Sermon on our Saviour's Transfiguration.
Divers Poetical Tracts.
The Statutes of his Order.

Works left.

Five Books against the Alcoran.

Three Sermons.

GUERRIC, Abbot of Igny.

Genuine Works.

Several Sermons.

PHILIP, a Monk of Clairvaux.

A Genuine Work.

A Letter to Sampson, Archbishop of Rheims.

SAMPSON, Archbishop of Rheims.

Genuine Works.

Letters to Pope Innocent II.

A Charter in favour of the Abbey of Clidvaux.

ROBERT PULLIUS, Cardinal.

A Genuine Work, still extant.

A Book of Sentences.

Works left.

A Commentary on the Book of Psalms.

A Commentary on the Revelation.

A Treatise of the Contempt of the World.

Four Books of the Speech of the Doctors.

A Book of Lessons.

Divers Sermons.

SUGER, Abbot of St. Denis.

Genuine Works.

The Life of Lewis the Great.

Several Letters.

GILBERT DE LA PORREE,

Bishop of Poitiers.

A Genuine Work.

HUGO METELLUS, a Regular Canon of
St. Leon at Toul.

Genuine Works.

A Letter concerning the Eucharist, published by
F. Mabillon.

Two other Letters among those of St. Bernard.

And many other Manuscripts in the Library of
the College of Clermont.

THOMAS, Abbot of Mauntyng.

A Genuine Work, still extant.

A Letter to St. Bernard.

BERNARD, a Monk of Cluny.

Genuine Works.

Three Books in Verse of the Contempt of the
World.

ULGERUS, Bishop of Angers.

Genuine Works.

A Letter to Pope Innocent II. in favour of the Ab
bey of St. Mary de Roe.

A

ANTONINUS *Abbot of Montserrat*.
A Collection of *Golden Rules*, or *Maxims* taken out of the *Works* of the Fathers. 1151.
HERMAN, *Abbot of St. Martin at Bourlay*.
Genuine Works.
A Relation of the *Conversion* of the Church of *St. Martin*.
Three Books of *Instructions* of *St. Mary at Lamoignon*.
A Treatise of the *Conversion* of *Jesús Christ*.
SIMON, *Abbot of St. Martin*.
PHILIP, *Abbot of St. Martin*.
The *Life* of *St. John the Apostle of Jerusalem*.
ARCHARDUS, *Abbot of St. Martin*.
The *Life* of *St. John the Apostle of Jerusalem*.
The *Charter* of *Donation* to the *Abbey of Clairvaux*.
EUGENIUS III. *Pope*.
Seventy Six Letters.
A Privilege in favour of the *Monks* of the *Province of Bourges*.
Three Letters written to *St. Bernard*, when he resided in the *Monastery of Clairvaux*.
ANASTASIUS IV. *Pope*.
Twelve Letters.
A Chronological History divided into Eight Books.
Two Books of the *Acts* of *Frederick Barbarossa*.
POTHO, *Abbot of St. Martin*.
Five Books of the *State* of the *House of God*.
A Treatise of the *Grand* *Principle of Wisdom*.
SERGIUS, *Abbot of Savigny*.
A Treatise of the *Life* of *St. Peter*.
HUGH, *Abbot of Cluny*.
A Letter concerning the *Virgins* of *Hugh*, *Abbot of Cluny*.
The *Life* of the *Same* *Abbot*.

NICOLAS, *Abbot of Clairvaux*.
A Treatise of the *Conversion* of the Church of *St. Martin*.
Three Books of *Instructions* of *St. Mary at Lamoignon*.
A Treatise of the *Conversion* of *Jesús Christ*.
SIMON, *Abbot of St. Martin*.
PHILIP, *Abbot of St. Martin*.
The *Life* of *St. John the Apostle of Jerusalem*.
ARCHARDUS, *Abbot of St. Martin*.
The *Life* of *St. John the Apostle of Jerusalem*.
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Five Books of the *State* of the *House of God*.
A Treatise of the *Grand* *Principle of Wisdom*.
SERGIUS, *Abbot of Savigny*.
A Treatise of the *Life* of *St. Peter*.
HUGH, *Abbot of Cluny*.
A Letter concerning the *Virgins* of *Hugh*, *Abbot of Cluny*.
The *Life* of the *Same* *Abbot*.

Two nameless AUTHORS the *Epitomizers* of *Foucher*.
Genuine Works still extant.
Two Abstracts of *Foucher's History*, viz. the first to the Year 1106. and the second from A.D. 1110. to 1124.
HUGH, *Cardinal Bishop of Ostia*.
A Genuine Work.
A Letter concerning the Death of *Pope Eugenius III.*
CONSTANTINUS MANASSES.
A Genuine Work.
A Compendious History from the Creation of the World to the Reign of *Alexis Comnenus*.
CONSTANTINUS HARMENOPULUS.
A Judge of Thessalonica.
Genuine Works.
A Treatise of the several Sects of Hereticks.
A Confession of Faith.
A Dictionary.
JOHN *Patriarch of Antioch*.
A Genuine Work.
A Treatise against the Custom of giving Monasteries to Lay-Men.
GERMANUS, *Patriarch of Constantinople*.
Genuine Works still extant.
Two Homilies.
ARSENIUS *a Monk of Mount-Athos*.
A Genuine Work.
A Collection of Canons.
ANDRONICUS CAMATERUS.
Manuscript Works.
A Treatise of the Procession of the Holy Ghost.
A Conference between the Emperor *Manuel* and the Patriarch of the *Armenians*.
A Treatise of the two Natures in *Jesús Christ*.
GEORGE, *Archbishop of Corfu*.
A Genuine Work.
Mondia in honour of the *Abbot Neftarius*.
Manuscript Works.
A Treatise of Purgatory.
A Treatise of the use of leavened Bread.
LUCAS CHRYSOBERGIUS, *Patriarch of Constantinople*.
Genuine Works.
Thirteen Statutes relating to Discipline.
ROBERT, *Arch-Deacon of Ostrevant*.
A Genuine Work still extant.
The *Life* of *St. Aibert*.
A nameless AUTHOR.
A Genuine Work.
The *Life* of *St. Ludger*.

THEOBALDUS, *a Monk of St. Peter at Bezo*.
A Genuine Work.
The *Acts* and *Miracles* of *St. Prudentius*.
GAUTERIUS, *a Canon of Terouanne*.
A Genuine Work.
The *Life* and *Martyrdom* of *Charles the Good*, Count of *Flanders*.
HERBERT, *a Monk*.
A Genuine Work.
A Letter against the Hereticks of *Perigueux*.
HAIMO, *Arch-Deacon of Châlons*.
Genuine Works.
Two Letters.
HERMAN *a Converted Jew of Colen*.
A Genuine Work still extant.
An Account of his Conversion.
NICETAS, of *Constantinople*.
A Genuine Work.
An Apologetical Treatise for the Council of *Chalcedon* against the *Armenians*.
BASIL of *Acris*, *Archbishop of Thessalonica*.
A Genuine Work.
A Letter to *Pope Adrian*.
TEULPHUS, *a Monk of Mawigny*.
A Genuine Work.
A Chronicle of *Hildesheim*.
JOHN, *a Monk of Marmoutier*.
A Genuine Work.
The History of the *Acts* of *Geoffrey Plantagenet*.
ALEXANDER, *an Abbot in Sicily*.
Genuine Works.
Four Books of the History of the *Life* and *Actions* of *Roger King of Sicily*.
ADRIAN IV. *Pope*.
Genuine Works.
Fourty seven Letters and a Privilege.
ALEXANDER III. *Pope*.
Genuine Works still extant.
A Hundred and Fifty Letters, and several Collections.
LUCIUS III. *Pope*.
Genuine Works.
Three Letters.
URBAN III. *Pope*.
Genuine Works.
Five Letters.
GREGORY VIII. *Pope*.
Genuine Works.
Three Letters.

A Table of the Works

RADULPHUS NIGER, a Monk of St. Germer.
Genuine Works.

Twenty Books of Commentaries on the Book of *Leviticus*.

S. ELIZABETH, Abbess of Schonaw.
Genuine Works.

Three Books of Visions and Revelations.
A Book of Letters.

S. AELRED, or **ETHELRED**, Abbot of Reverby.
Genuine Works still extant.

Thirty Sermons on the 13th Chapter of the Prophecy of *Isaiah*.
The Mirror of Charity.
A Treatise of Spiritual Amity.
Twenty Six Sermons.
A Fragment of the History of England.
The Life of St. Edward.

ODO of Deuil, Abbot of St. Cornelius.
A Genuine Work.

A Relation of the Expedition of *Lewes XII.* King of France, to the Levant.

THOMAS BECKET, Archbishop of Canterbury.
Genuine Works.

Six Books of Letters written by him, and by others to him.

GILBERT, Abbot of Hoiland.
Genuine Works.

A continuation of the Commentary of St. Bernard on the Book of *Canticles*.
Seven Ascetic Treatises.
Four Letters.

RICHARD of St. Victor.
Genuine Works.

A Collection of Questions on the Holy Scriptures, divided into ten Books, attributed to Hugh of St. Victor.

Critical Tracts concerning the Tabernacle, and the Temple, and the Chronology of the Books of *Kings* and *Chronicles*.

An Explication of *Ezekiel's* Description of the Temple.

Allegorical Commentaries on the Books of *Psalms* and *Canticles*.

Questions on the Epistles of St. Paul.
A Commentary on the Revelation of St. John.

Dogmatical Tracts concerning the Trinity; the Attributes appropriated to the Divine Persons; the Incarnation of *Immanuel*; the Power of Binding and Loosing; the Sin against the Holy Ghost; the Difficulties that occur in Holy Scripture; the Holy Ghost; and the difference between Mortal and Venial sins.

Several Treatises of a Spiritual Life.

PETER DE ROY, a Monk of Clairvaux.
A Genuine Work.

A Letter to the Provost of the Church of *Noyon*.

ENERVINUS, Provost of Stenfeld.

A Genuine Work.

A Treatise against the Heretics of *Colen*.

ECBERT, Abbot of St. Florin.

Genuine Works still extant.

XIII. Discourses against the Heretics called *Cathari*.

The Life of St. Elizabeth, Abbess of Schonaw, his Sister.

Two Sermons.

BONACURIUS of Milan.

A Genuine Work.

A Treatise against the *Cathari*, and other Heretics of his Time.

EBRARD, of Bethune.

A Genuine Work.

A Treatise against the *Manichees* of his Time.

MICHAEL of Thessalonica, Defender of the Church of Constantinople.

A Genuine Work.

A Confession of Faith.

ODO, a Regular Canon of St. Augustin.

Genuine Works.

Seven Letters concerning the Functions and Dues of Regular Canons.

HUGH of Poitiers, a Monk of Vezelay.

A Genuine Work.

A Chronicle of the Abbey of Vezelay.

ADELBERT, or **ALBERT**, Abbot of Hildesheim.

A Genuine Work still extant.

An Account of the Reformation of his Monastery to the *Benedictines*.

JOHN of Hexam, Provost of Hagulfstadt.

A Genuine Work.

A continuation of *Simon of Durham's* History of the Kings of Denmark, to the Year 1154.

FASTERDUS, Abbot of Clairvaux.

A Genuine Work.

A Letter to an Abbot of his Order.

HUGH, a Monk of St. Saviour at Lodere.

A Genuine Work.

The Life of *Pontius Lavatus*.

LAURENTIUS, a Monk of Liege.

A Genuine Work.

A Chronicle of the Bishops of Verdun.

S. HILDEGARD, Abbess of Mount St. Robert.

Genuine Works still extant.

Spiritual Letters.

Visions.

Answers to several Questions concerning the Holy Scriptures.

An Explication of St. *Benedict's* Rule, and of St. *Athanasius's* Creed.

of the Ecclesiastical Writers.

PHILIP DE HARVING, Abbot of Bonne-Espérance.

Genuine Works.

Twenty One Letters.

A Commentary on the Book of *Canticles*.

Moral Discourses on the same Book.

A Discourse concerning *Neluchadurgar's* Dream; the Fall of Adam, and the Damnation of *Solomon*.

Six Treatises of Dignity, Knowledge, Justice, Continquency, Obedience, and the Silence of Clergy-Men.

The Lives of St. *Augustin* and St. *Amand*.

The History of the Passion of St. *Cyricius*, and St. *Julitta*.

The Passion of St. *Salvius*.

The Lives of St. *Feilannus*, St. *Gillenius*, St. *Ladellinus*, St. *Ida*, and St. *Valtruda*.

The Passion of St. *Agnes* in Elgiack Verse.

Divers Poetical Pieces.

Several Epitaphs.

ADAMUS SCOTUS, a Regular Canon.

Genuine Works still extant.

A Commentary on St. *Augustin's* Rule.

A Treatise of the Triple Tabernacle of *Moses*.

A Tract of the three kinds of Contemplation.

Forty Seven Sermons.

GEFFREY ARTHUR, Bishop of St. Asaph.

A Genuine Work.

The History of Great Britain.

ALANUS, Bishop of Auxerre.

A Genuine Work.

The Life of St. Bernard.

JOHN of Salisbury, Bishop of Chartres.

Genuine Works.

A Treatise call'd *Polyericon*, or of the Properties of the Courtiers.

Three Hundred and One Letters.

The Life of *Thomas Becket*, Archbishop of Canterbury.

A Doubtful Work.

A Commentary on the Epistles of St. Paul.

ARNULPHUS, or **ARNOLDUS**, Bishop of Lisieux.

Genuine Works still extant.

Divers Letters.

Several Poems.

A Discourse against *Peter of Leon*, Antipope.

A Sermon on the Annunciation of the Virgin Mary.

PETER of Celles, Bishop of Chartres.

Genuine Works.

Several Sermons.

Three Books of the *Loaves*, &c.

A Mythical and Moral Exposition of the Tabernacle.

A Treatise of Conscience.

A Treatise of the Discipline of the Cloister.

Nine Books of Letters.

NICOLAS, a Monk of St. Alban.

A Genuine Work.

A Letter on the Festival of the Conception of the Virgin Mary.

GILBERT FOLIOT, Bishop of London.

Genuine Works.

A Commentary on the Book of *Canticles*.
Seven Letters.

MICHAEL ANCHIALUS, Patriarch of Constantinople.

Genuine Works still extant.

Certain Synodical Statutes.

A Manuscript Work.

A Conference with the Emperor *Mannuel*.

ROBERT of Melun, Bishop of Hereford.

A Manuscript Work.

A Body of Divinity.

ALEXIS ARISTENES, Oeconomus, or Steward of the Church of Constantinople.

A Genuine Work.

Notes on a Collection of Canons.

SIMEON LOGOTHETA,

A Work left.

Notes on a Collection of Canons.

A Manuscript Work.

A Treatise of the Creation of the World.

JOHN of Cornwall.

Manuscript Works.

A Discussion of Human Philosophy, and of Heresies.

A Treatise of the Sacrament of the Altar, and of the Canon of the *Mess*.

GEROCHUS, Provost of Reichersperg, and a nameless AUTHOR, Dean of the same Church.

Manuscript Works.

A Treatise of the Incarnation against *Folmarinus*, Provost of *Triefenstein*.

PETER DE RIGA Canon of Rheims.

A Manuscript Work.

A Book call'd *Awera*, containing the History of the Book of *Kings* and the Gospels in Verse.

HENRY, Archbishop of Rheims.

Genuine Works still extant.

Two Letters in favour of *Dreux*, Chancellor of the Church of *Noyon*.

GEFFREY, Abbot of Clairvaux, the Disciple of St. Bernard.

Genuine Works.

Declarations, or Discourses on the Words that pass'd between *JESUS CHRIST* and St. Peter.

The Third Book of the Life of St. Bernard.

A Table of the Works

A Panegyric on St. Bernard.
A Description of Clairvaux.
A Letter to Cardinal d'Albano, against Gilebert de la Porée.
Another Treatise against the same Author.
A Letter to Jobert about the Lord's Prayer.
A Letter to the Bishop of Constance.
Works left.

A Treatise on the Book of Canticles.
The Life of St. Peter of Tarentaise.
Certain Sermons.

WILLIAM, Archbishop of Tyre.
A Genuine Work still extant.

The History of the Crusade to the Year 1183.
A Work left.

The History of the Eastern Emperors, from the Year 614 to 1184.

RICHARD, Prior of Hagulfstadt.
Genuine Works.

The History of Hagulfstadt.
The History of the Acts of King Stephen.
The History of the War of Standardius.

CLEMENT III. Pope.
Genuine Works.

Seven Letters.

BALDWIN, Archbishop of Canterbury.
Genuine Works still extant.

Sixteen Treatises of Piety.
A Treatise of the Recommendation of Faith.
A Treatise of the Sacrament of the Altar.

ERMENGARDUS, or ERMENGALDUS.
A Genuine Work.

A Treatise against the Manichees, and other Heretics of his Time.

JOHN, the Hermit.
A Genuine Work.

The Life of St. Bernard.

BERNARD, Abbot of Fontcaud.
A Genuine Work.

A Treatise against the Vaudois.

JOANNES CINNAMUS, the Grammarian.
A Genuine Work.

The History of the Emperors Jobn, and Manuel Comnenus.

THEORIANUS.
A Genuine Work.

Conferences with the Armenians.

HUGO ETHERIANUS.
Genuine Works still extant.

A Treatise in Defence of the Latins against the Greeks.

A Treatise of the State of the Soul.

ROBERTUS PAULULUS, a Priest of Amiens.
Genuine Works.

The Books of the Offices of the Church.
The Canon of the Mystical Offering.

GERVASE, a Priest of Chichester.

A Commentary on the Prophecy of Malachy.

ODO, Abbot of Bel.
A Genuine Work.

A Letter to his Brother, a Novice in the Abbey of Igny.

LABORANT, Cardinal.
Manuscript Works.

A Collection of Canons.
A Treatise of Justice.
Three Letters to Hugh, Archbishop of Palermo.

GEFFREY, Prior of Vigecois.
A Genuine Work.

A Chronicle of the History of France.

THIERRY, or THEODORICUS, a Monk.
A Genuine Work still extant.

The History of Norway.

JOANNES BURGUNDUS, a Magistrate of Pisa.
Genuine Works.

A Translation of St. John Damascenus's Treatise of the Orthodox Faith, and of Nemesius's Eight Books of Philology.

MAURICE of Sully, Bishop of Paris.
Manuscript Works.

Sermons for the Sundays of the Year.
Instructions for Priests.

CELESTIN III. Pope.
Genuine Works.

Seventeen Letters.

PETRUS COMESTOR, Dean of St. Peter at Troyes.
Genuine Works.

A Scholastic History.
Sermons, Printed under the Name of Peter of Blois.

JOANNES PHOCAS, a Grecian Monk.
A Genuine Work still extant.

A Relation of a Voyage to the Holy Land.

NEOPHYTUS, a Greek Monk.
A Genuine Work.

A Relation of the Calamities of the Island of Cyprus.

A Nameless AUTHOR.
A Genuine Work.

The Expedition of the Danes to the Holy Land, A. D. 1185.

DEMETRIUS

of the Ecclesiastical Writers.

DEMETRIUS TORNICIUS.

A Manuscript Work.

A Treatise of the Procession of the Holy Ghost.

JOHN, Bishop of Lydda.

A Genuine Work.

A Letter to Michael, Patriarch of Jerusalem.

GAUTERIUS, a Regular Canon of St. Victor.

A Work left.

A Treatise against the four Labyrinths of France.

THIERRY, or THEODORICUS, Abbot.

A Genuine Work.

The Life of St. Elizabeth, Abbess of Schonau.

OGERUS, Abbot of Lucedia.

Genuine Works still extant.

Fifteen Sermons on the Lord's Supper.

GODOFREDUS of Viterbo.

A Genuine Work.

An Universal Chronicle, call'd Pantheon.

A Manuscript Work.

A Genealogy of all the Kings.

ROBERT of Torigny, Abbot of Mount St. Michael.

Genuine Works.

A Supplement and Continuation of Siebert's Chronicle.

A Treatise of the Abbies of Normandy.

An Epistle and Preface to a Commentary on the Epistles of St. Paul.

Manuscript Works left.

A Commentary on the Epistles of St. Paul.

The History of the Monastery of Mount St. Michael.

The History of Henry II. King of England.

OTHO of St. Blaise.

A Genuine Work.

A continuation of the Chronicle of Otho of Frisingen, to the Year 1190.

JOHN BROMTON, Abbot of Jorval.

Genuine Works still in our Possession.

A Chronicle from the Year 588. to 1198.

LUPUS PROTOSPATUS.

A Manuscript Work.

A Chronicle.

ALULPHUS, a Monk of St. Martin at Tournay.

A Manuscript Work.

The Gregorian Decretals, the Preface of which was publish'd by F. Mabillon.

ISAAC, Abbot of L'Etoile.

Genuine Works.

Sermons.

A Treatise of the Mind and Soul.

A Letter concerning the Canon of the Mass.

HENRY, Abbot of Clairvaux.

Genuine Works.

A Treatise of the City of God.
Several Letters.

PETER, Abbot of Clairvaux.
Genuine Works.

Divers Letters.

GARNERIUS, Abbot of Clairvaux.
Genuine Works still extant.
Certain Sermons.

GILBERT of Sempringham.
Genuine Works.

Two Books of Constitutions for his Order.

NICOLAS, a Canon of Liege.
A Genuine Work.

The Life of St. Lambert.

SIBRANDUS, Abbot of Mariengard in Friesland.

A Genuine Work.

The Life of St. Frederick, Founder of that Abbey.

BERTRAND, Abbot of La Chaife-Dieu.

A Genuine Work.

The History of the Life and Miracles of Robert the first Founder of that Abbey.

RADULPHUS TORTARIUS.

A Genuine Work.

A Book of the Miracles of St. Benedict.

A nameless AUTHOR.

A Genuine Work still extant.

The History of Jerusalem from A. D. 1177. to 1190.

CHRISTIAN, a Monk of Clairvaux.

A Manuscript Work.
A Collection of Sermons.

GAUTERIUS of Chastillon.

A Genuine Work.

A Book call'd Alexandreis.

Manuscript Works.

Three Books of Dialogues against the Jews.

THOMAS, a Monk of Cisteau.

A Genuine Work.

A Commentary on the Book of Canticles.

GARNERIUS of St. Victor.

A Genuine Work.

The Gregorian Decretals.

ROBERT of Flamesbury.

A Manuscript Work.

A Penitential.

A Table of the Works, &c.

ODO of Chirton.
Manuscript Works.
 A Summary of Penance.
 Several Homilies.
 JOHN a Carthusian Monk of Portes.
Genuine Works still extant.
 Five Letters.
 STEPHEN DE CHAUMET, a Carthusian
 Monk of Portes.
A Genuine Work.
 A Letter to certain Novices.
 WILLAM LITTLE, a Regular Canon
 of Neubridge, or Neuburg.
A Genuine Work.
 The Hist. of England from the Year 1066. to 1197.
 GERVASE, a Monk of Canterbury.
Genuine Works.
 A Chronicle from the Year 1122 to A. D. 1199.
 The Lives of the Archbishops of Canterbury.
 A Relation of the burning and rebuilding of the
 Cathedral Church of Canterbury.
 A Representation of the Controversies between
 the Monks of Canterbury, and Baldwin their
 Archbishop.
 GONTERIUS, a Monk of St. Amand.
Genuine Works still extant.
 A Poem call'd *Ligurinus*.
 A Treatise of Fasting and giving Alms.
 The Life of St. Cyrillus and St. Julitta.
 OLIVER of Colen.
A Genuine Work still extant.
 A Relation of the taking of *Damiata*.
 RADULPHUS DE DICETO, Dean of
 St. Paul at London.
A Genuine Work.
 A Chronicle to the Year 1198.
 Galfredus, or GAUTERIUS
 DE VINESAUF.
A Genuine Work.
 The Itinerary of Richard, I. King of England.
 GEORGE XIPHYLIN, Patriarch of
 Constantinople.
Genuine Works.
 Certain Ecclesiastical Constitutions.
 PETER of Poitiers, Chancellor of the Church
 of Paris.
A Genuine Work still extant.
 A Book of Sentences.
Works left.
 A Commentary on the Books of Exodus, Leviti-
 cus, and Numbers.
 Another Commentary on the Book of Psalms.
 PETER of Blois, Arch-Deacon of Bath.
Genuine Works.
 A Hundred and Eighty Three Letters.

Sixty Five Sermons.
 Sixteen Tracts.

SYLVESTER GIRALDUS, Bishop of
 St. David's

Genuine Works.

The Natural History of England.
 The Topography of Ireland.
 The History of the Conquest of Ireland by Hen-
 ry II. King of England.
 The Itinerary of the Country of Wales,
 The Lives of the Saints and Letters.

RICHARD, Abbot of Mount-Cassin.

A Genuine Work.

A Continuation of Peter the Library-Keeper's
 History of the Illustrious Men of Mount-Cassin.

STEPHEN, Bishop of Tournay.

Genuine Works still extant.

CCLXXXVII Letters divided into Three Parts.

Works left.

A Commentary on the Decretal of Gratian.
 Several Sermons.

THEODORUS BALSAMON, Patriarch
 of Antioch.

Genuine Works.

Commentaries on the Canons, and the Nomoca-
 non of Photinus.

A Collection of Ecclesiastical Constitutions.
 The Resolution of divers Canonical Questions,
 Answers to the Questions of Mark, Patriarch of
 Alexandria.
 Two Letters.

ELIAS of Cozie, Abbot of Dunes.

Genuine Works.

Two Discourses before the Chapter of Cisterci.

SAXO GRAMMATICUS, Provoost of
 Roschild.

A Genuine Work.

A History of Denmark to the Year 1186.

JOANNES CAMATERUS, Patriarch of
 Constantinople.

A Genuine Work still extant.

A Letter to Pope Innocent III.

ZACHARIAS, Bishop of Chryfopolis.

A Genuine Work.

A Commentary on the Concordia of Ammonius.

ROGER DE HOVEDEN, Professor of Oxford.

A Genuine Work.

A Continuation of Ven. Bede's History of England
 to A. D. 1202.

JAMES DE VITRY, Cardinal.

Genuine Works.

The History of the Levant, divided into Three
 Books.

Two Letters of the Taking of *Damiata*.

A TABLE OF THE ACTS, LETTERS, and CANONS OF THE COUNCILS HELD IN THE TWELFTH CENTURY.

Councils.	Years.	Acts. Letters. Petitions. and Canons	Councils.	Years.	Acts. Letters. Petitions. and Canons.
A Council at E- tampes, 1100		A Synodical Letter of this Council in <i>Foes de Chartres</i> .	A Council held at Mentz.	1105	The History of it in the Authors of that time.
Valence, 1100		Extracts of the Acts of this Council in the Histori- ans of the time.	A Council held at Gustallo, 1106		Acts of this Council and three Regulations.
Poitiers, 1100		Extracts of the Acts in <i>Foes de Chartres</i> , and in the Historians of that time, and Sixteen Canons.	A Council at Troyes, 1107		The History of it in the Authors of that time.
A Council held at Ause, 1200		Extracts of the Acts in <i>Hugh de Flavigny</i> .	A Council in Ireland, 1110		Extracts of the Acts in the Writers of that time.
Rome, 1102		Extracts of the Acts in the Authors of that time.	An Assembly at Ratisbon, 1110		Mention made of this Af- sembly in the Contem- porary Authors.
Troyes, 1104		Extracts of the Acts in the Writers of that time.	A Council held at Jerusalem, 1111		Mention made of it in the Writers of that time.
Beaugency, 1104		Extracts of the Acts in <i>Foes de Chartres</i> .	A Council held at Lateran, 1112		Acts, Letters and Testimo- nies of the Authors of that time.
Paris, 1105		The Acts of this Council in a Letter to the Pope.	A Council held at Vienna, 1112		Acts, and a Letter of Guy Archbishop of Vienna.
An Assembly at Northampton, 1105		Extracts of the Acts in the Authors of that time.			

Beaucourt.

A Table of the

Councils.	Years.	Acts, Letters, Petitions, and Canons.	Councils.	Years.	Acts, Letters, Petitions, and Canons.
Beauvais, 1114		Fragments of Acts and Rules.	Sens, 1140		The History of it in the Writers of that time, with a Letter of the Bishops to Pope Innocent.
Rheims, 1115		An Extract of the Acts taken out of a Contemporary Author.	Chartres, 1146		Mention made of it in the Contemporary Authors.
Châlons, 1115		Mention made of it in the Writers of that time.	Empey, 1147		Mention made of it in the Authors of that time.
Tournai, 1115		Mention made of this Council in the Letters of Pope Paschal II.	Paris, 1147		An Extract of the Acts in the Authors of that time.
Colen, 1115		Mention made of it in the Authors of that time.	Rheims, 1148		Extracts of the Acts in the Writers of that time. The Recantation of Gilbert de la Porée, 18 Canons.
Lateran, 1116		Acts refer'd to by the Abbot of <i>Uxperge</i> .	Trier, 1148		Mention made of it in the Letters of Pope Eugenius III. and in <i>Tritheimius</i> .
Toulouse, 1119		Ten Canons.	Pavia, 1160		Acts. Letters of the Emperor Frederick and the Bishops.
Rheims, 1119		Acts and Five Canons.	Oxford, 1160		Acts refer'd to by William of Newbury.
An Assembly at Triburria, 1119		Mention made of it in the Authors of that time.			
Soissons, 1121		Mention made of it in <i>Petrus Abaelardus</i> , and other Authors.			
Lateran, I. Gen., 1123		Acts and 22 Canons.			
London, 1125		Seventeen Decrees.			
Nantes, 1127		Acts of this Council in <i>Hildebert</i> of Mans.			
London, 1127		Twelve Canons.			
Troyes, 1128		Extracts of the Acts of this Council, with the Rule of the Knights Templars, publish'd therein.			
Empey, 1130		Mention made of it in the Authors of that time.			
Jouarre, 1130		The History of it in the Writers of that time with the Letters of the Bishops.			
Rheims, 1131		Acts taken out of divers Authors, and 17 Canons.			
Liege, 1131		Mention made of it in the Writers of that time.			
Pisá, 1134		Mention made of it in the Contemporary Writers.			
London, 1138		Acts and 17 Canons			
Lateran Gen. II., 1179		Thirty Canons.			

Clarendon

of the Ecclesiastical Writers.

Councils.	Years.	Acts, Letters, Petitions and Canons.	Councils.	Years.	Acts, Letters, Petitions and Canons.
Clarendon, 1164		Acts.	An Assembly at Venice, 1177		The History of it in the Authors of that time, particularly in the Letters of Pope Alexander III. and of the Emperor Frederick.
Northampton, 1164		The History of it in the Authors of that time.	A Council at Lateran, III., 1179		XXVII. Chapters.
Wurtzburg, 1166		Mention made of it in the Writers who liv'd at that time.	An Assembly at Gifors, 1168		Mention made of it in the Contemporary Authors.
		The History of it in the Contemporary Writers.			
		Acts related by Roger de Heveden, containing the Abolition of Henry King of England. A Letter of Albericus the Pope's Legate, and 13 Canons.			
Avanches, 1172		Eight Canons.			
Caffel in Ireland, 1172		Nineteen Canons.			
London, 1175		Acts.			
Lombey, 1176		Acts.			

A TABLE of the WORKS of the Ecclesiastical Writers of the Twelfth Century; disposed according to the Subjects they Treat of.

Treatises against the Jews.

- Odo, Bishop of Cambrai's Dialogue against a Jew.
 Gilbert Crispin, Abbot of Westminster's Conference with a certain Jew.
 Petrus Alphonsus, a Converted Jew's Dialogue.
 Gilbert, Abbot of Nogent's Treatise against the Jews.
 Peter, Sir-nam'd the *Venerable* of Cluny's Treatise on the same Subject.
 Herman, a Jew of Colen's Tract concerning his own Conversion.
 Peter of Blois's Treatise against the Jews.
 Euthymius Zigabenus's *Panoplia*, or Compleat Armour of the Orthodox Faith.
 Rogers, Abbot of *Dypt's* Treatises concerning the Trinity, with some other Pieces by the same Author.
 Hugh of St. Victor's Treatise, call'd *Eruditio* *Didactica*, or an *Instructive Institution*.
 His Treatise of the Power and Will of God.
- His Tracts concerning the Incarnation.
 His Miscellanies of Theological Learning.
 His Dialogue between Master and Scholar.
 His Summary of the Sentences.
 His Notes on the Hierarchy attributed to St. Dionysius the *Areopagite*.
 Petrus Abaelardus's Introduction to the Science of Divinity.
 His Apology.
 His Explications of the Lord's Prayer, and of the Apostolical and *Antiochian* Creeds.
 His Treatise against Heresies.
 St. Bernard's Letter to Hugh of St. Victor.
 William, Abbot of St. Thierry's Treatise against Abaelardus.
 His Tract of the Natures of the Soul and Body.
 Peter the *Venerable*, Abbot of Cluny's Treatise of the Divinity of Jesus Christ.
 Robert Pullius's Book of Sentences.
 Gasterius of Mawritania's Letters.
 Peter Lombard's Treatise of the Sentences.
 Constantine Harmenopolis's Confession of Faith.

A Table of the Works

Richard of St. Victor's Dogmatical Works.
Michael of Thessalonica's Confession of Faith.
Geoffrey, Abbot of Clairvaux's Treatise and Letter against Gileberts de la Porée.
Peter of Poitiers's Book of Sentences.

Treatises concerning Original Sin, Grace and Predestination.

Odo, Bishop of Cambrai's three Books of Original Sin.
Honorius of Autun's Treatise of Predestination and Free Will.
St. Bernard's Treatise of Grace and Free Will.
---His Letter to the Canons of Lyons about the Festival of the Conception of the Virgin Mary; with those of Nicolas, a Monk, and of some other Authors on the same Subject.

Treatises against the Hereticks.

Isaac an Armenian Bishop's Two Treatises against the Armenians.
Nicolas's Treatise on the same Subject.
Theodorian's Conference with the Armenians.
St. Bernard's Letters against the Hereticks of his time.
Peter the Venerable, Abbot of Cluny's Treatise against the Petrobrusians.
Hugh, Archbishop of Reims's Instructions and Letters.
Herbert, a Monk's Treatise against the Hereticks of Perigueux.
Eugenius's Treatise against the Hereticks of Colen.
Eckert's Tract against the Cathari.
Bonacursus's Treatise against the same Hereticks.
Elward of Bebbune's Book against the Manichees.
Eimengard's Treatise against the Manichees of his time.
Bonard, Abbot of Fontcaud's Treatise against the Vaudois.

Treatises against the Greeks.

Bruno of Segni's Treatise of the use of unleavened Bread.
Petrus Chrysologus's Tract, with Eustrapius's Answer.
Rupert, Abbot of St. Dunstons's Treatise of the Procession of the Holy Ghost.
Anselm, Bishop of Havelberg's Conference with the Greeks.
Basil of Acre, Archbishop of Thessalonica's Letter to Pope Adrian.
Hugo Eberhardus's Treatise against the Greeks.
Joannes Camaterus's Letter to Pope Innocent III.

Works Treating of the Sacraments.

Geoffrey, Abbot of Vendôme's Eighth and Ninth Tracts.
Arnold, Abbot of Bonneval's Treatise of the principal Works of Jesus Christ, in which the Author likewise Treats of Baptism, the Eucharist, and Confirmation.
Hugh, Archbishop of Reims's Treatises.

Upon the Eucharist.

Guibert, Abbot of Nogent's Treatise of the Real Presence of the Body of Jesus Christ in the Eucharist.
Ernulfus or Arnulfus, Bishop of Rochester's Letter on the same Subject.
Geoffrey, Abbot of Vendôme's first Tract.
William, Abbot of St. Thierry's Treatise of the Sacrament of the Altar.
Hugo Metellus's Letter.
Baldwin, Archbishop of Canterbury's Treatise of the Sacrament of the Altar.

Books of Church-Discipline.

Sigebert of Gemblours's Letters written in the Name of the Clergy of Liege and Cambrai, against Pope Paschal II.
Odo, Bishop of Cambrai's Commentary on the Mass.
Ives, Bishop of Chartres's Hundred and eighty nine Letters.
---His Penormia and Decretal.
Pope Paschal II's Letters.
Thibaud or Theobaldus, a Clerk of the Church of Etampes's Five Letters.
Pope Gelasius II's Letters.
Marbodius, Bishop of Renner's Letters.
Bruno, Bishop of Segni's Treatise of the Sacraments and Ceremonies of the Church.
---His Treatise of the Corruption of the Age, and the invalidity of Simoniack Ordinations.
---His Two Letters.
Pope Calixtus II's Thirty six Letters.
Guibert, Abbot of Nogent's Treatise of the Rights of the Saints.
Ernulfus or Arnulfus, Bishop of Rochester's Two Letters.
Geoffrey, Abbot of Vendôme's Letters.
---His Treatise of Investitures and other Tracts.
Pope Honorius II's Eleven Letters.
Hildebert, Bishop of Mans's Letters.
Stephen, Bishop of Autun's Treatise of the Ceremonies of the Mass.
Joannes Zonaras's Commentaries on the Canon with his Letters.
Honorius of Autun's Treatise of the Divine Offices.
Rupert, Abbot of Dunstons's Treatise on the same Subject.
Guigne's Letters.
Drogo, Cardinal Bishop of Ostia's Treatise of the Divine Offices.
Peter de Leon, Anti-pope, under the Name of Anacletus, his Letters.
Stephen, Bishop of Paris's Letters, with those of Geoffrey, Bishop of Chartres, and Henry, Archbishop of Sens.
Radulphus, Abbot of St. Trudo's Letter to Silas, about the Offerings to be made upon admittance into Holy Orders.
---An Extract of his Book against Simony.
Jelm, Patriarch of Antioch's Letter about the Original and Progress of the Monastick-Life.

of the Ecclesiastical Writers.

Gilbert, Bishop of Limerick's two Letters.

Pope Innocent II's Letters.
---Celestin II's Letters.
---Lucius II's Letters.
Petrus Abaelardus's Letters.
Welfinus Monachus's Letter to Guesselin.
The greatest part of St. Bernard's Letters.
St. Bernard's five Books of Consideration.
---Treatise of the Manners and Functions of Bishops.
---His Treatise of Injunctions and Dispensations.
Peter the Venerable, Abbot of Cluny's Letters.
Gilebert de la Porée's Letters about the Consecration of the Eucharist without Wine.
Hugo Metellus's Letters.
Pope Eugenius III's Letters.
---Anastasius IV's Letters.
Bartholomew de Freigny's Apologetical Letter.
Gratian's Decretal.
Agustin, a Mount of Mount-Athos's Collection of Canons.
Lucas Chrysbergius's Thirteen Statutes.
Pope Adrian IV's Letters.
---Alexander III's Letters.
---Lucius III's Letters.
---Urban III's Letters.
---Gregory VIII's Letters.
Odo, a Regular Canon's Letters about the Duties of his Order.
Arnulfus, Bishop of Lisieux's Letters.
---His Discourse against Peter of Leon.
Michael Anselmus's Synodical Statutes.
Alexis Aristenes and Simcon Logatheta, their Notes on the Canons.
Pope Clement III's Letters.
Robertus Paulinus's Three Books of the Offices of the Church.
---His Canon of the Mystical Offering.
Maucius de Sulys's Instruction for Priests.
Pope Celestin III's Letters.
Isaac, Abbot of L'Etoile's Letter about the Canon of the Mass.
Niphin, Patriarch of Constantinople's Ecclesiastical Ordinances.
Peter of Blois's Letters.
---His Tracts.
Stephen of Tournay's Letters.
Theodorus Balsamon's Commentaries on the Canons, and his other Works.

Critical Works upon the Bible.

Odo, Bishop of Cambrai's Tract, explaining the Harmony of the Gospels.
Petrus Abaelardus's Answers to Helobisus's Questions.
Richard of St. Victor's Treatises of the Tabernacle, the Temple; the Chronology of the Books of Kings and Chronicles, with an Explication of the Temple described in Ezekiel.
Philip of Harveng's Discourse on King Nebuchadnezzar's Dream; the Fall of Adam, and the Damnation of Solomon.
Zachary, Bishop of Chrysopolis's Commentary on Ammonius's Concordia.

Commentaries upon the Holy Scripture.

Arnold, Abbot of Bonneval's Treatise on the Six Days Work.
Bruno, Bishop of Segni's Commentaries on the Pentateuch; the Books of Job, Psalms, Canticles, the Revelation of St. John.
---His Treatise on the Song of Zacharias.
---His Treatise of the Burial of Jesus Christ.
Radulphus Niger's Twenty Books of Commentaries on Leviticus.
Guibert, Abbot of Nogent's Ten Books of Commentaries upon Genesis.
---His Five Books on the Prophecies of Moses and Amos, and the Lamentations of Jeremiah.
Hugh of St. Victor's Literal Notes on the Pentateuch, the Books of Judges, Kings, and some Psalms.
---His Explications on the Lamentations of Jeremiah, and of the Prophecies of Joel and Obadias.
Richard of St. Victor's Questions upon the whole Bible.
---His Commentaries on the Books of Psalms, Canticles, St. Paul's Epistles, and the Apocalypse.
St. Bernard's Sermons on the Book of Canticles.
Gilbert of Holland's Continuation of the Sermons upon the Canticles.
William, Abbot of St. Thierry's Exposition of the Book of Canticles.
Wolbero, Abbot of St. Pantaleon's Commentary on the same Book of Canticles.
Luke, Abbot of St. Cornelia's Commentary on the Canticles.
Philipp of Harveng's Commentary on the same Book.
Gilbert Felior, Bishop of London's Commentary on the Book of Canticles.
Thomas, a Monk of Chichester's Commentary on the same Book.
Gervase, a Priest of Chichester's Commentary on the Prophecy of Malachi.
Odo, a Monk of Asti's Commentary on the Book of Psalms.
Euthymius Zigabenus's Commentaries on the Canticles and Gospels.
Gautier, Bishop of Maguelonne's Preface to Liebert's Commentary on the Book of Psalms.
Honorius of Autun's Questions on the Books of Proverbs and Ecclesiastes.
---His Commentary on the Book of Canticles.
Rupert, Abbot of Dunstons's Commentaries upon the whole Bible, call'd a Treatise of the Trinity.
---His Commentaries on the Twelve lesser Prophets, the Book of Canticles, the Gospels of St. Matthew and St. John, and the Apocalypse.
---His Treatise of the Victory of the Word of God, the Glorification of the Trinity, and the Procession of the Holy Ghost.
Hervenus, a Monk of Bourg de Dol's Commentary on St. Paul's Epistles.
Abelardus's Commentary on the Epistle to the Romans.

Works relating to General History.

Sigebert of Gemblours's Continuation of St. Jerome's Chronicle.

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-----His Treatise of the Ecclesiastical Writers.
Florentinus Bravæ Chronicle.
Nicephorus Bryennius's *Byzantine History*.
Joannes Zonara's Church-History.
Honorius of Autun's Treatise of the Ecclesiastical Writers.
-----His List of Heretics.
-----His Chronological Table of the Popes.
Eckard, Abbot of *Oranien's* Chronicle.
Hugh, a Monk of *Fleury's* Chronicle.
Angelm, Abbot of *Gembelour's* Continuation of *Sigebert's* Chronicle.
Ordericus Vitalis's Ecclesiastical History.
Anne Comena's *Alexia*, or History of the Reign of *Alexis Comenus* her Father.
Michael Glyca's Annals.
Ordo of Frisingen's Chronological History.
-----His History of the Actions of the Emperor *Frederick Barbarossa's* Chronicle.
Constantinus Manasse's History.
Constantinus Harmenopolus's Treatise of the Sects of the Heretics.
Joannes Cinnamus's History.
Geoffrey, Prior of *Vigen's* Chronicle of the History of France.
Thierry or Theodoricus's History of Norway.
Petrus Comestor's Scholastical History.
Geoffrey of Viterbo's Universal Chronicles.
Robert of Torigny's Continuation of *Sigebert's* Chronicle.
Ordo of St. Blasius's Continuation of *Ordo of Frisingen's* Chronicle.
John Brompton's Chronicle.
Gervase, a Monk of *Canterbury's* Chronicle.
Radulphus de Diceto's Chronicle.

Histories of the Crusades, or of the Conquests obtained by the Christians in the Levant.

Petrus Theobodu's History.
A Nameless Italian Author's History.
Robert, a Monk of *St. Remigius* at *Rheims's* History.
Raimond d'Agile's History.
Guibert, Abbot of *Nogent's* History, call'd *Gesta Dei per Francos*.
Baudry, Bishop of *Dol's* History.
Abercius, a Canon of *Aix's* History.
Foucher, a Monk of *Chartres's* History.
Gautier or *Gautierus* the Chancellor's History.
Histories by two Nameless Epitomizers of *Foucher*.
A Relation of the Expedition of *Lewis VII.* King of France to the Levant.
William, Archbishop of *Tyre's* History.
Joannes Phoca's Relation of a Voyage to the Holy Land.
Neophytus's Relation of the Calamities that befall the Island of *Cyprus*.
A Nameless Author's Narrative of the Expedition of the *Danes* to the Holy Land.
The History of *Jerusalem* by another Nameless Author.
Oliver of Colen's Relation of the taking of *Damascus*.
James de Vitry's History.

Histories of England.

Turgot's History of the Church of *Durham*.
John Pyke's History of the Kings of England.
Walter, Arch-Deacon of *Oxford's* Translation of *Geoffrey of Monmouth's* History of England.
Florentinus Bravæ's Genealogy of the Kings of England.
William of Mahesbury's History of England, and of the Bishops of that Kingdom.
Simeon of Durham's History of England, and some other Works by the same Author.
Hemy of Huntingdon's History of England.
St. Aelred's Fragment of the History of England.
John of Hexam's Continuation of *Simeon of Durham's* History of the Kings of Denmark.
Geoffrey Arthur's History of Great Britain.
William of Newbridge or Gualthmus Neubrigen's History of England.
Gervase, a Monk of *Canterbury's* Lives of the Archbishops of *Canterbury*, and other Relations concerning that Church.
Geoffrey de Vinesauf's Itinerary of King *Richard*, *Syvefter*, *Girald*, Bishop of *St. David's* History of England, and his other Tracts.
Roger de Howden's Continuation of *Venerable Bede's* Ecclesiastical History.
Saxo Grammaticus's History of Denmark.

Particular Chronicles.

Baudry, Bishop of *Noyon's* Chronicle of the Churches of *Cambray* and *Arras*.
Leo of May's Chronicle of *Mount-Cassin*.
Harulphus's Chronicle of *St. Riquier*.
Hugh de Flavigny's Chronicle of *Verdun*.
A Relation of the Convent between *Herman* Bishop of *Augsburg* and *Egino* of Abbot *St. Ulrich*.
Peter, Library-Keeper of *Mount-Cassin's* Treatise of the Illustrious Personages of that Abbey, and the Fourth Book of the Chronicle of the same Convent.
Radulphus's Chronicle of the Abbey of *St. Trudo*.
Tuissin, Archbishop of *Torke's* Treatise of the Original of the Monastery of *Rippon-Spring*, with a Letter, by the same Author.
Baudry, Bishop of *Dol's* Memoires touching the Monastery of *Fecamp*.
Rainerius, a Monk of *St. Lawrence* at *Leige's* Treatise of the famous Men of that Abbey.
Herman's Account of the Restauration of the Church of *St. Martin* at *Tournay*.
Teulphus's Chronicle of *Hildesheim*.
John, a Monk of *Marmoutier's* History of the Acts of *Geoffrey Plantagenet*.
Alexander's History of the Life and Actions of *Roger*, King of *Sicily*.
Hubert of Poitiers's Chronicle of the Abbey of *Vezelay*.
Albert's Relation of the Restauration of the Monastery of *Hildesheim* to the *Benedictin* Monks.
Lawrence, a Monk of *Liege's* Chronicle of the Bishops of *Verdun*.
Richard's History of *Hagulfstadt*.
Robert of Torigny's History of the Abbeys of *Normandy*.

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Richard, Abbot of *Mount-Cassin's* Continuation of *Peter* the Library-keeper's History of the Illustrious Personages of that Abbey.
-----The Lives of the Saints and of other Persons.
Dominico's Life of the Princess *Mathilda*.
Raimundus of Semur's Life of *Hugh*, Abbot of *Cluny*; with two other Relations of the same Life by *Hildebert*, Bishop of *Mam*; and by *Hugh*, a Monk of *Cluny*.
Sigebert of Gembelour's Lives of *St. Sigebert*, *St. Guibert*, and *St. Masclun*.
Stephen, Abbot of *St. James* at *Liege's* Life of *St. Medardus*.
Aschenus's History of the Life and Miracles of *St. Angilbert*.
Theofroy or Theofredus's Life of *St. Willbrod*.
Harulphus's Life of *St. Arnulphus*, with a Relation of the Miracles of *St. Riquier* and the Life of *St. Maldegisilus*.
Bruno of Segni's Lives of Pope *Leo IX.* and of *St. Peter* of *Anania*.
Guibert Abbot of Nogent's Life written by himself.
-----His *Eucenium* on the Virgin *Mary*.
Nicolas, a Monk of *Sossion's* Life of *St. Godfrey*.
Abelardus's History of the Life and Passion of *Cassinus*, King of *Danmark*.
Thomas, a Monk of *Ely's* Account of the Life and Translation of *St. Etheldrith*.
Guigne's Life of *St. Hugh*, Bishop of *Grenoble*.
Geoffrey, Sirmad's *Grest's* Life of *St. Bernard*, Abbot of *Tiron*.
Radulphus, Abbot of *St. Trudo's* Life of *St. Liethard*.
Ulric, Bishop of *Constance's* Lives of *St. Gelehard* and *St. Conrad*.
Baudry, Bishop of *Dol's* Life of *St. Hugh*, Archbishop of *Rean*, and of some others.
Guibert, a Monk of *Macchiennes's* Two Books of the Miracles of *St. Rictude*.
Pandulphus of Pifa's Life of Pope *Gelasius II.*
Fabrianus Tufus's Life of *St. Adelm*.
William of Mahesbury's Life of the same Saint.
Adulf's Lives of *St. Guibert* and *Bernard* *Hibert*, with the History of the Translation of *St. James's* Head.
Ordo, Abbot of *St. Remigius* at *Rheims's* Relation of Miracle wrought by *St. Thomas*.
St. Bernard's Life of *St. Malady*.
-----The Life of *St. Bernard*, written by *William* Abbot of *St. Thierry*; by *Arnold*, Abbot of *Bonneval*, by *Geoffrey*, Abbot of *Clairvaux*, and by *Alanus*, Bishop of *Auxerre*, with other Relations of his Life and Miracles.
William, Abbot of *St. Thierry's* History of the Actions of *William of Conches*.
Peter the Venerable's Two Books of Miracles.
Seger, Abbot of *St. Denis's* Life of *Lewis* the *Griff*, King of France.
Herman, Abbot of *St. Martin* at *Tournay's* Three Books of the Miracles of *St. Mary* at *Laon*.
The Life of *St. Qrbo*, the Apostle of *Pomerania*, by divers Authors.
Adand's Life of *St. Gefelin*.
Isen, Cardinal Bishop of *Offid's* Letter about the Death of Pope *Eugenius III.*
Robert, Arch-Deacon of *Offreant's* Life of *St. Aibert*.

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